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**PEDAGOGY OF FREEDOM
IN THE PARADIGMAL SPACE OF
MODERN EDUCATION AND UPBRINGING**

Monograph

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The monograph presents the author's concept of pedagogy of freedom as a modern educational model based on invariant principles, considers theoretical and practical principles of development of inner freedom of the individual, his subjectivity, self-awareness, ability to conscious and responsible self-determination, independent choice and realization of life way. On the basis of culturological, concrete-historical, personal, phenomenological and systematic scientific approaches the theoretical-methodological bases of pedagogy of freedom as a social-pedagogical phenomenon based on ideas of free education, reconsidering and reconstruction of which determines their systematic realization in modern education are substantiated. Studying the conceptual foundations of the pedagogy of freedom determines the development of modern pedagogical philosophy, based on the principles of the latest ideas about education and upbringing and the formation of personal freedom of pupils in accordance with the present-day needs. Mastering the material on the formation and development of ideas of pedagogy of freedom, the role of individual freedom in the reproduction of its spiritual potential, awareness of the development of individual freedom as a process of self-determination and self-expression, which is refined by human consciousness and behavior against the background of free choice, provide understanding of the possibilities of using the principles of pedagogy of freedom in one's own personal and professional development and their creative application in solving current problems of modern national education and upbringing.

The monograph is addressed to scientists, specialists in the field of education and upbringing, degree seekers, students.

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INTRODUCTION

The global political and socio-cultural changes of recent decades, which covered all spheres of Ukrainian society and were aimed at the final liberation from the negative totalitarian tradition, as well as the awareness that Ukraine is part of the European democratic community, undoubtedly affected the fundamental principles of national development of the education system. Having chosen the humanistic paradigm as the basis for the reconstruction of the educational field, the prerogative of which is democratic values associated primarily with freedom and free development of the individual, pedagogical scientific research applied to active research on this issue in historical, pedagogical and theoretical aspects.

Assessing general study of the phenomenon of freedom and free education in pedagogical science of the past decades, we should note the scientific achievements of M. Boguslavsky, S. Egorov, G. Kornetov, M. Magomedov, G. Palnikova, Z. Ravkin, N. Romayeva and others. These scholars have made a significant contribution to the study of the views of prominent adherents of free education, despite the fact that historical and pedagogical research of the post-Soviet period for some time still remained characteristic of criticism of any theory that does not stand on a materialist philosophical foundation. Therefore, it is no coincidence that the theory of free education remained poorly studied, and the few researches devoted to this issue, although containing much valuable factual information about the history of its origin and development, focused mainly on covering the life and pedagogical heritage of individual members of this socio-pedagogical approach.

Thus, the substantial enrichment of the process of educating the individual during the first years of Ukrainian independence was to some extent restrained by the phenomena of authoritarianism, tendencies to averaging, and stereotypes of denial of world pedagogical experience. Social institutions of education, which primarily included educational institutions, did not always meet the new conditions and requirements of public life. The authoritarian tradition, the responses of which have long been felt in domestic pedagogy, was characterized by underestimation of the young person's personal experience, self-worth and individuality, while the history of domestic and foreign pedagogical thought had great unrealized potential of humanistic ideas that developed in the context of ideas and the theory of free education.

The guideline of the idea of freedom in the national system of education and upbringing was our awareness that a deeper study of the phenomenon of freedom as the basis of humanistic pedagogy will reveal fundamentally important ideas about the free personality, his formation and place in the society. In addition, to our deep conviction, personal freedom, self-worth of the

individual, the value of childhood and the nature of upbringing and human life in general are the principles and fundamental categories that should become the basis of education and upbringing in Ukraine as an independent European state no matter how difficult their implementation can seem. The outlined positions led one of the authors of the monograph in the early 2000s to study at the level of doctoral dissertation the process of formation and development of socio-pedagogical trends and the theory of free education, understanding the theoretical and methodological foundations of this area, its holistic analysis in the context of freedom pedagogy.

The effectiveness of the study is confirmed by the fact that over the past decade the appeal to the principles of freedom pedagogy both in legislative documents on reforming the national education system, which emphasize the need to reconsider the essence of personal freedom in the Ukrainian society of the XXI century [18] and at the level of their application as a theoretical and methodological basis in scientific research of domestic scientists (Yu. Nikitska, M. Pyshnogub, O. Testsova, S. Hopta, etc.) and in the practice of implementing the concept of the New Ukrainian School [40; 56].

There is no doubt that in present realities of the Ukrainian state, freedom has finally become one of the most important individual and social values, which Ukrainians continue to fight even at the cost of their own lives, realizing that freedom is the main condition for civilizational development of the society as a whole and its individual components, including education and upbringing of the younger generation. However, although the category of freedom is currently used quite often and widely, it is extrapolated to various processes, including educational, though most often it occurs at the level of declarative guidelines. There is an urgent need to reconsider the still existing old ideas about the institution of education and the introduction of new educational models into the domestic educational space that allow a valued attitude to the phenomenon of freedom.

Scientific reflection on the concept of freedom pedagogy and highlighting its new facets in the context of modern educational realities and needs, will, in our opinion, contribute to resolving the still existing *contradictions* that objectively occur in the system of education and upbringing and are inconsistent between:

- attempts to reconstruct the national education system using the experience of freedom education on the basis of transcultural national and European democratic values and fragmentary understanding of the genesis of the phenomenon of freedom in the process of intercultural dialogue between Ukraine and Western Europe;

- humanistic paradigmatic attitudes that focus on the need to create conditions for the free development of the individual in the educational process of educational institutions and the still existing discreteness of the introduction of ideas of freedom pedagogy in the domestic pedagogical theory and practice;

- the need to reexamine the purpose and objectives of higher education as a practice of personal freedom of future professionals and the dominant focus of its educational practice in favor of commodification in the dimensions of educational services and their consumption in the labor market;

- the objective need of the society to keep teachers capable of educating the younger generation on the basis of freedom pedagogy and priority of instrumental knowledge in their training, organized around the requirements of the labor market and the promise of economic security.

Overcoming the outlined contradictions is possible under the conditions of modern reexamining of such key positions of the concept of freedom pedagogy as theoretical and methodological principles of freedom as a necessary prerequisite for the development of personality; directions of development of ideas of free education in domestic and foreign scientific discourse; comprehensive implementation of key ideas of free education in terms of subject-spatial, socio-psychological, organizational and pedagogical conditions of personal development of students and the development of their subjective position; a model of the educational space of free self-determination of the individual, which provides a theoretical basis and practical implementation of this concept in modern socio-cultural conditions. The presented monographic research is aimed at solving the above problems.

CHAPTER 1. THEORETICAL AND METHODOLOGICAL BASIS OF FREEDOM AS A NECESSARY PREREQUISITE FOR PERSONAL DEVELOPMENT

1.Philosophical analysis of the concept of “freedom”

The concept of “freedom” belongs to the philosophical categories, the complexity and exceptional versatility of which create considerable difficulties when studying it. Hegel emphasized that “not a single idea can be truly described as equivocal and versatile, exposed to the greatest misunderstandings, and therefore really subject to them; not a single idea, as well as the idea of freedom, is usually spoken with so little understanding of it” [13, p. 291].

A lot of philosophers applied to this historically changeable, versatile and contradictory concept over the epochs. In Europe, it acquired its philosophical status in the doctrines of Socrates, as well as in the works of Plato and Aristotle, Democritus and Epicurus. The Stoics (Marcus Aurelius, Seneca) and other ancient sages viewed the concept of freedom.

Therefore, over the centuries, around the phenomenon of human existence, a number of problems have gradually accumulated over its interpretation and subject matter in historical, philosophical, social, spiritual, cultural, pedagogical and other aspects. Human freedom has been closely linked to the material and spiritual development of society; to the type and forms of government (authoritarianism, totalitarianism, democracy); to the evolution of people-nature relationships; with the formation and education of the human personality.

Free person, freedom of will, freedom of choice, civil rights and freedoms, freedom of labor, freedom of thought, freedom-based education, freedom of love... Probably, in the collective consciousness and mass culture there is no such an attractive, desirable and at the same time subject to distortion and vulgarization concept as the concept of “freedom”. For some, freedom is a symbol, an ideal; for others, it is not the goal, but the tool. There are many approaches to the concept under consideration. For example, the authors of the elitist conception of freedom for the chosen ones and collectivist theories simplistically imagine the ideal of freedom representing it as the one that can be achieved through the person-to-society transmission of inalienable civil right and freedoms [46, p. 128–134].

The term “freedom” within its social meaning has become widely used in social life, politics, political and legal studies, constitutional and other legal documents, fine arts, journalism, and literature. This “sweet word *freedom*” is an indispensable attribute in the rhetoric of government leaders and youth subculture. The “absolute” freedom is being chanted and darned, adored and considered as a problem of many distresses of modern society.

In the current environment of the global society, the problem of human freedom is at the center of political and spiritual life; the degree of its attainment becomes the main criterion of civility, cultural development, and democratic nature of any society, particularly Ukrainian.

The philosophical interpretation of freedom has different – sometimes contradictory – approaches, varying interpretations, and evaluations; freedom and necessity ratio is the core. In philosophy, the category of necessity is used to express forms of commonality and determine changing objects. That is why necessity is one of the most important characteristics of the law.

Necessity expresses essential links between the phenomena that predetermine the polarity of changes and the main pace of development. However, given sufficient conditions, where there is a necessity, the outcome is not always straightforward. In many instances, there is a wide range of real opportunities that determine the versatility of rare occurrences of the desired result. The peculiarity and individuality of the latter depend on the ratio between the necessary and the accidental, on the interaction of oppositely directed cascades of necessary events, on the contradictory connectivity of the general and the individual, of the law and the phenomenon, etc. Acting as a general trend, as the main course of events, the necessity has a variety of specific forms. B. Spinoza was the first to discover the connection between freedom and necessity.

The subjects of freedom are general social subjects (humanity), peoples, nations, classes, other social communities, personalities. For them, freedom has common criteria and patterns, as well as a lot of unique features and peculiarities. It is generally accepted that the subjective basis of the determination of the freedom is the inner spiritual world of the person, and the specific determinants are the levels of self-identification and culture, spiritual values and the system of values, ideals, interests, needs, individual mental peculiarities (will, character, temperament, feelings), etc. Humans, as well as other subjects, have their typical levels (stages), scales (limitations), content and forms, starting points, steps and results of their movement to freedom.

All this constitutes a subject matter for different sciences that treat freedom from sociological, economic, political, psychological, legalistic, ethical, historical, biomedical, and other positions. Based on the knowledge of specific sciences, philosophers meditate on the freedom through synthesizing this knowledge, showing the objectives, essence, substantive elements and world-view aspects of freedom, its interrelation, and interdependence with social responsibility and other manifestations of human nature, general historical and social features of this phenomenon.

The concept of freedom has been developing together with the spiritual and material culture of the society. In the ancient world, freedom was interpreted as the possibility to manage one's fate. For ancient Greeks, the fate and the freedom were in the gods' will. Aristotle and Epicurus began to realize freedom as the shift away from the distresses of human existence. Thus,

Aristotle wrote in his *Poetics* that the creative personality in society has a role of an educator who decodes the world as something beautiful that is not limited only to several formal patterns; through having true and deep essence it has something identical to the goodness. According to Aristotle, the creative personality must be able to freely, without imposing one's vision, through the external form convey the deep, high-moral essence of what it carries on with the activity. The philosopher considers the development of the higher spheres of the soul—willful and mental—to be the main purpose of education. The “contemplative activity of the mind” that has no practical purpose is the moral ideal of Aristotle: free passive contemplative perception of the world is the highest quality of creative knowledge; spiritual enjoyment of the creative process is an end in itself, “ennobling the soul” [41, p. 23].

In the Middle Ages, it was typical to reject self-reliance of the creative process, as well as free self-expression of human and creative pleasure. All human activity was regulated by the Christian community; freedom was the privilege of the god. The religious interpretation of freedom was dominated by the idea of a saint and sinless life.

In the late Middle Ages, due to the changes in the structure of society, personality was changing. The unity and centralization of the society of that time began to weaken; the value of capital, individual economic initiative and competition began to increase. In all segments of society, individualism was increasing that contributed to the development of the free creative activity of human.

In Buddhism and other Eastern religions, captivity coincided with karmic regression. In Christianity and Islam, freedom was associated with the concepts of heaven and hell.

In the Renaissance, the concept of freedom acquired the meaning of the unfettered development of the human personality. A new science, a new art, a new outlook developed at that time. The new culture had an anti-feudal orientation and, above all, a revised scale of values. A human – free from the feudalistic and clerical chains and endowed with the potential for holistic and harmonic development – was declared to be of the highest value.

In the context of our study, it is interesting that during this period of human history humanist philosophers began to consider a person as one's own creator. It was for the first time in the consciousness of humanity that the idea of free self-creation of the human without the intervention of any external – even positive – force was born. Giovanni Pico della Mirandola clearly developed this idea. When addressing to human, God says, “We have given you, o Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgment and decision... The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such

restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the lineaments of your own nature. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer” [23]. These words are about a human who must create oneself and potentially has all the possibilities for such a creation.

Thus, unrestrained destruction of the medieval social structure resulted in the emergence of the individual, because the individual is able to “create oneself.” At this particular time, the concept of “personality” emerges. It is a person of a fundamentally new type, who freely and creatively programs their own activity and in a different way conceives the world around them. The freedom of creative activity took on the importance of creative expression of a new personality.

In the modern period, freedom was associated with the knowledge of the necessity, as well as with the moral and creative conformity to the essence of life. Thus, in the Age of Enlightenment, the English philosopher and moralist Shaftesbury wrote that only a creative personality can bring the ideas of freedom and freethinking, highly moral messages, thoughts about the harmonic and comprehensive development of a person. It is this kind of personality that must adhere to moral necessity – remember that freedom of creative expression is based on responsibility for its consequences – in their creative activity.

The golden age of the German classical philosophy (late 18th-early 19th centuries), based on the doctrines of such outstanding sophists as I. Kant, J. Fichte, F. Schelling, J. Schiller, J. Goethe, and G. Hegel, became an extremely important stage in the development of the world philosophical thought. For these philosophers, responsibility and necessity meant an unshaken reality. The more tone deepens into understanding nature, the more real and indisputable for their consciousness becomes the necessity – as the one that dominates the nature – and responsibility in the process of its cognition.

Considering human freedom in an indispensable link with cognition is a long-standing tradition. Its sources are clearly traced, for example, to Christianity. Thus, the Gospel of John says, “you will know the truth, and the truth will set you free” (Iohan 8:32). Christian doctrine proceeds from the fact that, upon knowing the truth, one feels free to choose. But this is not enough. Knowing the truth and having the freedom to “agree to it, one must still have the power to free oneself from all that is dark in me, as well as to go down this path” [11, p. 128]. As we can see, the interpretation of human freedom also goes beyond mere cognitive activity (knowledge received from God).

Such a prominent philosopher as I. Kant also took interest in achieving freedom through the comprehension of truth [24, p. 113]. In Kantian interpretation, freedom means the ability of a

person to conceive, based on oneself, a state, the causality of which does not obey another direction.

In nature, there is no freedom as it is. The freedom is the attitude of a person to the necessity, the desire to go beyond it, to “cry for the moon,” a conscious expression of will. A person who recognizes oneself as a “hostage” of the necessity constantly struggles to get out of this state. Such a desire is based on the internal need for self-creation and self-realization. The need for self-realization is rooted in the human mentality and acts as a natural law, as a necessity. Where there is no goal, anticipation of the consequences of actions, there is true freedom out of the question. The goal is known to be a generalization of the past, and the ideal image of future events is based on this assumption. Such an image that meets the interests of the subject serves as an incentive to act. Defining the necessary and in equal measure desirable goals of life, considering the real opportunities of their achievement, choosing the ways to accomplish the intended purpose and, finally, the activity itself is called freedom.

The goal as an object of activity that requires practical efforts can be singled out only by the subject that possesses self-identification. The latter is a specific activity of the human mentality, the ability to understand the difference between the object and the subject, to realize self “I,” and their attitude to reality. Self “I” is the specific unity of the spiritual and physical, individual and social aspects of a person that makes it a personality, identity, subject.

After I. Kant, many of the philosophers tried to bring an end to the question of the “thing as such.” For Hegel, it is nothing more than the World Brain, according to which particular individuals, their destiny and freedom (which, in fact, does not really exist because it is only an “acknowledged necessity”) are all merely means of self-actuating of the absolute. For A. Schopenhauer, the “thing as such” is no less than the absolute world will, “wish”, “desire” [69, p. 52]. Fichte also confines the freedom within the subject. “My thinking, which forms the notion of purpose,” he writes, - “is absolutely free and capable of producing something out of nothing” [64, p. 27]. Thus, Fichte considers the freedom to be a sort of self-born creative force of self “I”.

S. L. Frank also expressed original views of freedom. He believed that freedom had an ontological basis, that it was rooted in the everyday aspect of human life. The person realizes the meaning of life while moving to freedom. Plunging into the depths of one’s existence, a free person cultivates good and truth in oneself through faith and strenuous willpower, thereby perfecting their human nature [65, p. 254].

If S. L. Frank considered the freedom to contain something dynamic – the process of free will is associated with such moments as “creation”, “realization”, “becoming”, in other words with something active and creative in the actions of a subject – then Sartre based the nature of the freedom on negativity. According to Sartre, being free means the ability of a person not to create

a being, but to bring oneself beyond its boundaries, to get rid of it, to deny the necessity. A person becomes free from fake existence by getting out of the domination of necessity. In Sartre's anthropology, the degree of human freedom is determined by the degree of denial (antisation) of the being, the backward and inert existence in society [59, p. 36-51]. Thus, according to J.-P. Sartre, a person is "doomed" to be free. Since a person is "an existence that precedes the essence," they first appear in the world and only later determine through the development of their consciousness. Human essence appears to be not only a certain "generic feature" but also a result of free personal choice [59, p. 36-51]. To choose ourselves in one way or another means to affirm the value of what we choose. Therefore, our responsibility is far greater than we could have foreseen. And this means that "a person who decides something and realizes that they choose the being of not only oneself but... of all mankind, cannot escape the feeling of complete and deep responsibility" [60, p. 325]. Therefore, living their own life, a person creates oneself, chooses oneself, and choosing, they create the universal, human, so must be responsible for the results of self-creation.

H.-L. Bergson claimed that "to act freely is to take control of oneself" [3, p. 167]. The main emphasis in his doctrine is placed on the person, on their inner life, on the world of their experiences, which concentrate around the fundamental experience of time. In it, the problem of freedom is considered as purely internal, as an interaction of self "I" with self "I" within the self "I". According to Bergson, the more the act of human behavior expresses the subject, the more it is free.

Renowned Italian existential philosopher N. Abbagnano believed that the problem of freedom cannot be solved without answering the question of whether freedom is an attribute or one of the powers inherent in humans. One cannot understand freedom or – if to be more precise – a person as a being endowed with freedom through the objective analysis of human abilities or their genesis. Freedom is not the ability or power that a person uses along with others. The problem of freedom arises when a person seriously takes the possibilities of their existence and makes a certain decision about them. To be or not to be free is a fundamental choice for a person. To be means to acknowledge and realize oneself in the primal opportunity of one's attitude to being, in other words, to strengthen and assert oneself in this opportunity. Not to be means to fail to acknowledge and lose this primal opportunity, in other words to transform existence into something inappropriate and self-destructive [1, p. 154]. According to Abbagnano, the choice of freedom should be, on the one hand, regarded as the transition of self "I" to being. For the person who has to make decisions about oneself, the question arises how to find and realize the only and fundamental opportunity that can support and strengthen oneself in being. The choice of freedom immediately deprives a person of all the doubts of life – where there is no dominant interest – and

returns them the fullness of their energy. A person becomes free to accomplish their task, lives focused, has a single dominant interest and leads all the variety of events to it, as it is a measure and fundamental criterion.

Attitude to being, strengthened in its capacity by the choice of freedom, is realized as the attitude of a person towards oneself. Such an attitude is a continuous return of the person to oneself; in this return to self "I", the latter is constituted in its authentic form as a unity of personality. Therefore, freedom is conditioned by self "I", which is asserted as a specific unity only through returning to itself. Thus, freedom is the self-revelation of a person. Their existence becomes clear and transparent due to freedom. N. Abbagnano has believed that freedom is an act of faith and revelation, an act of self-possession, complete release from duties, along with a complete acceptance of them [1, p. 155].

On the other hand, he has considered the choice of freedom as the transition of the world to being. According to Abbagnano, the world and humans are inextricably linked. This unity is embodied in the order, in which things are arranged according to their availability and their usefulness for the realization of human tasks. The unity of self "I", which allows overcoming the inconsistency of human behavior acts, determines the unity of the world since it leads to the organization in accordance with the available means and instruments of realization of self "I". According to Abbagnano, freedom is a choice. It is not an instantaneous act but a succession of decisions that are constantly renewed in a favorable or unfavorable coincidence. To be free means to be true to oneself, not to betray one's destination when facing the seriousness and resistance of the world and saving solidarity between people. Thus, understanding of freedom is based on a person's understanding of oneself and their destination in the world: "only when they identify oneself with a destination transcendent to them, when they take on responsibilities and struggles, only then a person is really free" [1, p. 178].

M. Heidegger's position is of particular interest in the context of analyzing the concept of freedom, as well as revealing the connection between freedom and truth [67, p. 46]. In his view, a person is a means of existence; freedom is a quality of a person and, at the same time, an essence of truth. The latter manifests itself as an entry into the realm of revealing things in existence. Freedom is a part of revealing things in existence as such. A person does not have freedom as a property, but on the contrary, freedom – the existential being of things in existence – possesses a person. Only freedom guarantees humanity a correlation with things in existence that characterizes history. A person exists only as a property of freedom and thus becomes "capable of history."

Another representative of German existentialism, K. Jaspers, analyzed human existence in three aspects: historicity, freedom, communicativeness [71, p. 122]. In his opinion, freedom is the

content and expression of the human personality. Preserving the essence is a necessary guarantee of human freedom. Jaspers believed that a person makes free choice not based on the objective reality, but through complete separation from the world. Knowledge of the outside world and inner possibilities are prerequisites for free choice. The fact of choice is the result of the internal subjective activity of a person.

Exploring the problem of human freedom, I. Iliin distinguishes between the external freedom of the individual and its internal liberation. He correlates freedom, love, and faith in God, writes about human passions and the achievement of freedom in managing them, explores political freedom as a kind of external freedom, poses the problem of responsibility of a free person [20, p. 165-171]. He opposed godlessness, believed that spiritual freedom and religious independence of people fail to make it impossible to educate, and on the contrary, provide for it. Disclaiming the spirit, freedom ceases to be so; it becomes the mayhem and tramples everything. So, the sage concluded, “the spirit dies down without freedom; the freedom degenerates and dies without spirit. Oh, if people saw and understood this law!” [20, p. 178].

The great philosopher M. Berdiaiev paid great attention to the problem of a person and their path to freedom. His views were developed along the lines of existentialism. “For me, freedom is a primal existence. The peculiarity of my philosophical type, first, is that the basis of my philosophy is not being, but freedom... There is a dialectic of freedom, the fate of freedom in the world. For me, freedom is my independence and determination of my personality from within; my creative power is not a choice between good and evil set before me, it is my creation of good and evil” [4, p. 70]. Opposing the concept of freedom as a necessity, he asserted that necessity is decayed freedom, freedom of chaos and anarchy. True freedom is an expression of a cosmic state and love that burns away the necessity and brings freedom. M. Berdiaiev has a closely related theme of human and creativity with freedom. The spirit of a person is as free as it is supernatural. Positive creative power means to create not from the natural world, but from yourself. Freedom brings novelty. “The opponents of freedom,” he writes, “contrast the freedom with the truth that is being imposed and forced to admit. But truth – as an object imposed on me, as a reality that falls on me from above – does not exist. Truth is also the way and the life. Truth is spiritual conquest. Truth is experienced in freedom and through freedom” [7, p. 70].

M. Berdiaiev distinguished three types of freedom in his doctrine: primary irrational freedom, or mayhem; reasonable (rational) freedom; freedom, filled with the love of God. The irrational human freedom is rooted in the “nothing”, the one God has created the world from; it precedes God and the world, the good and the evil. When one becomes prideful, one places oneself in the place of God, resulting in decay and slavery instead of freedom. Reasonable freedom – if it leads to forced benefaction – also engenders slavery. Human finds freedom because

God descends into the depths of freedom from which not only the evil but also the good is born. As we can see, in this context, M. Berdiaiev considers freedom exclusively in a theological sense.

In addition to the divine interpretation of freedom, M. Berdiaiev has a direct personal dimension. When considering a free personality, he has seen in it a category of spirit, not of nature. It is not the personality that is a part of society, but society and even space are a part and an aspect of personality. The philosopher considered a person to be of greater value than the nation, society and the state. The latter seek to subjugate the personality, make it be their tool, that is why a person has not only the right but also the obligation *to protect their spiritual freedom* [6, p. 162].

M. Berdiaiev's idea is also characterized by the fact that he considered human freedom in an inseparable connection and unity with his scientific, artistic, and cultural creativity. "Without freedom of creativity," he wrote, "there is no novelty, there is no increasing and rising life, there is only dying" [5, p. 3]. According to M. Berdiaiev, the greatest mystery of human existence lies in creative freedom, it ceases without creativity. Free creativity creates a novelty, something that was not there yet. This is how succession and connection of times are realized, and traditions and modernity are combined.

So, from the perspective of existential philosophers, freedom can only be achieved through overcoming being. For Jaspers, it was the achievement of the transcendence of the Comprehensive. According to Sartre, there is a coincidence of a person with their freedom, but it has a negative sense: people are as much people as they are free from outside influence. In other words, a person creates oneself, their value.

Philosophical literature dealing with the category of freedom is also characterized by the interpretation of the concept of spirituality in a way it encompasses reason, feeling and freedom. The latter, perhaps, is the object of as much research as freedom itself. Another poet and philosopher of ancient Rome, Titus Lucretius Carus (1st century BC), posed the sacramental question, "Tell me, how and whence has the freedom of will appeared?" For Hegel, the will is a return to oneself, "the last source of all activities, life, and consciousness" [12, p. 74]. In French and German existentialism and neo-positivism, freedom is often identified with a completely autonomous human will. In the Slavic languages, the terms "freedom" and "liberty" can also be used as synonyms. Indeed, freedom is the ability to fulfill one's own wishes and goals; the conscious desire to do something; the wish, the demand; the power, the ability to manage, as well as freedom to express anything, "free status" [42, p. 100].

Only a person with a will can be free. This allows them to confront the external necessity, to realize their internal potential and capabilities. At the same time, it is important to optimize and concretize the thesis about freedom as a relation between the individual (self "I") and their activity, as well as about the freedom and responsibility of a person. Since freedom of the will must be

conscious, commensurate with the freedom of other people, as well as with the right (with the will, the state brought into law), the freedom and responsibility of a person become two interdependent and interdeterminant characteristics of their existence. Meanwhile, supporters of absolute freedom of will believe that since human actions are rigidly determined by external conditions and circumstances, they cannot and should not be liable for the social consequences of these actions. Thus, it is considered that the will of humanity cannot be free while preserving external determination. There is a choice: either freedom or necessity.

The metaphysical absolutization of one of the opposites removes the other opposite, but this occurs only in the imagination of those who permit such a hoax. After all, when necessary, a person has the opportunity to choose, to accept this or that variant of behavior, up to alternative positions. Making decisions freely, taking sides, choosing the path, in accordance with one's own will, one must also take responsibility for one's actions before one's conscience, other people, society and the state. Therefore, freedom implies responsibility, and responsibility is a condition of freedom.

In any state, the exercise of freedom of will of a person must be combined with the fulfillment of their constitutional duties and incompatible with actions that harm the state and public security, mental foundations of life and health of the population, protection of the rights and freedoms of others. Human freedom cannot be interpreted unilaterally because it is impossible to live in a society and to be independent of society. True freedom is an alternative to unfreedom in all its forms. At the same time, it is incompatible with irresponsibility, permissiveness, debauchery, anarchist arbitrariness, voluntarism of an individual whose life credo is extremely primitive and egocentric: "Do what you want". There is no freedom as such without freedom of choice, but it must be a wise choice.

According to M. Riedel, in the context of the ontological interpretation of freedom as a free being, responsibility can and should be regarded as the fundamental phenomenon of communicative freedom [73, p. 236-256]. Such a relationship leads to another contemporary view of freedom as an intersubjective free being (as opposed to its monologue, for example, existential understanding). It is a responsibility that is the concept, in which linguistic and real relationships and personal relationships intersect and interfere.

Moreover, responsibility itself is the basis of freedom. How can this provision be substantiated? First, on the assumption that "everyone can take responsibility, at least when there is an opportunity of personal participation in a particular event of life; in other words, each person can realize oneself responsible and, in this sense, be free" [73, p. 208]. Reality and responsibility are based on this freedom, possible for a person, because, as M. Riedel points out, a person is "not doomed" to be that much free as to take responsibility, because, without that, the struggle for

justice can end with the destruction of that, which hinders its implementation. Therefore, a characteristic feature of the above neoliberal understanding of freedom is the emphasis on the fact that only a person has genuine interests; the public interest is the sum of the individual interests. As a result, we have a kind of negative concept of freedom; no one can encroach on its value, no one can interfere with it: not only the state but also those ideas and values that can somehow restrict freedom.

Thus, the philosophical analysis of the problem of freedom gives reason to draw the following conclusions.

Freedom is a philosophical category that is used to analyze the cognitive and transformative activities of a person and to evaluate social connections and attitudes toward the objective world.

Freedom arises and comes to light in the process of social development, spiritual and practical activity of people; it is a product of social development. In modern sounding, freedom moves from landmarks of external causality to the plane of creative self-determination.

The concept of freedom has come a long way. Its content has varied depending on the historical era of society and philosophical thought. From Antiquity to the Renaissance, freedom was considered to be the prerogative of God: it is he who gives a person the freedom to live a saint and sinless life. In the Renaissance, other concepts emerged. Freedom acted as a will, free choice and responsibility of people for their activity, not only and not that much towards God as towards society and themselves. These concepts have become the basis for the development of individualism in all sections of society. It is individualism that contributes to the development of the free creative activity of people, so people with potential abilities for self-creation are proclaimed to have the highest value. In the modern period, freedom is associated with knowledge of the necessity and moral conformity of the meaning of life, and freedom of creative expression was combined with responsibility for its results.

If the need for self-realization is rooted in the human psyche and acts as a natural law, as a necessity, then going beyond this law (creating something new) is not only desirable but also necessary (the natural needs of a person must be satisfied).

According to Sartre, a person is “doomed to be free” because, living their own life, they create oneself [60, p. 218]. Therefore, they are fully responsible for the results of this creation. By and large, apart from the freedom to express oneself through self-creation on the basis of self-knowledge and awareness of one’s role in the process of creating something new, a person does not have any other freedom. The meaning of freedom also depends on the personality structure that develops through personal activity. Therefore, in the next chapter, it is advisable to consider

a person as a being capable of freely realize their essence through self-creation and finding the means by which they could help another in this self-creative process.

1.2. Freedom as a necessary condition to realize the creative essence of the person.

The concepts of “individual”, “person”, “individuality”, “personality” are often used as synonyms. However, each of them has its own content and requires philosophical and cultural understanding. It is well known that the individual is understood as any representative of the human race. The concept of individuality fixes the features of the individual, its originality. The personality has a certain characteristic of the person, its subjectivity.

The distinction between these concepts in the context of our understanding of the human as a person is quite important. Let us try to consider the interrelation and interdependence of these concepts from the point of view of the categories of “individual-special-general” on the one hand, and the historical dynamics of the development of the content of these concepts on the other.

The individual is a product of anthropogenesis, a representative of *homo sapiens*, in which the possibility of becoming a person through self-development and involvement in social forms of existence is *a priori* included. The individual is those common things that are inherent in all other concepts that characterize the human being. The general (specifically general) sensually confronts the given set of special individuals – first of all not as a mental abstraction but as their own substance, as a specific form of their interaction. As such, it embodies and contains in itself – in its specific definitiveness – all the richness of the special and the individual, not only as a possibility but also as a necessity of unfolding [19, p. 281].

A special manifestation of the general is human as a social individual. It is a being who feels familiar with a system of objective natural and social connections and relations but who is not yet aware of oneself as a subject, which is the cause and creator of social existence. Human is the product of civilization. For them, the problem of the contradiction between essence and existence either does not yet exist (for example, in primitive society) or – up to a certain moment – is not properly realized. In this case, the meaning of the surrounding world and oneself is not yet their internal problem.

Human existence is what a person is in the process of their existence and is this existence in the fullness of its own content. But in the existence human deals not only with the outside world, a certain circle of objective circumstances, a system of values and life forms developed by past generations. They deal with oneself just as much. It is a question of the real conflict of human existence, of the problem of human identity with oneself, which constitutes the “nerve” of being,

the problem of “finding oneself.” At a certain stage of both historical and self-development, being changes from simple statement of a thing in existence into a problem, because for a person, identity with oneself (self-identity) is not a givenness or certain permanent state but is the purpose and essence of their life activity. Accordingly, human nature is a historically defined measure of how much a person becomes the creator of their life. “The peculiarity of the way of human being is that human... self-defines on the horizon of the world. Therefore, a human is universal in the way of their being” [45, p. 93–94].

Thus, a person “considers oneself to be” not the form of manifestation and affirmation of existing characteristics, but the form of self-determination in the world. In other words, the main aim is to discover the world structure and to find one’s place in it. In the forms of cultural realities, a person acquires identity with oneself, achieves spiritual and practical self-identification of self “I” and humanity.

It should be emphasized that individuality exists in two forms: as the individuality of a human and as the individuality of a person. The individuality of a human is described through natural and social characteristics. That is, on the one hand, through the properties of the natural individual (genotype, temperament, etc.), on the other, through the properties of the social individual – a person whose social relations and relationships are influenced by their individual characteristics. The individuality of a person has a different level of measurement, which is based on social and cultural characteristics, in contrast to natural and social [45, p. 101].

Based on the understanding of the essence of the person as a unity of a diversity of public relations – as a kind of “general specific” – we must admit: any real limitations in active links and interpersonal relations on the part of the subject is detected and displayed forcibly by limited being of partial or accidental to the individual. Therefore, personality is understood, first of all, as an integral human, whose activities and communication have the maximum degree of generality, human significance.

Personality appears only as a result of the discovery of a person’s conscious ability to self-development, independent choice of social behavior, and life path. Then the person becomes responsible not only for approaching or moving away from something Supreme but also for choosing what they consider to be Supreme. They are responsible for their personal values. Moreover, they are responsible not only for themselves but above all before themselves [2, p.73].

Personality is the subject of culture, the indissoluble unity of the individual and the general, which manifests itself through various forms of the special. “A separate individual is a person—in the exact sense of the word – to the extent they realize through their individuality this or that set

of abilities that have historically developed (specifically human ways of life), this or that fragment of culture, which has before and independently of them taken shape, which is assimilated by them in the process of education (becoming a person). From this point of view, personality can be considered as a single embodiment of culture, in other words, the embodiment of the universal in a person” [19, p. 279–280]. Thus, personality is defined by freedom, integrity, universality, and uniqueness.

The essential characteristic of a person is subjectivity, which is the property of self-determination of their being in the world. As we know, in philosophy, there is a term *causa sui* (the cause of oneself) that is used to refer to this special kind of causality. The manifestations of the subjectivity of a person, their self-action as a cause, include activity (in the broad sense of the word: as the one that combines the vital and objective manifestations of activity), communication, self-consciousness. So, “to be a person” means “to be the subject of activity, communication, and self-consciousness.”

Therefore, to be a person, first of all, means to be the subject of one's own life, to build one's vital (in the broad sense) contacts with the world. This means not only the physical aspect of human existence but their being as a psychophysical whole. In particular, “well-being – ill-being” in the vitality field is understood as a measure of human security experienced in relation to the natural and social environment. At the early stages of ontogenetic development, it can manifest itself in “basic trust” or “anxiety” (E. Erikson), and later – in the experience of merging with the world (A. Camus), or “ontological fears” (J.-P. Sartre).

The study of personality as a subject of vitality, provides for the study of biological prerequisites for maintaining human relationships with the world, human life path (ways of realizing human destiny), ways and means of restoration of human relationships with the world in crisis moments of life (E. Lindemann, V. Frankl, F. Ye. Vasyliuk). The level of personality as the “authorship” of a person regarding the construction of their own life can be fixed in the term individual or individual subject.

Secondly, to be a person means to be the subject of objective activity. The latter can be revealed as the creation of objects of spiritual and material culture by human and is represented in the form of processes of objectification and desobjectivation of human “essential forces” (G. S. Batishchev, V. V. Davydov, E. V. Ilienko, A. N. Leontiev, M. M. Trubnikov, E. H. Yudin and others).

Thirdly, to be a person is to be the subject of communication. It is necessary to distinguish between true interaction and communication (the latter may be purely official in nature). With

regard to guardianship, it is the production by individuals of their common (V. A. Petrovskiy) that assumes the achievement of mutual ideal representation of the interacting parties (as opposed to communication, which can be purely instrumental).

Finally, fourthly, to be a person means to be a subject of self-consciousness. Behind this understanding, there is a rich tradition of philosophical analysis. In European philosophy, it is, first of all, the works of Fichte and Hegel.

As we can see, subjectivity is a characteristic that constitutes a human personality. This idea of personality is justified in philosophy, sociology, and pedagogy. Literature, art, politics, and the language of everyday life give the individual the power of activity. They who are not active are impersonal. In this converge scientific and intuitive concepts of personality reach an agreement in the minds of people. ‘What the slave lacks,’ Hegel wrote, ‘is the recognition of their personality; the principle of personality is universality. The master considers the slave not as a person but as a thing that does not have independence; the slave himself is considered to have no self “I”, their self “I” is the master’ [15, p. 346]. The personality is the master and creator of themselves – that is the maximum of the value understanding of the phenomenon of personality in culture.

The personality cannot acquire an independent existence except through self-determination in the world of cultural values and norms, through independent creative activity aimed at transforming the surrounding world and themselves. Self-determination is not just about assimilating the material wealth of the world that surrounds a person and is not limited to the assimilation of a system of cultural values. Self-determination in the world of culture is a complex way of becoming a person, a fundamental change in the nature of human existence, the achievement of personal sovereignty. This soul searching – as a responsible for the fate of the world and at the same time a free being – creates *an axis of spiritual development of a person and manifests itself in the phenomenon of spirituality*. People can assert themselves in this world and reveal their individuality in different ways but they can realize themselves as an individual, as a representative of humanity only in the process of creating and developing culture. It is the defense of their values by the individual, the struggle for making their own “contribution” to the generic program of mankind, to the fabric of a culture that is self-realization.

Total and complete self-realization is possible only when the person is a representative of not only individual interest but expresses the global and the general when the essential forces of humanity develop in the process of self-realization, new opportunities are created, in other words, a new culture is created. Even if a person “invents the wheel,” this event has a special meaning for

them because they realize their potential, they create and affirm themselves as a value regardless of any scale: self-realization acts as an end in itself, as the realization of its uniqueness.

The spiritual development of a person is always more or less based on their own activity, on the realization of their inner possibilities. The desire for self-expression is one of the most important components of the spiritual life of a person; it is their natural need. Individual self-realization is the only adequate way of existence of the creative personality and one of the fundamental phenomena of human existence as such.

Creative self-realization contributes to the individualization of the life world of the subject. The self-realization of the personality in creativity answers, first of all, the internal necessity of the person. Self-realization is the moment of interaction, interrelation of external and internal activities, the moment of their unity. It is an individual and holistic process of life creation. Self-realization produces significant changes in the structure of the personality, contributes to the development and improvement of their creative abilities, significantly affects the outlook. Due to this, it also provides objectification of the creative potential of the individual in the subject environment.

The process of creativity requires a person to have developed taste, to comply with certain rules, outside of which one cannot work in a particular activity, as well as a high moral responsibility for their works. Kant has noted that creative freedom is not absolute lawlessness. Only the creative work connected with moral ideas can be the most optimal in achieving the result. Thus, according to Kant, freedom is not free from necessity.

The need for creativity, personal self-affirmation and self-realization correlate with the social and cultural functions of the individual. The latter plays a decisive role in the formation of the axiological "I", which determines the direction of human life. The axiological "I", in turn, has a complex structure, the basis of which is a self-developed concept of individuality. The most effective way of self-disclosure and self-knowledge is creativity. A person acts as the subject of activity, as the subject of culture and as the carrier of certain universal aspirations. Creativity is revealed as the human being in the process of becoming the world, as the creation of the world by a person.

The significance of the creative aspects of personal self-realization is revealed only in the context of the integrity of the human attitude to the world. Through creative self-discovery, a person becomes wiser, understands themselves and the people around them deeper. Culture becomes a way of human self-knowledge to the extent that it acts as a complete and free realization of a person, as an objective identification of specific and historical, and generic intentions inherent in

it. Internal freedom of spirit, thinking, dreams are very important values of a creative person, which develop based on high and versatile culture.

The way to freedom lies not only through the knowledge of objective necessity – it is only one of the conditions of this process. To achieve real freedom, a person needs to conduct a conscious practical activity that correlates with the objective laws of the development of nature and society. However, this does not make the person absolutely free: knowledge of the world does not release them from it, does not pull out from a chain of cause-and-effect communications, does not cancel their dependence on the objective necessity.

Since creativity is primarily a conscious process, there arises a problem of choice. As an act of conscious activity, the choice is associated with the moral responsibility of the individual for its consequences. After all, freedom of choice fails to be unlimited, since the self-determination of the individual is predetermined by many factors: by traditions and a sense of duty, as well as by broader social determinants. The very idea of freedom of choice arouses in the moral person a sense of responsibility, makes them consider the consequences of their actions, look at themselves through the eyes of other people.

It is clear that the subjective and the objective are closely connected in a person during the process of manifestation and development of responsibility. The willingness to take responsibility, as well as the ability to throw stones at oneself or analyze one's own actions through the prism of the conscience, most of all depends on the position of a person in the system of social relations, which form their ideological and moral orientation. According to J. Maritain, moral duty is not a consequence of social taboos [32, p. 176–177]. Moral duty is the pressure of the intellect on the will.

Each human as a person creates themselves, forms their morality. That is where the tragic paradox of existence works: being the creator of one's spiritual "I", a person remains a hostage of one's time and society. The personality synthesizes the owner and the servant, the manager, and the executor; in other words, it is compelled to combine these opposite roles. In spiritual and practical life, a person is forced to solve these contradictions through their daily actions. And no internal contradiction is solved in isolation from conscience, introspection, self-control of the personality of their actions.

The question of the life-creation of human existence has long been a vulnerable point for European cultural and philosophical consciousness. The emergence of such a philosophical direction as "philosophy of life" is, in particular, associated with it. Developing the original thesis of A. Schopenhauer, representatives of the mentioned direction interpret Kant's "thing as such" as

“vital impulses”, the content of which consists in the incessant creation of new forms, self-organization and, accordingly, the unpredictability of future states; in other words, in freedom.

F. Nietzsche, comparing nature and culture, concludes that despite all the undoubted achievements the latter represents a very specific trend of the human attitude to the world: the extinction of the “will to live.” After all, culture, including its scientific manifestations, tries to displace any spontaneity and “unreasonableness” from life. Such attempts turn into a tyranny of reason over life and desire “to correct the world by means of knowledge” [38, p. 141]. Therefore, considering the types of human world view associated with various stages of historical self-development of a person, in which the latter is gradually freed from subordination to the natural elements, Nietzsche was not so alternative to the new European humanistic tradition, where there is a predominant interpretation of freedom as the domination of a person over the “blind” forces of nature. And less than half a century before Nietzsche’s reflections on the stages of a person’s self-development, German philosophy began the study of the historical genesis of a person, in which their ability to treat themselves as a universal, and therefore free, being was proclaimed to be the most essential characteristic of a person. This thesis became the starting point in the ideas about the possibility of unlimited self-development of a person who, thanks to work as “the free play of their spiritual and physical forces,” begins to reign over nature and over their own social being (K. Marx). Perhaps, hence there is such an urgent emphasis on the dominant position of a person in the world. Although the world around us exists independently, only a person makes it “objective.” As if debating both Nietzsche's and Marx’s conception of the highest stage of human freedom, M. Heidegger notes, “The essence of power is not to diminish or transform into something that would go beyond the limits of power itself. The essence of power is to rule over the already achieved level of power; in other words, in constant self-growth” [68, p. 157].

Perhaps because of this, the modern world has finally realized the need for active ideological searches aimed at taming the “thirst for possession.” In particular, appeals to Eastern cultures, where “extroverted” (aimed at a radical transformation of everything) type of attitude is not so common, where the “introverted” focus (on the internal self-improvement of a person) is predominant, becomes more frequent. After all, the most important introvert question is about the meaning of human being, in particular, whether this meaning consists in domination over all other manifestations of being, or the highest manifestation of human freedom is the ability to go to self-restraint, relating themselves to the world [63, p. 34-37].

A person is involved in the system of social relations and is not only a product but also an active creator. In other words, circumstances create people as much as people create

circumstances. Thus, just as the totality of social relations constitutes the essence of a person, so this totality is the real basis of their freedom.

The solution of this contradiction is connected with the understanding of the dialectic of positive (freedom for) and negative (freedom from) freedom. In the first sense, freedom is mainly regarded as the ability of a person to act in accordance with necessity on the basis of knowledge and mastery of the laws of nature and society. In the second, its freedom is interpreted as the desire of the individual to “avoid” certain manifestations of necessity. In reality, both aspects are inextricably linked, although, undoubtedly, the positive aspect of freedom is the most favorable for the optimal development of the individual.

Defining freedom as a conscious choice of a necessary and desired goal, as a reflection “of opportunities in the consciousness of the subject, the prediction of future trends, their assessment from the standpoint of the interests of the subject, the nomination of one of the possibilities as an ideal image-goal...”, Davydovych notes, “where this is absent, there is no place for freedom” [17, p. 7]. Undoubtedly, all the points noted by the author characterize the content of freedom. However, we should not put an end to this, because any choice is always associated with consciousness, with very few exceptions. Therefore, it is wrong to assess the future from the standpoint of the interests of the subject, which are based on the goal as a certain ideal. Perhaps it is better to talk about the freedom of the individual as a conscious action on the basis of a known objective regularity.

The existentialist concept of freedom of choice is close to these views. Existentialists proclaim the autonomy of the individual as the basis of all its being. In this sense, the term “freedom,” which essentially coincides with the concept of a person, should be understood as “the absolute” choice of oneself.

As it is known, the core of the existentialist doctrine of freedom of choice is the theory of the autonomy of a person and their will. Indeed, freedom of choice is impossible without a certain autonomy of the individual, without the independence of its consciousness and behavior. It is primarily due to the lack of unambiguous determination of social processes, through which each person has a certain immunity to the effects of “external” necessity. Since necessity determines freedom not directly, but through a complex mechanism of external and internal relations, it becomes clear that within the framework of this necessity (except in extreme situations), a person always has the opportunity to choose one of several behaviors. Moreover, external conditions are not simply “refracted” through internal ones, as it is sometimes claimed, but the subject of choice, being included in the perception of the conditions that determine their behavior, becomes at the

same time the direct carrier of the determination of themselves. This is the subjective aspect of freedom, the meaning of which, according to S. L. Rubinstein, “consists in emphasizing the role of the internal moment of self-determination, loyalty to oneself, non-uniform subordination to the external” [57, p. 382].

Another aspect of this problem is certain limitations of the subject of choice on the part of the external and internal conditions of human existence. A specific type of limitation of freedom of choice is the limitation of the subject of choice by themselves. Self-restraint is a conscious rejection by a person of all sorts of unpleasant, immoral desires and actions. As always, without a certain self-restraint of choice, the individual becomes a slave to their desires. At the same time, the other extreme—when a person consciously or unconsciously limits their needs, opportunities, and desires—is also dangerous for human development. Self-restraint in its true meaning has not only a negative side but, by analogy with freedom, also contains positive aspects associated with self-development and self-improvement of the individual in all directions of their life. In such a broader interpretation, the concept of “self-restraint”, in fact, coincides with the freedom of will, which implies “the domination of a person over themselves”. In other words, it is the subordination of one’s powers, aspirations, and feelings of the mind to those goals which correspond to objective necessity. Based on this understanding of self-restraint, a clear line between the concepts of “freedom of choice” and “free choice” can be drawn.

A person almost always has freedom of choice, if to consider it as the ability to choose a particular way of behavior according to individual desires. However, the question is in the extent to which such a choice meets the requirements of public necessity. In contrast to the freedom of choice, which is only a formal prerequisite for freedom, free choice, reflecting the true needs of a person, characterizes both the content of free activity and its goals. “Free choice contains freedom of choice but is limited to it” [58, p. 14]. It should be added that free choice is not limited to freedom of will.

Of course, there is no real free choice without certain knowledge, information about the patterns, conditions, and means of implementation of the choice. True knowledge enables a person to see more alternative possibilities, means and ways of making a choice. At the same time, it should be noted that in the process of direct realization of the choice, a person participates not only as a subject of knowledge but as an integral personality with the inherent wealth of the inner world and the system of relations with the outside world. Therefore, *the structure of free choice, along with knowledge, includes needs, interests, motives, goals, the whole system of values and life orientations of the individual, and, finally, human practice, which connects all these structural elements of choice with external necessity.*

In this regard, it is worth paying attention to the intransitive ideological significance of the ethical orientation of the domestic philosophical tradition. After all, the theory of the “inner person” of Vitalii Dubenskyi, Hryhorii Skovoroda and other Ukrainian sages, and their cordocentrism, “philosophy of the heart,” all this is directly related to the ideological orientation, which can be called “reverence for life.” This is the kind of reverence that Skovoroda had in mind when recreating the image of a person who has “cheerful... spirit, calm thoughts, peaceful heart.” It is here where the creative state of the human world view develops not from their imperious orientation, but in spite of it, on the basis of the “affinity” of a person both with being and with their own essential characteristics. It is this motif that is inherent in Pamfil Yurkevych, when he, in particular, contrasts the mind focused on the experienced knowledge of the world, and the heart, whose “living needs” encourage “to see and love life even where the experienced mind does not see anything alive” [70, p. 181].

To accept or not to accept such an interpretation of the relationship of a person with the world is a matter of personal philosophical preferences, but it is undeniable that in order for personal or tribal freedom of a person not to become to arbitrariness, the subject of free life must overcome ideological arrogance and consider not only themselves *but everything around them as such that has a right for self-affirmation.*

Therefore, understanding of the creative life of human being is connected not that much to finding out the advantages of the human over all other manifestations of existence, but to the awareness of “cosmic debt,” which is put on a person either by God or by nature. After all, if freedom is an essential property of a person, then the responsibility is as essential as freedom and commensurate with the scale of it.

In the European philosophical tradition, freedom is mainly considered as a necessary condition for self-development and self-realization of the individual, as an absolute social and individual value, as a subject of subjective aspirations and hopes, as a goal of intense searches. It is in most cases endowed with positive significance and is considered subjectively desirable for the individual. The American psychologist and philosopher E. Fromm has a slightly different position on this issue. In his work *Escape from Freedom* he wrote that for millions of people living in certain historical conditions, freedom is an extremely heavy burden, because it exposes their powerlessness to use it, causes fear and anxiety, exacerbates depressive states of the psyche [66, p. 72]. For many people, it has a negative value. That is why they abandon it and surrender to authoritarian power, which provides them with security, reduces the pain of loneliness, returns a sense of personal value.

Undoubtedly, E. Fromm's statement about the inherent human fear of freedom has a certain basis. However, not everyone agrees with him. For example, Y. Kozeletskyi believes that E. Fromm underestimated the persistent human desire for independence and self-determination [26, p. 148]. Based on the results of modern research, we can say that freedom grows from the biological roots of a person. Experiments show that freedom as a choice becomes a decisive factor in the behavior of a group of children, even when they are not aware of the possible consequences. Some scholars consider inner desire for freedom, a natural attraction to it. This may be caused by the fact that freedom of choice increases chances of self-preservation of the organism, its well-being. Of course, desire for freedom also depends on society and the culture in which the individual is located, on the history and conscious activity of a person.

People strive for freedom and it is especially important for creative people to protect their social and individual freedom since self-realization through creativity is the highest goal for them. However, the meaning of human freedom also depends on the structure of their personality, which is mainly formed due to acts of self-development and personal activity. Thus, people who are characterized by a "protective" orientation in society, first of all, try to keep the achieved social position. They perform traditional activities that provide homeostasis and protect against suffering. But there is a special layer of society with a transgressive orientation. The individuals to whom it is peculiar are engaged in activities that help them to transcend the limits of their personal achievements, to go beyond what they possess and what they are. They are characterized by the desire to improve their financial situation, to strengthen individual power or knowledge about the world, their life is aimed at expression, creativity, and self-development. For a transgressive person, directed to expansion and creativity, who does not so much adapt to the world as creates it, freedom becomes the highest value. It is a prerequisite for achieving bold goals. Freedom is the potential transgression, and transgression is the embodiment of freedom. One cannot explore space or create masterpieces of fine art with the hands tied. Individuals of this particular group are trying to expand the boundaries of freedom and go beyond it, otherwise, they cannot realize their plans.

Freedom is closely related to the ability of the individual to set goals, determine the purpose of future activities and predict its consequences. The connection between purpose and freedom is most clearly manifested in the process of transforming the subjective into the objective, the ideal into the real, the possible into the real, in other words, in the process of human practice. Without the correct setting of the goal, the reasonable choice of means to achieve it, there is no free activity, and therefore freedom. The coincidence of the result with the goal set by the person can be achieved only in practice. In this case, the goal no longer appears as an external condition, but as

an essential characteristic, the moment of practical activity of the individual determines the way and nature of their actions.

We understand personal freedom as specifically human selective and coordinated activity of consciousness, will and moral forces of the personality in the process of their purposeful and expedient activity, as possible to make an independent choice, to make the decision and to realize it, and also as ability to operate oneself, to be self-determined within necessity according to own interests, beliefs.

Personal freedom introduces into its content not only the process of exteriorization (“objectification”) of the subjective in the objective but also the reverse process – interiorization (“deobjectification”) of the objective in the subjective. Without this subjective mastery of reality, “personal freedom” would become a passive, mechanical adaptation of the individual to the conditions of the external environment.

The starting point in the process of interiorization is the needs, which in the form of pleasure or displeasure from the results of the subject’s activity excite and mobilize their internal activity to create new interests, motives, goals, and objectives of the activity. The process of exteriorization and interiorization has a cyclic character. Moreover, the cause and consequences in it, objective and subjective, necessity and freedom constantly pass into each other. The necessary link mediating their dialectical connection is the responsibility of the individual.

Like freedom, personal responsibility has two aspects: negative (retrospective) and positive (active). In the latter, the most plastic is the internal relationship between personal responsibility and personal freedom: where there is no personal responsibility, personal freedom is only illusory, and, conversely, without personal freedom there is no personal responsibility. In turn, irresponsible behavior indicates a narrow, distorted understanding of personal freedom, and hence the consequences of its abuse. It is no coincidence that the structure and mechanism of action of personal responsibility, in general, coincide with the structure and mechanism of self-determination of personal freedom. Both structures – as a fundamental principle – contain necessity in the form of requirements that are submitted to the individual and subsequently concretized in such elements of the “internal” mechanism of freedom and responsibility as needs, interests, goals, and objectives; motives, beliefs, values, norms; emotional and psychological mindset; different options for action; anticipation of the consequences of choices and their impact on other people; strong-willed commitment to the implementation of selected project activities; direct realization of a particular action and its evaluation as part of the needs, interests and goals of the individual, as

well as of the specific community of people; the willingness of the person to be responsible for this action (V.H. Afanasiev, A.F. Plakhotnyi, E.I. Rudkovskyi).

Such philosophers with optimistic views on human nature and a belief in the possibility of harmonizing human interests as John Locke, Adam Smith, and sometimes Stuart Mill believed that social harmony and progress are associated with the provision of freedom for the personal life of a person, in which neither the state nor any other authority has the right to interfere. The most eloquent of all champions of freedom and private life Benjamin Constant stressed that at least the freedom of religion, judgment, speech, and property should be granted free from arbitrary interference. Jefferson, Burke, Paine compiled lists of personal freedoms on the principle of preserving a minimum space for personal freedom, if we do not want to “destroy or deny our nature” [44, p. 32]. For Mill, the protection of personal freedom was sacred. “The only freedom that deserves the name is the pursuit of one’s own interest in one’s own image,” he stresses, and proclaims that unless people are allowed to live as they want, “in so far as concerns themselves alone,” the progress of civilization is impossible; the truth will not be found due to lack of a free market of ideas; there will be no room for spontaneity, originality, genius, mental energy, moral courage [33]. The defense of freedom lies in a negative goal, in the denial of interference. To threaten anyone with punishment only because a person does not obey the rules of life, in which they see no alternatives to their goals, to close all doors to them except one, even if majestic prospects open behind them, guided by the noblest motives, means to err against the truth that a person is a being who lives their own life. This is how the liberals of modern times—from the era of Erasmus of Rotterdam till today—imagine freedom.

The “positive” meaning of the word “freedom” develops from the individual’s desire to be their own master, to determine their own life and make their own decisions, rather than to obey certain external forces. A person wants to be an instrument in their own hands, not in the hands of others. They want to be a subject, not an object; they want to be governed by their own reasoning and conscious purpose, not by external causes; they want to be aware of themselves as a thoughtful, active being, endowed with desires, responsible for their choice and able to justify this choice by appealing to their own ideas and considerations.

Thus, for modernity, the concept of personality acquires the meaning of universal value. As a practical imperative, the requirement to “be a person” becomes today a universal manifestation of human sovereignty. This is the expression of the specificity of the modern development of social practice: the activation of the creative, active principle in a person.

Individualization of personality, awareness, and achievement of personal freedom through free creative work is inextricably linked with the development of a high level of responsibility.

Personal freedom can be defined as a conscious objective and practical mastery of a certain set of social relations to expand the objective and subjective conditions necessary for personal creativity and, ultimately, to improve the welfare of the whole society.

1.3. Social-and-cultural environment as a factor in the development of ideas of freedom education

All environmental factors, together with genetically inherited makings and specific historical and social-and-cultural conditions of education, are fundamentally important for human development. But the environment is not only a factor in their development and personal formation. The social-and-cultural environment may be considered as a system that not only directly affects the development of personality, but also indirectly determines the nature and - direction of various forms of state, social, family, institutional and informal education. In other words, the social-and-cultural environment acts as a factor in the emergence and development of various trends in the education of the individual.

It is obvious that in specific historical conditions, several competing tendencies toward the concrete historical practice of organizing education and upbringing sometimes coexist. At the same time, the different elements of the social-and-cultural environment at the macro and micro levels may stimulate the development of different and sometimes mutually exclusive approaches to the organization of the educational process.

Different trends in education and upbringing, that simultaneously coexist in the social-and-cultural environment, can be conscious at different levels of the organization of the social-and-cultural environment. Besides, it should be noted that the changes in the tendencies of upbringing that occur in society have an objective character.

The statement on how the social-and-cultural environment acts as a factor of occurrence and development of various trends in education is primarily a question about the features of the various elements of the social-and-cultural environment related to different levels of the organization and suggest certain trends in the educational practices.

The analysis of the social-and-cultural environment as a factor in the emergence and - development of the paradigm of free education leads to the need to allocate it along with the elements of the macro- and micro-social environment of a special element that is characterized by several specific features. This refers to the *pedagogical community*. The specificity of this element of the social-and-cultural environment lies in the fact that, firstly, as a society of subjects of

education, it belongs to the macro-social level, while its specific members are directly included in the child's micro-social environment. And if all the other elements of the macro-social environment affect the personality, which develops indirectly through the micro-social - environment, then in the person of specific educators such influence takes on a direct character.

The second feature is that this element has (or at least should have) a higher level of reflection and awareness of the nature of its own influence on the developing personality.

Each living creature follows a certain development path, which is determined by some interacting and interrelated factors. One of the most important of them is the environment. The infinite variety of environmental factors can be organized into a specific classification:

- inorganic environment (temperature, air, humidity, light, etc.);
- biological environment (mainly to the connections between organisms);
- social environment (specific cultural environment of a person).

For humans, this classification can be simplified and replaced by double division (the reduction of the first two species into one, sometimes called the natural or physical environment).

Specifying the importance of the environment on the main lines of human development and education, we can only regret the categorical cessation of pedagogical studies of the environment by the Soviet government in the 1930s. Having been banned for more than half a century, pedagogy has lost an opportunity to influence the creation of an educational space that could become a worthy environment for the development of a free personality. It was only in the early 1990s, thanks to the scientific research of domestic scientists, the importance of an open social environment for personality development was proved [47; 49; 51].

Unfortunately, even today, neither pedagogy nor psychology is ready to fully analyze this process and are not able to influence the environment properly. Therefore, the problem of overcoming the contradictions between the need for self-development of the individual and the existing system of education remains permanently relevant. The latter, although it declares their orientation, still generally uses the usual traditional standards. The solution to this problem is to overcome the still existing contradictions in the public consciousness:

- between the opportunities of all subjects of society in the realization of educational tasks and the lack of mechanisms for their use;
- between the need to reproduce the diversity of cultural values of society and vulgar sociological approach, the politicization of the educational system;
- between the need for the development of creative abilities of the individual and the lack of spirituality, the general culture in society;
- between the need for the development of spiritual potentials of young people and their lack of demand by society;

- between the dynamics of social development and the conservatism of content, traditional forms and methods of education [52].

The personality is considered as an individual being of social relations (V.S. Mukhina). On the basis of this definition, it is legitimate to consider the pedagogical process in its relationships with other phenomena and factors affecting the formation of personality. After all, the social position of the individual is ultimately determined by the society in which it develops: economic, social-and-political, cultural conditions, that is the environment in a broad sense.

The environment is a set of natural and social conditions in which human society functions. It acts in relation to the individual as a necessary condition for their formation and development. In the process of being and assimilating the social experience of mankind, the person becomes involved in the process of communication and relations with the people who surround them with phenomena, things, and develops a certain social activity. Consciousness, the spiritual world of the person is formed by the whole way of life, defined by the social environment, acting in conjunction with a suitably organized upbringing.

The social environment and the personality are constantly interacting: the environment influences the personality, contributes to its formation; the personality acts in the social environment, interacts with other personalities, takes part in the activities of various communities and thus creates this environment, gives it a certain social quality.

The influence of a large set of social factors a person experiences throughout life. At the same time, due to spatial and temporal limitations, the individual is directly affected not only by the totality of social relations but only by a part of them. Between the broad conditions of social existence and the individual, there are intermediary links, without which it is impossible to understand the full diversity of relations between society and the individual. The individual world of the personality is formed not only depending on the relations within the whole society (macro-environment), but also on specific conditions (meso-environment), as well as on “direct, specific conditions, values, traditions, rules that exist in this small group, under the influence of direct contacts with close people” [62, p. 8–9]. The life activity of any person takes place in the conditions of a unique environment, its micro-environment only. Its specificity is determined by direct interaction with the person (L.P. Buieva, Yu.V. Sychev, etc.). The individual uniqueness of each person is largely the result of the impact of their micro-environment. On the one hand, the social micro-environment is one of the most important factors that accelerate or restrain the process of self-realization of the individual, on the other one, it is a necessary condition for the successful development of this process. It is an objective social reality that contains a set of material, political, ideological and social-and-psychological factors that directly interact with the individual in the process of their life and practice.

The micro-environment of a child at school age consists of a family, a school team, a class, various communities of people, within which children are united by common goals and interests, know closely and constantly communicate with each other, where they acquire life experience, comprehend life, open their inner world, compare their own experience with observations, activities, and practice of life.

In the course of the functioning of the environment-personality system, not only the surrounding micro-environment is being improved as a necessary condition for the formation and development of the personality, but also the personality itself that interacts with and also influences the environment accordingly. In the general process of personality development there are two tendencies: acceptance, understanding by the individual of social norms, traditions and functions, as a peculiar aspect of the adaptation of the personality to existing social conditions and the tendency of their development and transformation of this environment through the influence of creative personal individuality” [34, p. 96; 53, p. 210 – 216].

The child is not a passive object of influence, he is an active subject of self-development. They not only perceive the impact of the environment but also actively create own personality, based on the internal potentials of their personality and environmental conditions [8]. The communication allows them not only to assert themselves as a person, it gives an opportunity to comprehend social norms, values, navigate in the immediate social environment, and to learn the rules of communication as a whole, to perform various social roles, to get rid of infantilism, to acquire social experience [35].

It is clear that the requirements and pressure to instill moral values is impossible. Free self-determination and responsibility for their actions provide a free choice of values by the pupil. Under the direct influence of the student’s environment, their micro-environment, a system of their value orientations, a life position that is expressed in activity, communication, and daily behavior. This complex and multifactorial process will be effective if it provides a combination of influences on the consciousness of the student and attracts them to activity, the motivation for multifaceted and versatile communication in groups, collectives, associations. At the same time, it is necessary to create such conditions, circumstances that would ensure the success of the pupil in various activities and communication.

It is worth considering the factors of the social environment that at any time affect the development of education and based on freedom.

The goals and objectives of education are an element of the value-and-normative culture of any society, which are derived from its ideas about the nature and capabilities of a person. Like the normative canon of a person, the image of the child always has at least two dimensions: who they are from nature (or from God) and who they should become as a result of education. At the

same time, each culture has not one, but several alternatives or complementary images of childhood.

In the Western European culture at the period of 1500–1800 years, L. Stone [61] registered *four alternative images of a newborn baby*: a traditional Christian view, reinforced by Calvinism, when a newborn bears the imprint of original sin and can only be saved by ruthless suppression of will, submission to the parents and spiritual pastors; a view of social-and-pedagogical determinism, according to which the child is by nature not inclined to either good or evil, but it is a tabula rasa on which the society or a teacher can write anything; a view of natural determinism, according to which the nature and capabilities of the child are determined before their birth; this view is typical not only for genetics but also for astrology; an utopian-and-humanistic view that a child is born beautiful and kind and deteriorates only under the influence of society.

To these four images, S. Somerville adds another one that children are the main heritage that is passed down from the present to the future, the eternal messiahs of society, the embodiment of its inevitable future.

Each of these images corresponds to a certain style of education. The ideas of original sin are answered by repressive pedagogy aimed at the oppression of the natural basis in the child; ideas of socialization are pedagogy of personality formation by directed education; ideas of natural determinism are the principle of development of natural abilities (inclinations) and limitation of negative manifestations; ideas of initial kindness of the child are pedagogy of self-development and non-interference. These images and styles not only change each other, but also coexist, and none of these value orientations ever completely dominate, especially when it comes to the practice of education. In each society, at each stage of its development, different styles of education coexist, in which numerous class, regional, family and other variations can be traced [27, p. 136–137].

Studying the goals and objectives of education that are officially proclaimed, it is necessary to distinguish between their social determination (what social conditions generate and support this institution or norm), psychological motivation (what subjective requests and needs prompt your actions, not otherwise) and moral legitimacy (by which people justify, explain or give grounds for such behavior). Usually, these phenomena do not coincide.

Educating children to be obedient, thorough, diligent, even if it is harmful to their initiative and independence, can be socially determined by the need to maintain the stability of the existing social structure, which is characteristic of conservative, traditional systems. This attitude is substantiated mainly by the interests of the child: so as not to make mistakes, not to suffer, etc. And the real motive of education of parents and teachers is often the desire for their own comfort: a good child that brings a minimum of trouble. As Ya. Korchak wrote, “all modern education is

aimed at ensuring that the child is happy, consistently, step by step, trying to sleep, to destroy everything that is the will and freedom of the child, the fortitude of spirit, the strength of its demands. The child should be polite, obedient, good, comfortable, and there is no thought that will be internally weak-willed and vitally weak” [29, p. 8].

Some inconsistency of the goals and results of education is a necessary prerequisite for historical development in general; if any generation of adults were able to form children in their own way and likeness, and nothing else, at least in relation to the ultimate, terminal values of being humans, as a rule, cannot imagine, history would be just a simple repetition of what has passed [29, p. 136–137].

It is known that the parental family was and remains the most important institution of education. This makes it necessary to analyze the features of the social situation because they largely determine the character of the development of the motivational and value sphere of personality. The starting, first, and initially only reference group for the child is the family. Each family reference group is characterized by a certain style of interaction. In the styles of interaction and tactics of education used by parents, it turns out, as always, unconscious influence on the family system of macro-social processes and conditions.

The motives of parents are revealed in communication with children indirectly: in evaluative, semantic interpretations of actions, phenomena, etc. The reference makes these interpretations especially meaningful to the child. Taking the interpretation of an act, an action, a phenomenon, an event, the child accepts the meaning of this event, and therefore its motivational component. If in the interpretation of the actions the reference adult adheres to any one direction, then gradually the motives characterizing this direction become more stable and begin to manifest themselves in the real independent behavior of the child. However, nowadays, the family does not have a self-fulfilling role that it claimed in the previous era. This is due to both the development of social education (kindergartens, schools) and the transformation of the family itself: a decrease in stability, a small number of children, weakening of the traditional role of the father, the employment of women, etc.

The style of family relations is also changing. The collapse of authoritarian upbringing has softened the relationship between parents and children, making them more intimate, individually and emotionally more important to both sides. However, moral authority is much more difficult to maintain than power based on force. Individualization of relationships increases their psychological significance, but at the same time makes them stronger, especially in adolescence, when the range and choice of communication in children expands.

All this leads to the fact that family education acquires the character of equal interaction and increasingly loses the traditional “vertical” scheme of organization. And although traditional

role positions in the family system are preserved, the content of family roles is radically changing: the head of the family ceases to be a sole “arbiter of the destinies” of other family members. Children from the objects of upbringing become subjects of intra-family relationships, the nature and characteristics of their behavior become factors in the formation of the family system. Family education, therefore, becomes more and more evident in free education, the ideal for which is an active, liberated, cheerful child, expected for achievement and independence, but not unquestioning obedience.

Radical changes have occurred in the system of male and female social roles. The emancipation of women and their involvement in social and productive activities increase their authority in society and the family, but at the same time, it undermines the traditional differentiation of paternal and maternal roles. Men and women have traditionally been assessed on different criteria. The male lifestyle was predominantly instrumental, and the men were expected to gain achievements in non-family relationships; it was a basis for his supremacy in the family. The woman had family responsibilities in the foreground, she was considered the embodiment of the expressive and emotional basis. Today, the distribution of responsibilities in the family increasingly depends not so much on gender as on the individual characteristics of men and women [28, p. 26–27].

The real changes in social roles and traditional gender roles in the family have led to the fact that family systems are becoming more open-ended. In place of the rigid hierarchical structure of the family organization with the monologue of its head, which previously reigned supreme, comes another type of relationship. It can be described as a polylogue that reveals the common needs, values, and interests of all family members. Thus, changes in the family as an element of the social-and-cultural environment objectively create conditions for the development of the tendency of free education.

The transformation of family relations and traditions of upbringing reflects the global social-and-cultural changes taking place in modern society. Their general orientation is determined by the collapse of totalitarian consciousness as a social-and-psychological phenomenon (R. Bistriskas, R. Kochunas, L. Hozman, O. Etkind, S. Kordomskyi). The characteristic features of totalitarian consciousness are almost destroyed which caused a situation of uncertainty that has become dominant at the macro-social level. At the micro-social level, it has led to a change in the nature and type of family upbringing. What is more, psychological and pedagogical science must comprehend the possible consequences of such changes, but now the growth of the popularity of values, approaches, and methods of free education are obvious.

The role of the school is also changing significantly in modern conditions. At the beginning of Modern times, when the family forms of education have become clearly insufficient, the teacher

has an “appropriated” part of the parental functions. Now some of its functions have become problematic. The school remains the most important public institution, giving children a systematic education and preparing for adulthood. However, a wide range of extracurricular institutions, media, information technology, expanding the horizons and range of interests of students and in this sense complementing the school, at the same time become its competitors. The authority of a teacher today depends more on their personal qualities than on social status.

A characteristic feature of the traditional educational system, as evidenced by practical experience and research, is its monologue style, closeness, and imperativeness. The process of education, in this case, is considered as an activity that provides mainly the formation of certain qualities of the person (moral, intellectual, etc.) in accordance with predetermined and abstract standards; the leading and determining subject of this process is the teacher, educator; the child is still assigned a subordinate role, their psychological essence is depersonalized and unified. Alternative perspective in the modern concept of education focuses on the widespread use of tactics, techniques and methods of developing strategy for interaction in an open dialogue between teacher and child that creates the optimal prerequisites for the development of positive motivation for learning, develops independence and responsibility, and promotes the creative potential of personality.

Education and training are understood in this case as unique creative processes that provide conditions for self-development and self-education of the child’s personality; the personality of the teacher and the personality of the child act here as equal partners in these processes with equal responsibility for their organization and the result [25, p. 21–22].

The decline in the prestige of the authoritarian school, which is peculiar to the present time, has affected to a certain extent the traditional pedagogical science both in our country and abroad. Retrospective analysis of the development of foreign schools shows that in search of ways to overcome the serious drawbacks of school education, many solutions to this problem have been proposed. However, they were either one-sided or too multifaceted and contradictory. Teachers who shared conservative positions attached paramount importance to the development of new, better concepts of education of young people on the basis of lost religious, ethical and traditional pedagogical values, to strengthening the general order and discipline in schools, to educating children to be diligent and obedient.

Representatives of the left-wing radical and liberal lines proposed to consider only humanistic factors as the main characteristic of the social system, including school education. They called for a shift in focus to the human element as the most important factor in social development. With regard to the school, these calls meant increased attention to the personality of the student, their world view, everyday experience, interests, personal value orientations,

emotional sphere. Teachers of humanistic orientation recognized the ways of renewal and improvement of schooling and education only through changing the attitude to the child, improving their consciousness, “human qualities”, “human values”, through the development of creative talents.

Many of these ideas have gained practical application in the US and European countries. On their basis, many concepts of “open learning”, public education by methods of a group and communicative pedagogy, alternative schools (R. Barthes, C. Rogers, B. Church, A.M. Bussyn, E.A. Chittenden and others) have been developed.

In the West, in line with the alternative pedagogical movement spread extremist and anarchist ideas, platforms of anti-pedagogues (V. Goodman), which shared the position of the complete elimination of schools and all institutional forms of educational institutions as an anachronism of the XX century. That is possibilities of school and other educational institutions – as well as pedagogics in general—to render positive educational influence on youth were doubted.

Adherents of anti-pedagogical approach strongly change the traditional attitude towards children on the part of adults. They propose to consider the whole life of a person outside of education, in other words, abandoning the child as a pupil. Their main thesis is friendship and partnership with children but not education.

Anti-pedagogy states that nothing should be imposed on the child. Education is harmful because it is based on the needs of the adult, not the children. It does not develop children but hinders their development. The function of an adult should be only to accompany the spiritual and physical development of children, and this means to respect the child, their rights, to be tolerant of their feelings, to trust their abilities. Children should do anything only at will. Therefore, the school will only offer, and the children will choose. There is no compulsory school attendance!

The views of followers of the anti-pedagogical movement are becoming increasingly widespread in the United States, France, Germany, Austria, and other countries. They become a kind of a new philosophy of life and their way without education. On the basis of these ideas, various pedagogical theories and lines (negative, undirected, non-repressive pedagogy, etc.) arise. Supporters of anti-pedagogy in France abandon the traditional school for its anti-humanism, restriction of the rights of the child to harmonious development. For them, the school is a “hidden structure of isolation” of the individual (M. Foucault); is a carrier of pedagogical methods that deny the needs and interests of the child (R. Bejedra); is an instrument of reproduction of social inequality (L. Paseron). They believe that the existing school as a repressive body should be rejected.

In many countries, the search for a new type of school, new forms and methods of teaching and education is associated with the process of turning traditional closed schools into open educational institutions that are multifaceted with the environment. The development of the principle of openness in pedagogical theory and practice reflects the global trend of modern life. This principle is often associated with special historical and national forms of life, social organization of society, models of interpersonal and ideological ties that determine the forms and content of socialization of youth in a country.

Thus, in pedagogical society, as the most active—from the point of view of possibilities of reflection of needs of society—an element of the social-and-cultural environment, objective conditions for further development of tendencies of free education are created. However, here, in our opinion, it is necessary to make some remarks.

The most active (not necessarily progressive) social forces are the main customers of the system of psychological and pedagogical influences that determine the certain character of the system of education and upbringing. In all conscience, the creators of psychological and pedagogical theories are more or less dependent on these customers. The psychological and pedagogical theories, developed in past times, were created, developed and replicated especially successfully if corresponded to the order of the social forces defining the state policy. It is worth to pay attention to the fact that the most striking contribution to the awareness of the role of education in society made pedagogues, whose work was closely associated with the implementation of a certain social and state order (J.H. Pestalozzi, F. Froebel, A.S. Makarenko). Despite the undeniable personal humanism of these outstanding pedagogues, whose experience and theoretical heritage are included in the treasury of the theory and practice of education, it should be noted that their pedagogical systems were formed “from top to bottom,” in other words, according to the scheme “state-society.” This was largely facilitated by the nature of the social-and-political and economic conditions in which the corresponding pedagogical concepts arose and developed.

The education system in the United States developed quite differently. Its free character and natural origin from the needs of society have always been distinguished by independence from the state, in other words, it was built from the down to the top in contrast to the evolution of European education: from the top to the down. The variety of programs, disciplines, flexibility, mobility, novelty, education of the child’s ability to independence and perception are those didactic features that are traditional for the American education system. Such features were the impetus for the emergence – in the late 19th – early 20th century – of a new type of education both in the United States and in European countries that were built on the principles of freedom and humanism. This opened the prospects for the liberation of the individual from unnatural concepts

of education and led to a new approach to education as to the creation of conditions for self-development of the individual in the process of training and education.

Note that the crucial condition for the emergence of ideas and theories of free education became social-and-historical situation (at the end of the 19th century in the US and in early 20th century in Europe), which was characterized by a society striving for freedom, the desire to get rid of the conservative political bondage of ossified economic relations, impersonal pedagogy. The social movement for freedom for further progress of science and technology, for disclosure of personal uniqueness, for opportunities for self-realization became more active.

Thus, the democratization of social-and-political, economic and cultural life caused the emergence of a new approach to education: personal and valuable, one of the variants of which was the theory of free education.

The role of the social-and-cultural macro-environment as a factor in the emergence and development of the theory of free education becomes even more obvious if we trace the historical fate of this theory during the 20th century.

Global military disasters of the early-mid 20th century led to the emergence of totalitarian state regimes, which assign a special role to the state that penetrates all spheres of public life. In education, a whole system of manipulating the child was built. This system was aimed at the oppression of individuality, identity, and freedom. Although the ideas of free education in the context of pedagogy as a complex science of the child began to develop in Ukrainian pedagogy during the short period of 20s, in the 30s, this science was recognized as bourgeois and all studies were categorically discontinued by the Soviet authorities. Therefore, it was for this period that the fiercest criticism of the ideas of free education was characteristic in our country. The totalitarian regime generates a chronic crisis of education: the progressive development of the educational system ceases, its backlog increases, inadequacy to the needs of society arises. One of the reasons for the crisis is the rejection of the natural organization of the educational process aimed at the needs of society.

Post-totalitarian period of *evolution of ideas of free education* in the domestic pedagogical science of the late twentieth century, associated with the independence of Ukraine, is characterized by a new rise in interest in them, which led to the actualization of the idea of freedom on a global scale [72]. The peculiar feature of the pedagogical thought of that time was a radical rethinking based on the humanistic values of the system “person and society.” The latter was interpreted so that the child was *the subject of development*, and childhood was a complex integral state peculiar to people in the initial period of social-and-cultural and mental development. In other words, there are not only certain ideas of free education were considered, but holistic models of education – the fundamental basis of which were social-and-philosophical approaches to the child and

childhood, psychological research of childhood, systemic and project methods of thinking—were based on them. As a result, a pedagogy based on the universal ideas of the concept of free education filled with new content came to the fore.

New pedocentric ideology has expanded and deepened scientific and empirical orientation to child, suggesting promising positions in penetrating into them: as a real individual, with all its strengths and weaknesses and a complete subject of scientific knowledge; as evolving social being in a specific stage of development in the processes of profound—internal and external—changes, the results of which will completely manifest themselves only in the future; as a subject of the pedagogical process in which the teacher should rely on the basic features of this stage, considering the age and conditions of life of the child (in the family and immediate environment).

Compensation of children's opportunities aimed at the restoration of the social potential of the child's development, to some extent leveled down by negative external influences, became a reference point for neopedocentrism. It was about the improvement of the society using new – in philosophical and in organizational and managerial terms – models of education due to social-and-individual needs of the child that is developing; the revision of the terms of participating of the adult in a child's life: a promising level of engagement in the process of education is cooperation and constructive communication (in cognitive, social-and-cultural fields); the extension of the field of relations “child-adult” and bringing a new model of constructive communication in the reality, in everyday life; the reinforcement of the status of the child as person and citizen in social ideology; the inclusion of the child in interaction with the surrounding reality since early childhood, creating opportunities for experiential learning through discovery and self-realization.

Neopedocentrism was caused not only by the need to create favorable conditions for the personal development of the child but also for the development of society through educating a full-fledged generation, for the emergence of which certain conditions were necessary; the democratization of society and raising the level of anthropological culture became the main of them. Thus, there was a focus on a new model of school – one that was constantly evolving, changing, responding to social changes that were affecting the life of the child most of all.

Thus, the hundred-year analysis shows that the *development of the theory of free education took place in close relationship with social-and-political and economic transformations of society*. In the history of pedagogy, the development of the theory of free education has been inextricably linked with the formation of liberal and democratic traditions of public life, with increased attention to human individuality. The positions of the theory of free education are noticeably strengthened with the formation of such a social situation, which focuses on the value of a person

not as a disciplined performer, but as a unique, inimitable being, a genuine subject of one's own life. Social value of the idea of free education has increased in the crisis moments of development of the society, in periods of transition from one stage of development of society to another, when a range of contradictions—one of the most significant among which is the contradiction between a person as an individual and the social whole, freedom, and necessity—revealed and exacerbated. One of the ways to solve this contradiction is to strengthen the idea of a person as the main value of society, of its dignity and purpose in the world. According to this view, the motives of self-realization of spiritual ideals and interests, self-affirmation and personal freedom become the priority, which in turn determines the actualization of the ideas of free education.

Conclusion to Chapter 1

The conducted logical-historical analysis of the content of the category of freedom shows that for many centuries it has been in the field of view of both philosophers and representatives of other sciences. Periodically changing, approaches to its interpretation acquired new accents, but nevertheless, relatively invariant, essential characteristics can be identified in its content: independent goal-setting personality, personal reflection, conscious choice and arbitrariness of behavior, the ability to determine their own actions against external pressure. The selection of these characteristics gave grounds to define freedom in the most general form as a form of personal existence that implements two most important functions: the ability of individual to autonomous, internally determined and regulated behavior and building appropriate relationships with others.

Freedom in the European philosophical tradition is mostly seen as a necessary prerequisite for self-development and self-realization of the individual, as an absolute social and individual value, the subject of subjective aspirations and hopes, and as the goal of intense search.

In the context of philosophical analysis of freedom as a necessary condition for the realization of the creative essence of the individual, it is important to distinguish between positive ("freedom for") and negative freedom ("freedom from"). In reality, both aspects are dialectically related, although the positive aspect of freedom is most conducive to personal development.

Summarizing different approaches to understanding the essence of freedom, we have formulated its most general definition: it is a person's ability to self-determine their virtual capabilities based on their reflection. Freedom is manifested in the ability to resist all forms and types of determination of the activity of the individual, external to his existential "I", including their own impulses, attitudes, stereotypes and psychodynamic complexes.

Historical analysis shows that the philosophical and pedagogical ideas of freedom and free upbringing of the individual developed in close connection with the socio-political and economic transformations of society. Historically, the development of the theory of free education has been inextricably linked with the formation of liberal-democratic traditions of social life, with increasing attention to human individuality.

Democratization of socio-political, economic and cultural life in the late nineteenth century caused the emergence of a new approach to education, that is personal-valuable, one of the options of which was the theory of free education.

Being included in a certain socio-cultural situation, the ideas of free education acquire a qualitatively new content; they find a new meaning due to the mentality and achievements of a particular society in all spheres of life.

Analysis of the historical development of the idea of freedom in education has identified periods when they became most prominent in human history: the era of antiquity (ancient Greece, VIII-V centuries BC), the Renaissance, XIV-XVI centuries (especially Italy, France, Germany), the Enlightenment (XVIII century), the middle of the XIX century (Russia), the border of the XIX-XX centuries – in general in Europe.

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CHAPTER 2. The idea of freedom pedagogy as an attainment of society: its emergence and development in the domestic and foreign pedagogical study

2.1. Prerequisites for the emergence of ideas of free education in pedagogy of the XVII-XIX centuries

Humanistic views, which later formed the theoretical basis of the theory of free education, originated in the times of Antiquity and took a pronounced form in the Renaissance. They evolved, enriched and transformed under the influence of various factors: the state of the economy and culture, the socio-psychological climate of society, national traditions, etc. Different epochs, types of societies set different demands on the personality, their qualities and education, creating its own value systems, its educational ideal peculiar to a particular historical epoch. The turning points of history, characterized by acute crisis of the socio-cultural situation, the destruction of worldviews and ideals, were always accompanied by rapid growth of self-awareness, protest against social oppression, which found expression in philosophy, literature, social movement, education. On the one hand, education of these periods had as a purpose and a result the development of a person's consciousness, independence, ability to free, creative activity, independence, personal autonomy, individuality and uniqueness and, on the other hand, its integration into various social community (family, community, class, ethnicity, etc.), adherence to generally accepted norms and rules of behavior, to the system of collective values.

Throughout the whole history of mankind, upbringing was in a tense field formed by two opposite poles: "*social*"-"*individual*". The socially oriented paradigm of society was characterized by a system of education in which the dominant role belongs to socialization, and the individual acts as the bearer of responsibility for the fate of society. On the contrary, in the personality-oriented paradigm of the social system, the dominant was the orientation to the model of education, in which the leading role was given to the activity of the individual, his self-education. At the same time, the personality is oriented towards active, free, open behavior, which leads to self-improvement and implies responsibility for one's own destiny.

These two alternative directions were first introduced in the *Antiquity*, when the traditions of humanistic pedagogy, which addressed the problem of education of a free personality, whose individual development is connected with the realization of human nature, were founded.

The humanistic tradition of *Ancient Greece* regarded education as the most important mean and effective way of helping one to form one's own thought and to find one's life path. In this connection, let us focus on *Socrates' pedagogical views*, who integrated the humanistic tendencies of the ancient era [29]. First, considering the person as a social being, he understood the

personality, based on its inner world, judging from his attitude to himself. At the center of pedagogical activity Socrates raised the question of the role of education in the harmonization of the relationship of the person who strives for personal happiness, and a society aimed at justice. The way to achieving this harmony, he saw in the self-improvement of a person. Secondly, Socrates saw the main pedagogical task in the moral development of a person, not in his preparation for specific activities. Third, the thinker considered the pedagogical process from the point of view of organizing a learner's self-knowledge, assisting him in his independent efforts, awakening his activity and creativity. Fourth, Socrates regarded the participants in the pedagogical process as "equal partners".

Individualistic tendencies in culture and pedagogy sharply intensified in the Hellenistic era. Self-sufficiency is recognized as an attribute of the individual, and the main task of education is to prepare a person for life in accordance with their own individuality, "nature". Therefore, the thinkers of the ancient period decided the task of providing a person with such freedom of behavior and judgment, which would facilitate the progressive development of the individual within the social order in connection with a certain form of organization of society, which would guarantee universal equality. Free individual capable of independent judgment, pursuing his or her individual goals through public institutions became the ideal of education.

The main directions of ancient philosophy of education, which reflected one of the fundamental contradictions of the formation of personality – the unity of social and individual – were presented in the most detailed form in the works of *ancient Greek philosophers and educators Plato and Aristotle*. In the Platonic ideal state, the upbringing system did not indulge the ambitions of particular, even strong, personalities, but aimed at making all members of society aware of the common goal: to serve the common cause – to preserve society. It was the organization of the educational process that was to ensure the achievement of this goal. Therefore, Plato unambiguously resolved the issue in favor of public education, which was to determine the direction of personality development. Aristotle was a supporter of a fundamentally different approach to understanding the foundations of public life, thereby laying the other direction of the educational tradition that served as an ideal in later eras. He criticized the "State" of Plato, defending the priority of individual interests and the inability to reduce them to the general public interest. The purpose of Aristotle's upbringing is to become an independent citizen. A person must do his best to live according to what is in him the most powerful and significant, - Aristotle argued. It would be foolish if a person chose not his own life but someone else's [4; 45].

Therefore, the model of upbringing and education implemented in Athens has largely served as the basis for the whole subsequent evolution of the Western school of pedagogy. It

contained a focus on the development of different aspects of child's personality, focusing on those that seemed to be the most significant in the context of specific historical eras. Thus, in Ancient Greece, a humanistic tradition was born, based on the idea of harmonizing the relations of the individual and society on the basis of mutual free development. In education, priority was given to freedom as a human being and a condition for revealing individuality.

During the *Middle Ages*, stability came to the system of education, as a characteristic of all social life of that time. Pedagogy was intended to promote as much as possible the penetration of socially significant norms and Christian values into the consciousness of the personality. Education in the Middle Ages was considered as a moral discipline (the ideal was asceticism, chastity, poverty, obedience). At the same time, during this period (XII-XIII centuries) the intensive development of urban, democratic and secular culture began, which created the preconditions for the formation of the humanistically directed spiritual life of the Renaissance (L.M. Batkin, Y. Burgart, A.F. Losiev, etc.). New principles of world-perception began to emerge, with an orientation to worldly problems, to an awareness of the dignity of man – the creator of his destiny. There was a liberation of philosophy from the authority of the faith, revived interest in the problems of a person and his place in the world, there were tendencies to integrate the "human" and "natural" (humanities and natural sciences) into a single scientific system.

The sprouts of humanistic pedagogy appeared in many states under conditions of the wake of national consciousness. The surge in pedagogical thought was closely linked to the intensive development of art, literature, and scientific knowledge. World after the great geographical discoveries of the XV-XVI centuries became bigger and more multifaceted for the European. The spread of new culture and education was facilitated by a printing company invented in the mid-15th century.

Ancient and medieval humanistic tendencies in the development of the pedagogical tradition of the West gained new importance in the *Renaissance and Reformation*. It was during this period that humanism emerged on the historical stage as a coherent system of views, as a cultural movement. I. Kon [33, p. 105-106] emphasizes, in particular, that in the Western European medieval society the problem of self-knowledge was associated with the person's awareness of his place in society. The presumption of human equality and the admission of the very possibility of changing social status in the Renaissance set a completely different perspective on the problem of "self-knowledge". It is already a question of knowing the inner capabilities of a person, on the basis of which his "life plans" were built. Self-knowledge was a prerequisite and source of personal self-determination, required such education, which would start from the individual capabilities of each person, grind its unique nature, help to realize, cultivate and realize its abilities and

inclinations. Thus, the understanding of individuality was based both on the recognition of the human right to freedom and independence, and on the affirmation of the self-worth and original uniqueness.

Humanists of the XIV-XVI centuries (G. Veronese, Vittorino da Feltre, Juan Lluís Vives, etc.) focused attention in their works on the personal interests and abilities of students, sought to rely on their own activity and curiosity, to overcome the scholasticism and authoritarianism of the mass educational practice of the time. Humanism supersedes the medieval ascetic doctrine by opposing theology to secular science, placing the spotlight on a person who, ideally, should be a cheerful, with strong spirit and body, entitled to earthly joy and happiness. Humanists have rediscovered how much ancient Greece and Rome have done for culture and education. Greek-Roman culture saw the reflection of all the best that is in person and nature. Humanists were fascinated by the free spirit, beauty and expressiveness of classical literature, which embodies the ideals of education for them. In the classical heritage, they sought to borrow what was lost, the tradition of educating a physically and aesthetically advanced person capable of acting independently and useful to society.

The idea of all-round development of the child's personality was proclaimed, which was characteristic of ancient pedagogy. This idea reflects the ideal of the Renaissance person. Recognizing the purpose and purpose of upbringing, humanists proclaimed universal respect for the child's personality, denied severe discipline and corporal punishment. They noted the need to take into account the peculiarities of childhood, individualize education and upbringing.

The most complete development of the idea of humanism was acquired during the Renaissance in Italy. The struggle of the Italian cities for independence, the awakening of a sense of involvement in a single ethnic group gave rise to a spiritual movement that advanced the ideas of secular education (L. Alberti (1404-1472), L. Bruni (1369-1444), L. Valla (1405 / 1407-1457), V. da Feltre (1378- 1446), B. Guarini (1374-1460)). It was about the formation of a member of society, developed physically and spiritually, brought up in the course of work, which, as noted, for example, by L. Alberti, will allow you to acquire "perfect virtues and full happiness."

In the Renaissance, as well as Antiquity, there are two main areas of philosophical social thought: the ideas of "civic" and "individualistic humanism". Italian humanists Petrarca, K. Boccaccio, K. Salutati, L.Valla, P.Vergerio and others proclaimed the ideal of a wise and virtuous, free and helpful society. Lorenzo Valla and supporters of his ideas were expressors of extreme individualism. They argued that there was nothing more absurd than the honor that required a civic duty, that a duty to one's nature should be preferred to a duty to one's homeland. However, the

principle of service to society, which determined the purpose of man in his earthly existence, was characteristic of most areas of Italian humanism.

The ideal of the free personality put forward at that time included its moral perfection as the most important condition for personal and social freedom. *The humanistic individualism of the Renaissance* is devoid of selfish traits: proclaiming the freedom of the individual, calling for the satisfaction of all its needs and disclosing the inner forces, philosophers and educators of this period argued the ideal of the creative personality, but considered the harmony of individual and social as the most important condition for the realization of this ideal. The basis of such harmony is culture, spiritual communication of people, enriched with knowledge of social experience. In this way the huge role that was given to science, education, culture becomes clear.

The ideas of freedom and free upbringing in the Renaissance are expressed not only in philosophical, but also in literary works (F. Rabelais, E. Roterdamus, Juan Luis Vives, M. de Montaigne, T. More, and others). The works of these authors emphasized the importance of the freedom of thought and actions of a learner (F. Rabelais, M. de Montaigne), the inadmissibility of using "barbarous" methods of discipline (F. Rabelais, E. Roterdamus), the importance of reliance on the interests and personal choice of a learner (F. Rabelais, M. de Montaigne); the role of the teacher, which was rather auxiliary, was determined, and was to enable students to "sift through the sieve of reason" knowledge and to creatively operate it (F. Rabelais, E. Roterdamus, M. de Montaigne).

The most striking expression of the humanistic direction of education in the pedagogy of the Renaissance was *Vittorino da Feltre* (1378-1446). In 1424 he set up his school and called it "the house of joy". According to him, it is the school that should make the life of children enjoyable and active, and the teacher's duty is to help the child find harmony between his nature and the world around him. Learning at school should be free, Vittorino argued, because only in freedom the child is revealed. The basic principles of organization and activity of his school were: self-government, support for students' inclinations and interests, free activity of children. Much attention was paid to the school in the visibility, preference was given to classes outside the room with the active interaction of teachers and students. Vittorino da Feltre introduced new teaching methods, used game elements in teaching, abandoned scholastic disputes, corporal punishment.

Therefore, a major pedagogical contribution to the Renaissance was the restoration of the concept of free education aimed at the various development of the individual: physical, aesthetic, moral, literary, social, along with abstract scientific, theological and ecclesiastical. Such an upbringing should create a free person with a self-developed personality, eager to participate in

everyday affairs. And all this is based on a broad knowledge of the life of the past and a proper assessment of the favorable living conditions of the present. It is significant that at this time the first attempt of free education emerged.

The natural continuation of humanism as a secular cultural trend, characterized by individualism and critical attitude to traditions, was the *Age of Enlightenment*. It attests by its name to the priority of the problems of pedagogy in the Western European consciousness of the eighteenth century, to the attention to the issues of education. At this time, the social, ideological and pedagogical tendencies that arose in the previous century are becoming more complete. Enlightenment activists fought for the establishment of a "realm of reason" based on "natural equality" for political freedom and civil equality. Knowledge was the most important place in building a new society. The term "Enlightenment" is associated with the emergence of terms such as enlighteners, enlightening literature, etc.

In the *XVIII century*, theoretical ideas about Man as an *active subject*, able to develop, to follow an intended path, spread. In this context, the educational activities of J. Locke, Voltaire, S. Montesquieu, J.J. Rousseau, D. Diderot. Enlightenment figures sought to find the natural principles of human life: natural religion, natural law, the natural order of economic life, natural education, etc. Determining the basic character of this era, Kant emphasized that the Enlightenment did not replace some dogmatic ideas with others, but focused on the development of independent thinking of man. Enlightenment figures sought to find the natural principles of human life: natural religion, natural law, the natural order of economic life, natural education, etc. Determining the basic character of this era, Kant emphasized that the Enlightenment did not replace some dogmatic ideas with others, but focused on the development of independent thinking of man.

One of the first systematists of the pedagogical ideas of the Renaissance and Reformation was the eminent Czech humanist thinker, educator J.A. Comenius (1592-1670). In his pedagogical heritage the ideas of free personal development reflected. Any pedagogical system is based on a certain understanding of the essence of education, its main tasks. Although in the "Great didactics" J. A. Comenius proclaims the teaching of "everything" as the main task of the school, however, the essence of education, in his opinion, is not to know everything, but to make a person able to acquire knowledge independently. Therefore, J. A. Comenius condemned education, which was reduced to the pursuit of diverse knowledge. In contrast to this, he saw the main task of the invocation in the development of the pupils' spiritual strength, among which he gave particular importance to the ability not only to know things, but to understand. He emphasized that "to teach youth correctly is not only to stuff their heads with mixture of different authors' words, phrases

and thoughts, but it means to disclose the ability to understand things” [32]. So, J.-A. Comenius regarded education as a tool for developing of a human activity capable of creativity, thinking and feeling. It was him who expressed the idea of naturally spontaneous, free development of a learner as an important condition for the formation of individuality. According to Comenius, those who forcibly force them to study harm children. He supports his opinion with a quote from Quintilian: "teaching is the desire to learn, which cannot be achieved by coercion." The principle of naturalness by J. A. Comenius can rightly be considered one of the first principles of pedagogy of free education.

In the Enlightenment, the formation of philosophical attitudes took place, reflecting the value of the human mind, the progress of science and technology, as well as the belief in the fundamental possibility of rational organization of social relations, trust in the human mind and cognition, the elimination of all forms of tyranny in the sphere of thought. The outstanding English philosopher *John Locke* (1632-1704) made a special contribution to the development of the liberal pedagogical ideology of the Enlightenment. Like in the Renaissance, the value vector returns Locke to man, but at the same time, every person, in his opinion, must absorb social constraints in the form of cultural habits, rules and principles of reason. J. Locke's most significant personal contribution to the value system of Western culture is the consistently conducted and reasonably balanced idea of freedom, which makes him the founder of European liberalism.

Thus, J. Locke's pedagogical views should be viewed in the context of ideas of freedom, equality, the natural law of social relations and reason. In order for a person to live happily and intelligently in the conditions of freedom without infringing on the freedom of others, one must prepare for such a life from an early age. The training includes education and training that are fundamentally different in pedagogical approach. There is practically no place in the process of education for freedom, because the child is not yet able to use it. Therefore, fear, unconditional authority, the development of habits of behavior, according to Locke, are justified educational means [38]. Although Locke protests against corporal punishment, he also argues that freedom of action and partnership, non-authoritarian treatment on the part of adults should only be obtained when moral principles ("natural law") have become part of her personality.

Quite differently, Locke interprets the education process. Here the kingdom of freedom for the child is immediately established. Children's curiosity constantly requires nourishment, so the main task of the teacher is to properly select and offer exciting knowledge and interesting tasks, not forcibly, but as the best one of entertainment. In this way, personal abilities and creative imagination of the child are strongly stimulated.

The philosophical and pedagogical views of J. Locke had a great influence on one of the most striking exponents of the reformatory spirit of the Enlightenment in education - the *French philosopher J.-J. Rousseau* (1712-1778). In contrast to the widespread views of the individual at that time as a product of society and education, J. J. Rousseau focused his research on the problem of the development of the child's natural being, refusing to see the direct dependence of the development of morality on the progress of the sciences and arts. Rousseau, according to many scientists, is the "forerunner" of free education. Let us dwell more on his views in terms of understanding his freedom in the context of considerations about the nature of man, as a unique individuality.

J.J. Rousseau was one of the first to propose and substantiate the idea of natural freedom and equality of people. In his view, freedom is eternally inherent in man. At the same time, a society in which a person lives imposes certain restrictions on the expression of his freedom. How to reconcile the human will "I want" and the public demand "must". Rousseau talks about the versatile determination of human behavior. In a society where "all places are planned", one is limited by social relations; this is the widest range of determination. Further, entering into interpersonal relationships, the individual will of each person is met with the will of the other: the person equally feels freedom both in their actions and in others. This is an inherent ethical restriction on human freedom. And Rousseau's third level of constraints is individual and personal: one must be able to "always be one's own master and act according to one's will as soon as he/she has one" [54, p. 210]. Here, Rousseau speaks of freedom and will as qualities of personality that are formed in the process of development and gaining experience and are expressed in the ability to use their natural powers.

Thus, Rousseau's freedom is understood as a natural quality of a person, limited by determinants of different nature: social, ethical, personal and obedient. This conclusion is important for understanding the phenomenon of free education. On the one hand, upbringing is an organized process that involves the deliberate influence of the caregiver on the child and inevitably causes some restriction on the child's will. Freedom also implies autonomy of personality. There is a need to combine autonomy and authority, freedom and restrictions. Solving this dilemma, Rousseau concludes: the child "must do only what he/she wants, but he/she must want only what you want from him/her" [54, p. 218]. Thus, a child's freedom, being an immanent quality of personality, must be a "well-directed" by an educator that takes into account various determinants. In the literary heritage of J. J. Rousseau, pedagogical beliefs and reflections on the revolutionary restructuring of society are organically linked, in which everyone will find freedom and their place, which will become the basis of everyone's happiness [54, p. 195].

Thus, the Enlightenment era, largely thanks to Rousseau, opened *childhood as a separate independent period of human life*, showed that a developed moral personality is not the result of automatic, chaotic, spontaneous inclusion of the child in the system of human relations, he/she is the result of the influence of certain means and methods education on the person. Childhood plays a very important, if not crucial, role in this. Early childhood, when the character and mental qualities of a person is formed, is as important a stage as the prime stage, the peak of its life. Moreover, it is the foundation, the foundation upon which this prime is possible. Education for Rousseau is not just a deliberate influence on the pupil in order to form the triad conceived by the teacher: motive-act-consequence. According to this triad, there must always be a cementing foundation – a worldview, a holistic view of a person about the meaning of life. Therefore, education is understood as a program of human life, but a flexible program that does not dogmatize the human fate.

According to Rousseau, means and tasks of education are determined not by its purpose, but by the nature of the child. Therefore, the task of education is not to suppress or modify the individual's particular qualities, but to develop and improve them. In other words, according to Rousseau, the task of education is not in the formation of personality, but in the manifestation of his/her nature. Therefore, Rousseau puts forward the requirement of "free education", that is, education through the creation of certain conditions that stimulate the development of positive qualities and restrain or direct the desired quality of the undesirable. He demanded that the child, in all things that did not entail dangerous consequences, be given full freedom to use his/her powers and satisfy his/her desires.

In Rousseau's opinion, parenting should be based on a thorough examination of the child's personality. He emphasizes the need for independent action of the child: no ready concepts and information need to be given, let the child observe, test, make own conclusions, let perceive more from his/her nature and from things than from a mentor. The latter remains only a guiding and regulating role.

Predecessors, primarily English philosopher John Locke, had a significant influence on the formation of Rousseau's pedagogical views. *Locke's and Rousseau's* theories of education have much in common. The external similarity in the subject of the study is supported by the similarity of principles of education, internal content, general humanistic orientation. As for the differences, it is first of all necessary to note the greater democratism of Rousseau's theory of upbringing: if for Locke the upbringing system was intended to educate a gentleman, that is, a representative of the privileged strata of society, a bourgeois-aristocratic environment, then for Rousseau the upbringing was the purpose of upbringing of a personality in general. Another significant

difference is the emotional background on which the whole theory of education unfolds. Although both thinkers adhere to sensualism as a general philosophical principle, they differ in its specific embodiment. Rousseau uses it as a general principle and as a way of self-expression of the individual, as a mechanism for the formation of individual human experience. Life is cognized to the individual through feelings. What feelings will an individual develop in the process of development, such, in fact, is his/her life. For Locke, man's behavior must be guided by reason: "the beginning and foundation of all virtue and all human dignity is based on the fact that man is able to renounce his/her own desires, resist his own inclinations, and adhere only to what mind indicates as the best ..." [55, p. 30]. In Rousseau, this restriction and suppression of one's desires is the prerogative of moral instinct and life experience. In his theory, these two concepts are central to the justification of personality morality.

Summarizing the pedagogical views of J. J. Rousseau, one can identify a number of *major ideas* that underpin his proposed *model of upbringing*:

- free upbringing exists within the natural upbringing, that is, a consciously organized process that follows the natural development of the child;
- the leading way of education is to organize the experience of the child, which results in the development of his/her natural forces;
- the main means of education is freedom directed by the mentor, which hides the pedagogical guidance;
- the child in the process of education is not a passive object, but a subject that experiences and shapes experience and, therefore, self-development;
- as a result of properly organized upbringing, the person learns to flexibly interact with the outside world as he/she acquires experience of social and ethical relations, work activity, acquires sufficient knowledge about the world, that is, learns to live.

Rousseau's pedagogical ideas were quite unusual and radical for his time. They proved to be one of the greatest pinnacles of pedagogical thought and served as a source for updating theory and practice of education. Rousseau decisively criticized the authoritarian educational tradition that suppressed the child's personality. His pedagogical ideas are imbued with the spirit of humanism. He was a champion of development in children of independent thinking, the enemy of dogmatics and scholasticism.

It should be noted that in parallel with Rousseau, similar views on the essence of education were expressed by one of the prominent representatives of the etho-humanistic direction of national Enlightenment, the philosopher and educator H. S. *Skovoroda* (1722-1794). He was the

first in the history of Ukrainian pedagogical thought to substantiate the idea of natural education: education of a person should be related to its nature. Under the nature of man, the philosopher-educator understood the inclinations received from birth.

Unlike J. J. Rousseau, who viewed the "bosom of nature" as a means of isolating children from the dissolute society, Skovoroda envisaged the development of natural inclinations through self-perfection, the struggle of the inner nature of man with brutal passions and ugly social values. So, H. S. Skovoroda defends an independent, free-thinking person who would withstand the influences of a "civilized" society, would be a conscious creator of his/her own ideals, consistent actions [58].

The affinity of education with human nature permeates all the works of H. S. Skovoroda. Many of them depict the worthiest human virtues: humaneness, kindheartedness, generosity, integrity, justice, modesty, hard work, dignity, etc. According to H. S. Skovoroda, these qualities are endowed by all people from birth, but not all discover them in themselves and follow the "blessed nature". Idleness, arrogance, cruelty, selfishness, careerism, act of worship are, in the teacher's opinion, unnatural, that is, acquired as a result of improper education and adverse living conditions. So, H. S. Skovoroda does not oppose "nature" to education or vice versa, but in every way emphasizes that education should be directed to the development of natural inclinations, thus contributing to the formation of "true" man.

H. S. Skovoroda's ideas on the role of nature in human development and the affinity of the education of children with their nature had a positive socio-pedagogical content and significantly influenced the further development of pedagogical thought in Ukraine and other Slavic states. In particular, his pedagogical ideas were further developed in the works of O.V. Dukhnovych, I.Y. Franko, K.D. Ushynskiy, L. Tolstoy, V.O. Sukhomlynskiy and other prominent teachers of the past and present. The nature of education was substantiated by many prominent representatives of foreign pedagogy of the XVIII-XIX centuries: J.H. Pestalozzi, F.A. Diesterweg, F. Paulsen, A. Esquiros and others.

Thus, *J.H. Pestalozzi* (1746-1827) argued that education should instill in each person a sense of dignity and freedom. The child must influence himself/herself, conscious of his/her individual abilities as he/she grows and develops; and then education becomes a means of ensuring personal independence. Pestalozzi made an attempt to reconcile two positions: the development of personal freedom and independence and the possibility of human freedom in society through self-expression and mastery of the profession.

It is necessary to underline that the authors of the studied pedagogical ideas focused mainly on the creation of external conditions necessary for the implementation of free independent activity of students. Without a constant sense of freedom, no external restrictions, a complete life of a child is impossible - this is the main motive of humanistic pedagogy of this time. The provision of external conditions for the expression of freedom creates the necessary preconditions for the development of children, the development of such important qualities as internal freedom. Awareness of this natural connection made it possible for F.A. Diesterweg to define a pedagogical imperative: "Who cares for development should give children freedom; who only wants to make it easy for him to influence others, must always strive for centralization and to bring everything down to one level" [49, p. 118].

The address of the pedagogical thought of that time to the principle of freedom in education was a kind of protest against the dominant of the authoritarian pedagogical tradition in the educational practice. The old pedagogy, according to J. F. Herbart, in no way expressed its fallacy as its commitment to coercion.

Education is the fruit of freedom, not coercion, thought F. *Paulsen*. The inner formative principle is not violent; it can only be excited but not forced [48, p. 25]. Hence the conclusion that one's own will and desire is a prerequisite for any success. This is the first condition of productive educational influence. But this does not mean that the mentor has to adjust to the changing mood of the pupil: "...coercion can be achieved with some training, a stick – learning to remember, education only flourishes on the basis of freedom" [48, p. 26]. Here Paulsen comes close to the important conclusion: it cannot be limited only to the creation of external conditions for the expression of the freedom of the child, it is necessary to purposefully form in it the ability to dispose external freedom skillfully, to control one's own behavior.

Educators of the XVIII century paid considerable attention to the substantiation of pedagogical means and creating conditions conducive to the free development of the individual. The first group of tools related to building learning based on learning about the interests and needs of students. Last but not least the role of the teacher in creating external conditions for free choice plays a role. Studying students' interests creates the necessary prerequisites for more flexible curriculum development. The urgency of this is also due to the fact that the individual development of students is hampered by a bureaucratic view of schoolwork and mandatory curricula: "This destructive monotony, - noted F. Diesterweg, - is promoted by uniform rules and regulations, which, concerning all partial aspects of schoolwork, do not take into account local or personal differences and conditions; these regulations do not take into account the fact that people do not exist for the curricula and conveniences of their bosses, but for the meets of their own needs and

rules by their very nature ” [20]. Despite this, he still looked optimistically at the possibility of overcoming the stereotypes of the external school paraphernalia, believing that no regulation of the school system could drive the school of the spirit of truth, of the spirit of free development [20]. The second group of tools is related to the use of special training methods. According to J.J. Rousseau [56, p. 24], directed freedom implies the creation of such educational situations, in which the child has the opportunity to open the world of knowledge independently and to develop their own opinion about any phenomena. He noted that in teaching methods, such elements as alternative of judgment, choice, need for one's own judgment, and doubt must always be present.

At the same time, the pedagogics of the time was already aware that education of a free person cannot be limited only to the creation of external conditions conducive to the expression of interests and needs of pupils. An important factor in the formation of personal properties is the creative activity of the child. "The more I think about this subject," A. Eskiros confessed, "the more I come to the conclusion that the kingdom of freedom is in ourselves, and that it must be firmly established in the minds of individuals if we are to establish it in the whole nation [69, p. 44]. Therefore, one of the important tasks of education is to actively promote the development of the internal freedom of the individual, the development of his subjective properties, the ability to self-regulate behavior. "Man is not created, he is created by himself, and all our work is to direct the child to the wise use of his powers" [69, p. 52].

However, the pedagogical stereotypes in understanding the essence of childhood were largely interfered with. The functionalism of traditional pedagogy was manifested in the fact that childhood was regarded exclusively as a period of preparation for adulthood. The limitation of this approach was criticized by E. *Dühring*, who considered it a great mistake to think of childhood as a means of achieving a more mature life: "The world of the child is an independent sphere of suffering and joy, and as such, it is especially worthy of our attention. Upbringing rightly only means the goals of later life, but there may be times when the view that child is more than a simple upbringing object will be universally recognized. The educator stated that in child's understanding lies a greater proportion of the truth; he/she feels that no more mature age will return to him/her the moments that will be taken from his/her childhood life" [69, p. 48].

The acquisition of inner freedom by the child is a long process. An important role in this process is played by the child's ability to really assess his or her ability to achieve one goal or another. The ability to reflect is valuable not only in itself, but also in order to develop the ability to set life goals independently and to find the means to achieve them. The downside of freedom is a responsibility that cannot be formed in a child under tight control. Indeed, "...compelled behavior, especially if it goes beyond certain boundaries, places any moral responsibility on the

child for his or her actions. Why should he/she listen to the conscience when others decide for him/her what is good and what is bad, right or unjust, but also to wish for him/her ... To act for him/her or to impose his/her instructions would be to pour into his/her will. In order to become a human, he/she must be able to be guided in his/her actions by his/her own desire, he/she must be able to be good on his/her own initiative" [69, p. 64].

Thus, historical and pedagogical analysis shows that already *in the XVII-XIX centuries the ideas of free personal development in education and upbringing became of great importance in the European pedagogy*. The idea of external freedom as an important condition for natural education, the development of individuality and independence of man was the basis of the views of well-known humanist educators (V. da Feltre, M. Montaigne, F. Rabelais, J.A. Comenius, J. Lock, I. Kant, J. J. Rousseau, H. Skovoroda, J. Pestalozzi, etc.). Thus, we can note that during the Renaissance and Enlightenment efforts of many humanist educators founded *the philosophical and pedagogical basis for the emergence and conceptual design of the theory of free education – a powerful pedagogical direction at the end of the nineteenth century that considers education to promote the natural development of the child, which develops in the process of development of the world and free self-determination in it*.

2.2. Approval of the ideas of free education in the West European historical and pedagogical process of the late XIX - first half of the XX century.

In the second half of the XIX century, in the pedagogical worldview there were made significant changes associated with the so-called "pedocentric revolution", which unfolded at the turn of the century: the pedagogical process shifted to the development of "natural talents", ensuring of natural growth and development of children who were regarded as active subjects of their own formation aimed at self-realization. These ideas received anthropological justification due to the active development of psychological knowledge about the nature of mental processes at this time.

This direction of pedagogical theory development was largely stimulated by the transformations in public life: there was a tendency to strengthen the rule of law, the development of democratic freedoms, which contributed to the demand for initiative, creative activity, independence of each person. The new upbringing ideas reflected the need of the society to prepare through the school well-developed initiative people, who were ready for vigorous activity in various spheres of economic, state and public life. This trend continued the humanistic traditions of natural upbringing by Jean-Jacques Rousseau, Johann Heinrich Pestalozzi and other progressive

educators who sought to create a learning process based on the principle of freedom. The manifesto of pedocentrism was E. Kay's book, *Century of the Child* (1900), in which she regarded the coming of the twentieth century as the era of the child liberation from the pressure of authoritarian pedagogy [35].

It was at the *turn of the XIX and XX centuries* when the *humanistic tradition in the development of Western pedagogical thought* appeared most prominently. In practice, it became clearer in the movement of "new education" (L. Gurlitt, J.O Decroly, E. De Molen, J. Dewey, E. Kay, G. Kerschensteiner, M. Montessori, B. Otto, A. Ferrier, H. Charrelman and others).

Pedocentrism largely reconsidered the very concept of education, abandoning the usual interpretation for pedagogy at the time as a "harmonious development of personality." In particular, the English educator A. Bain (1818-1903), linked education with an understanding of student's individuality, with the orientation of educational efforts on a particular child, its individual needs and opportunities, motives and interests. Pedocentrism focused the pedagogical process on the development of children's natural talents, natural growth and personality formation. This approach transformed the teacher into a mentor and a friend for a child, eliminating possible authoritarianism and attaching decisive importance to the environment in which the individual is formed and developed in accordance with his/her nature.

The most *radical representatives* of this area were in favor of minimizing the pedagogical leadership, advocating for the complete elimination of coercion and violence against children. The *main adherents of pedocentrism* at its origins were E. Kay in Sweden, L. Hurlitt in Germany, S. Freinet in France, A. Neill in England, M. Montessori in Italy and others.

Based on the ideas of pedocentrism, there emerged a wide international movement of educators, which in the 1920s received the name of "new education". It is so diverse in terms of ideological and theoretical principles of the concept that their unification under one name seems somewhat conventional. In addition, the concept of "new education" has acquired a specific national color in different countries, both in content and in the forms and results of their real impact on pedagogical practice [14].

The first "new school" was opened in 1889 in the United Kingdom by S. Reddy. In 1912 there was established the International Bureau of New Schools, headed by Ferrer. The "new schools" were private boarding schools for well-to-do families. On the eve of the First World War, so-called experimental, usually elementary, "new schools" (O. Decroly's schools in Belgium, R. Cousinet in France, etc.) began to appear for parishioners. The work in them was conducted in the

spirit of action pedagogy, where a comprehensive system of training, individual independent work (Decroly) or classes in voluntary groups created by children used (Cousinet).

Despite the differences in approaches, all supporters of the "new education" were united by at least one thing: a strong rejection and a sharp criticism of traditional pedagogy. The allegations leveled against it generally amounted to the following: misunderstanding the importance of childhood as the most striking and crucial for the person's development period of life, but assessing it only as a preparatory stage for the future "true" adulthood; ignoring the peculiarity and originality of the child's psyche, suppressing the natural creative impulses of the child; standardized dogmatic conception of education, template methods of teaching and upbringing, authoritarian role of the teacher.

Representatives of the "new education", as well as many pioneers, had a peculiar view that they made a "Copernican revolution" in their field, in this case – in pedagogy. Because, in their opinion, it is for the first time in history that they defined the "true center, around which the whole system of education and upbringing should rotate" [71, p. 108]. This center is a child. This concluded the need to "adjust" the educational process to the natural interests and aspirations of the child. Representatives of this pedagogical direction attached great importance to the child's personal practical experience in teaching. The teacher, according to their concept, should act as an advisor and consultant. Only by giving children the freedom and removing the pressure of the teacher's authority, it is possible to encourage them in engaging independent activity, to increase intensity in the educational process.

The basic principles of the movement were formulated by the leading representative of the "new education" Roger Gal (1906-1966). He emphasized that firstly the placement of child itself is in the center of education, so that it becomes similar to the Sun – the center of the planetary system. The second is the focus of all educational work which should be primarily directed on the interests of the child. The third one is the constant enrichment of the influences and relationships' system in which the child lives" [22, p. 17]. All concepts of the individual freedom development in one way or another were focused on creating such conditions of education, under which children would be able to freely choose the content of education and methods of its assimilation, taking into account their actual needs and desires.

One of the first in Western pedagogy of the early XX century, Ellen Kay (1849-1926) put the idea of freedom at the center of pedagogical system (1849-1926). She was rather skeptical of external educational influences, considering them ineffective. In her opinion, nine times out of ten child misconduct should be looked at through the fingers and refrain from direct harming

intervention. Instead, teachers should devote all their energy to educating themselves: this is the art of true education. Hence the paradoxical conclusion: "The greatest secret of education is not to bring up!" [30, p. 75]. She offered to solve these tasks, first of all, by individualizing learning. The educator persuaded that all school reforms would be in vain until the phantom of 'learning-same-for everyone' ceased to possess the minds of parents and disappeared from the curriculum, giving way for the demand of individual development" [30, p. 57]. She insisted that the latter requirement cannot be fulfilled without giving students the right to choose freely their subjects. That is why, at her school, E. Kay gives students the freedom to choose their subjects after they have acquired the minimum of required knowledge. She believes, the school should only offer the subjects, but never force anyone to choose them.

Taking into account these positions the first comes the children's formation of subjective properties, developing the capacity for self-determination, using modern terminology [30, p. 62]. According to E. Kay, the solving of these tasks is impossible without reviewing the functions of the teacher in the educational process. E. Kay saw the mistake of school to force students to draw conclusions in advance, instead of allowing them to come to them independently and any profound innovation encounters an insurmountable government system, the cowardly subordination of parents, the inability of teachers to see all the consequences of this system, in the result, innovation will inevitably collapse [31, p. 77].

A great number of followers of the "new education", who created their own experimental schools, did not overlook the content and organization of the educational process. Many options were available to resolve this issue, but practical experience showed that not all innovations have produced the desired results. For example, the French educator Roger Cousinet considered it necessary to abandon the traditional classroom and lesson system and suggested a fundamentally different organization of the educational process. According to his method, pupils, divided into groups, performed the tasks independently, and the teacher mainly observed the work of children, gave them a general direction, advised as needed. Experiments on the implementation of the group work method were conducted by a number of French teachers. Some of its elements were reflected in the ministerial instructions for primary education.

Despite some differences in the programs offered, the representatives of the "new education" agreed that the individualization problems of the educational process were of paramount importance. Along with individualization, it is of great importance to take into account the age characteristics of the child's psyche. Ignoring this point, according to supporters of "new education", is the main cause of poor school performance and acute conflicts between children and adults, as developers of the traditional curricula often follow, as a rule, the logic of an adult, not a

child. And this was, in the new education theory followers' opinion, a gross mistake: "...it is the same as to try to feed a newborn baby with a steak on the pretext that it is the most nutritious meat" [14, p. 122].

The purpose of the school was seen by the representatives of the new education in providing children with ample opportunities for development according to their inborn inclinations. The basic idea that was proclaimed and implemented in his "School of Mutual Learning" by B. Otto [25] was the following: stimulating the activity of the child leads to its organic development. Particular attention in B. Otto's school was given to teaching methods aimed at stimulating the independent work of each child. "How to teach, but not what to teach" – was the main rule of school teachers.

Similar views were also substantiated by *German teachers-reformers in the late XIX - early XX centuries: F. Hansberg (1871-1950), L. Gurlitt (1855-1931) and H. Charrelman (1871-1940)*. They belonged to the Bremen Scientific School, which criticized the authoritarianism of traditional pedagogy and developed the democratic and humanistic ideas of education. Teachers-reformers opposed the old school, suppressing the student's personality, bureaucracy in the system of public education, argued for the need of comprehensive physical and spiritual children's development, the idea of humane treatment of them, the free development of individuality. They created the concept of a new "education of freedom", in which the child was regarded as the highest value, and the ideal of education was a well-developed personality. The purpose of education in this concept is to proclaim a free individual who possesses a certain level of culture and is capable of self-development. The school was considered as one of the main means of developing students' physical and spiritual strength and developing their independence and vital activity.

So, the authors of the concept of a new "education of freedom" proposed a new axiological interpretation of the nature education principle. As a humanistic value, this principle of pedagogy in their writings is revealed from the standpoint of anthropologism and signifies the requirement to assist the child in its natural physical and social development, in the pursuit of independence and creativity, that is, it provides the free development of the individual according to the purpose of life, as well as "upbringing with the help of life." Educational reformers showed that the principle of nature can be successfully implemented in the practice of education, if the educator recognizes the nature of the child as a product of culture and evolution, penetrates the mystery of its individuality and uniqueness.

The main condition for the development of individuality was considered by the officials of the Bremen Scientific School to be a specially organized pedagogical environment in which the

relations of the tutor and the pupils are based on the principles of cooperation. In guiding the individual development, the educator must take into account the influence of heredity, created by the nature of individual differences, which manifest themselves in different abilities. The development of natural forces and abilities should be based not on the imposition of other people's ideas, views, beliefs and interests, but on the motivation of the individual's intensity for independent creative activity in the conditions of freedom.

One of the leading trends in personality formation, reformers recognized the *person's development of spirituality*. They viewed this development as satisfying the child's natural desire for knowledge, and therefore believed that in the cognitive activity of the pupil coercion is unacceptable. As the individual spiritual power grows and strengthens, when there arises the problem of identifying and taking into account his / her inclinations, interests and abilities. On this basis, the German teachers-reformers justified the idea of differentiation of studying. Analyzing the conditions for the effectiveness of different activities in the personal development, they showed that the best pedagogical goals are achieved if each type of activity is carried out as a free, casual business cooperation between children and adults as equal persons. In the process of this cooperation, it is necessary to take into account the individual features of the child, its uniqueness.

It is necessary to underline that the concept of a new "education of freedom", developed by the leaders of the Bremen Scientific School, had a positive impact on the development of the world pedagogical process in the humanistic direction. It significantly weakened the authoritarianism positions of traditional pedagogy and school and defined humanistic value orientations in substantiating the goals and objectives of education, and revealed the principle of the nature education from the progressive anthropological positions [49, p. 133-134].

Many prominent educators and psychologists of the late XIX - early XX centuries believed that progress in school activities, like pedagogy itself, could be achieved not through abstract theorizing, but only through the use of positive and credible facts of pedagogical practice, which should be tested by search, by experimental way. This rather influential trend in pedagogy of that time was called experimental pedagogy. Its representatives were A. Lay and E. Meumann (Germany), A. Binet (France), O. Decroly (Belgium), P. Bovet and E. Clappared (Switzerland). Adherents of *experimental pedagogy* conducted research, which, according to A. Binet, made it possible "to bring in the forefront the psychology of the child, so that it can mathematically derive the education that he should receive". The founders of experimental pedagogy, seeking to release education from speculation, justified personal self-development as the main pedagogical principle.

The French educator P. *Lapie* (1869-1927) argued that if in the past pedagogy was either a metaphysical hypothesis or a literary novel, it was through the use of the psychology advances that it found its own subject [39]. Psychology, according to Lapie, gave to pedagogy the knowledge about individual qualities of the child's personality, revealing different types of thinking, abilities, etc. Based on the idea of the existence of three perception types (visual, auditory, muscular), Lapie proposed to apply and combine visual, auditory and motor teaching methods. Another representative of experimental pedagogy, A. Lay (1862-1926), believed that the laboratory experiment, through which the abrupt nature of the physiological child development was discovered, provided valuable material for determining new ways of education. A. Lay proceeded from the fact that the basis of childhood actions is born or acquired reflexes, which should be studied in both laboratory and normal conditions. In-depth study of children's physiology, sensory was considered by him as the main point of education [37].

Therefore, the emergence of experimental pedagogy served as an important impetus for the development of pedagogy, which accumulated rich factual material about child's development. That made it possible to formulate a number of fundamentally important conclusions for the education of freedom theory: the peculiarity of psycho-physical child's organization; about qualitative and not only quantitative differences between a child and an adult; about the abrupt nature of child's development, which determines the identity of individual age periods; about the close dependence of mental and physical development.

The famous Italian educator *Maria Montessori* (1870-1952) made a significant contribution to the development of the educational concept of freedom. Her pedagogical system emerged as a symbiosis of scientific and philosophical postulates and humanistic ideas that formed the basis for a peculiar understanding of the main educational problems and tasks. The idea of freedom and respect for a person became the leitmotif of M. Montessori's educational concept. The practical implementation of the latter took place on a purely scientific basis. The main thing, Montessori emphasized, is to make sure that the school does not shackle the child, but gives space to free and natural manifestations of personality. In her view, freedom of education must be the basic principle of scientific pedagogy [40].

Developing her own understanding of the *principle of freedom* in education, M. Montessori draws on the naturalistic ideas of her time. "Some educators, following Rousseau's, express fantastic ideas and vague demands for freedom, but the true concept of freedom is not really known to teachers ... The concept of freedom, which must necessarily inspire pedagogy, is universal. It is practiced by biological sciences of the nineteenth century in their objective methods of studying life", she wrote [40, p. 12-13]. Thus, Montessori is characterized by a biological understanding of

freedom in education, which is associated with understanding the child's nature and the laws of its development. The important point here is that scientific ideas about a person are closely intertwined with religious beliefs, organically merge and do not contradict each other.

Seeing the child as the embodiment of pure and unruly human nature, which carries the "spirit and wisdom of God," Montessori was convinced that the child is capable of self-development and endowed with these hidden powers, which are released through internal energy flow ("Horme") according to certain individual plan: "divine code". She considered "God gave the child his own nature and thereby laid down certain laws of development, both physical and spiritual, and everyone responsible for the development of the child must obey those laws ... If the teacher opens the laws of the child's development, then he/she will reveal the spirit and wisdom of God", she claimed [42, p. 113-114]. Denying the active educational role of the teacher, Montessori, following Rousseau and her Italian predecessor R. Agazzi, sought to intensify and direct the development of children not through direct influences, but through observation and changes in their immediate living environment. At the same time, she regarded external conditions as a "secondary factor in the phenomena of life" [43, p. 51]. In her opinion, the environment may either contribute or hinder, but in no way determine human development. In this regard, Montessori saw the main task of a school in facilitating this process by organizing an educational environment that is capable to support the unique development of each child.

Instead of traditional, based on the subjugation of passive discipline, Montessori put forward a "*great educational principle*" of *active discipline* based on the freedom and activity of pupils. According to her credo, passivity is not inherent in the nature of children, and therefore, freedom is achieved in activity. She underlined that the teacher's task is to organize and unobtrusively direct child's freedom. Montessori was very negative about rewards and punishments, finding them incompatible with free education. In her opinion, the child should reward and punish itself through internal evaluations and experiences. The only external reward Montessori allowed at school was the praise of the teacher, and the only external punishment was pupil's move away from other children to a separate desk. The punished child was given better toys, but other children did not envy, but felt pity because it could not be with them. Its freedom of action was limited, which prompted the child to experience and give self-esteem to its actions. This was the educational value of such a "punishment".

One of the main concepts of Montessori's pedagogical system is "*independence*". It is impossible to be free without being independent, and therefore any pedagogical act should facilitate the way of children to independence. "A person is the one who is not because of the teachers he/she once had, but because of the fact that he/she did it himself/herself," Montessori

believed [42, p. 149]. It is not possible to create anything in a child, it is only possible to awaken the "dormant" life in it and to guide it, giving it the freedom to develop its own individual inclinations. Based on the teaching ideas of P. Nunn (president of the English League of New Education) about the life force of "Horme", which prompts the person to "realize her-/himself", Montessori put forward the idea of "self-creation", believing that children are endowed with the natural ability to intuitively go the way of self-realization choosing necessary activities. Self-realization through amateur activity with full awareness requires the involvement of all the strengths and abilities of a growing person. Such self-realization ultimately leads to "auto-education" - self-education, which is the focal point of Montessori's pedagogical system.

In practice, Montessori implemented her pedagogical ideas in "Children's House" - educational institutions for children of preschool and primary school age (from 3 to 12 years), which were created by her and her followers. The first Children's House was opened in 1907 in the San Lorenzo Roman Quarter. The main pedagogical task that Montessori set for herself was the organization of the most favorable, scientifically grounded educational environment that promotes physical and spiritual development of children, the disclosure of their individual capabilities. Solving this task, Montessori reformed the school premises, equipping them with special children's furniture, educational and teaching materials, essential hygiene products and scientific tools.

Taking care of the *spiritual development of children*, Montessori paid considerable attention to their ethical upbringing. Like other humanist educators, she believed that everything good in man is put by nature at birth. In her opinion, the child has a rich internal potential for self-development, but its realization is possible only in conditions of free activity. "Bad and passion for rebellion disappear when a child is given the opportunity to develop and the freedom to use these opportunities", she emphasized [43, p. 39]. For Montessori, freedom in education is the creation of the most favorable conditions for the physical and mental development of children.

Montessori's teaching experience quickly spread both in her native country and in many other countries. After emigrating because of the fascist regime in Italy, Montessori actively promoted her views in Britain, France, the United States, Spain, India and other countries. Her pedagogical system was tested over time, was proven its viability and right to exist. Nowadays, it is experiencing a second birth, developing in three directions: horizontally (increasing worldwide Montessori schools, publishing her books and books, methodical recommendations), vertically (expanding the scope of the Montessori method by using it in working with children not only younger, but also older, and even with students) and in time (preserving the freshness and relevance of Montessori's pedagogical ideas for a long period and in the future) [74].

In the United States, *similar views on the essence of education were developed and promoted by the prominent American philosopher and educator John Dewey (1859-1952)*. Like other representatives of reform pedagogy, he promoted the principle of pedocentrism, which was grounded by J.J. Rousseau, and considered the practical activity of children as the basis of the pedagogical process. The methodological basis of *Dewey's pedagogical pursuits* was a philosophy of pragmatism, which denies the objectivity of truth and identifies it with usefulness: "True is useful." In terms of pragmatism, concepts and theories are instruments of adaptation to the external environment. As a teacher by profession, Dewey paid particular attention to the implementation of pragmatic principles in pedagogical theory and is considered the founder of pragmatic pedagogy, which continues to make a significant impact on US education at present.

In his teaching, Dewey criticized the scholastic school for its disrespect for the child, isolation from life, and ineffectiveness of studying. According to his opinion, the purpose and means of traditional pedagogy are static, it has an orientation toward coercion and formal discipline. In contrast, Dewey believed, new pedagogy should focus on the discovery of individuality, appeal to students' personal experiences, and encourage knowledge of a dynamic, changing world. In traditional pedagogy, the source of authority and associated power is heteronomous, that is, external to children. The traditional way of education, Dewey believed, is to prepare children for humility and obedience, to accomplish a task only because it is given by someone, regardless of its nature. This is appropriate for an autocratic society, but in a democracy, such qualities hinder the successful organization of society. According to Dewey, democracy that proclaims its ideal of equality of opportunity requires a school organization in which learning and the public application of knowledge, theory, and practice are combined from the beginning and for all [23, p. 162-178].

Thus, Dewey focused on education on the individualization and development of autonomy, independence of personality from any authority. Educational tasks, in his opinion, should meet the needs of a particular individual. In criticizing traditional pedagogy, he developed a number of important pedagogical problems: the role of personal experience in the upbringing of personality, the connection of school with life, the development of children's activity in the educational process, interest as a motive of learning, and others. According to Dewey, freedom for a child is to be able to experience all its natural intentions and impulses, to determine the nature of these impulses, to free themselves from harmful ones and to the develop useful ones [24, p. 80-81]. In this, his position is completely in line with the views of A. Ferrer and S. Freinet, who also expressed the idea of free search for children activities that correspond to their natural inclinations.

The analysis of Dewey's pedagogical views reveals some of their differences with both followers of traditional pedagogy and romantically committed proponents of liberal pedagogy. [71, c. 276]. And unlike adherents of radical liberalism in education, who promoted the idea of not interfering with the children development endowed with a rich foundation of creative opportunities, *Dewey considered the truth criterion of pedagogical theories to be practical experience of their implementation.*

Therefore, a *comparative* analysis of the pedagogical conceptual ideas of progressivism with other areas of reformist pedagogy leads to the conclusion that J. Dewey's *significant contribution to the development of free education, in particular, the principle of nature*, which promotes the spontaneous personal development, and school as "society in miniature", and by reproducing certain political, economic and technological processes, it must facilitate the socialization of children. In this way, Dewey saw education as a continuous reconstruction of the personal children's experience, based on their innate interests and needs. The pragmatic pedagogy justified by him was a program of traditional school radical reformation on the basis of rapprochement with life, usage of natural children's activity in the teaching process, individualization of learning and upbringing processes, orientation of learning to the immediate child's interests.

The problem of the relationship between freedom and interest in education was most fundamentally developed by *representatives of functional pedagogy (E. Clappared, R. Couzinet, A. Ferrier, S. Freinet)*. E. Clappared put the foundations of the educational doctrine as a practical application of functional biological anthropology. For Clappared, man is first and foremost a living being. Education can count on success only on condition of unity with the functioning of the child and should become a natural manifestation of its activity and development, and not turn into a heavy burden and forced occupation for thousands of children [2, p. 160].

A key place in Clappared's psychopedagogical system is the notion of interest that he viewed through the lens of functional anthropology. It should be noted that the interest was not limited to what is interesting for the researcher. Clappared saw in it rather what was in the interests of the child, consistent with its natural life impulses. Following Rousseau Clappared relies on nature: "What it does, it does well, and so nature is a better biologist than all the educators of the world combined" [2, p. 161]. Nature, and therefore, the child in its natural state, know that it is necessary to act, create and develop in the first place. Therefore, the interest of the child is turned first to the game. Claudio was the first to appreciate the theory of children's play by K. Gross.

Clappared's functionalism regarding education is a kind of "economy" in which one can see the prototype of the modern systemic approach. The individual in the ecosystem of his/her environment, the bearer of the dynamics of his/her own growth, feels cognitive needs, which make him/her turn to the external environment and are of his/her interest. Satisfaction of interests arouses new interests that correspond to a higher level of cognitive activity of the individual and so on. Thus, interest is considered by Clappared as a kind of indicator of those activities that most closely meet the needs of the child's development. According to Clappared, at school, first of all, the teacher should act as a stimulant of interest. Interest is the core of studying, so the task of the teacher is not to apply punishment or encouragement, but mainly to adapt the educational material to the needs of the learner. In this case, there is no need for coercion. Therefore, the school should be active and serve as a laboratory rather than an audience. Clappared also emphasized the importance of childhood in human development. Childhood, he believed, was useful in itself. Therefore, it is extremely important not to accelerate the development of a child at this age. These provisions review the principles of an active school formulated by E. Clappared, together with A. Ferrer and P. Bovet, and later developed by Piaget.

Representatives of functional pedagogy considered it necessary to abandon the orientation of the "average child", to rely on the education of the interests of each student. Following this approach, the Swiss *Adolf Ferrer* (1879-1960) proposed the periodization of the child's development and children's interests from systemic to purposeful. At the heart of his pedagogical concept is the idea of life as a vital impulse, in the process of which creative energy is pulled from the outside. As the "inner" outstrips the "outer", the negative upbringing that Jean-Jacques Rousseau once said remains relevant: one should not interfere with the child's development prematurely. *Education is about providing opportunities for spontaneous growth, not purposeful formation.* It should be emphasized that Ferrer's respect for the "power of self-development" does not deny the important role of the teacher, because freedom of spirit in his understanding is "freedom of liberation." A child whose "natural" inclinations push it to the good needs help, at least to acquire positive habits. The freedom of education in Ferrer's understanding is inextricably linked to the idea of self-realization. In his opinion, any living being can reach the end of his/her own progress, that is, fulfill his/her natural purpose and come to terms with the universal. Freedom, therefore, is the peak of the progress of evolution. It is essentially a "liberation", that is a free individual is one who was able to dynamically free himself/herself from what has prevented him from coming to terms with the best in himself/herself, given to him/her by nature.

One of the most famous followers of A. Ferrer was the French educator *Celestin Freinet*, who developed the original system of education and upbringing of children [60]. The principle of

school adaptation to the child was at the heart of his pedagogical concept. This approach allows to activate the vital energy and spiritual enrichment of the child. Not only the teacher as a spiritual mentor, but also an appropriate environment that could become an area for the diverse activities of children needed to mobilize these forces. In such an environment, the child itself becomes creative, learns the surrounding phenomena, learns its own inclinations and opportunities. At the same time, it is important that the atmosphere of freedom prevails in the educational environment, especially the freedom to choose the directions and topics of interest for children. This is the essence of the idea of "experimental grooming". The educator found it necessary to give children the opportunity to choose their own direction of development through trial and error. Freinet sets out the goal before the teacher to help learners achieve self-development. According to him, the main problem in the field of education is the development of methods that can support healthy curiosity and a thirst for learning in all without exception schoolchildren, which could replace the "whips and gingerbread" of artificial motivation. To do this, you need to free the learners' curiosity, allow them to search, that is, free choice of study direction.

A significant importance was attached by S. Freinet to child's own experience, which is acquired in the family, at school, in communication with peers. In his opinion, children should verify in the personal experience the truth of the ideas and moral values offered to them, and not assimilate them under the influence of adult authority. In this regard, Freinet was critical of standardized textbooks, which hinder children's creative development because they impose on them the logic of adults. Freinet pays particular attention to the design of a child-friendly educational environment. Along with the positives, Freinet's pedagogical concept contained some weaknesses. In our view, the disadvantage of its concept was a certain underestimation of the importance of social interaction in education. Of the three major areas in which the child develops, Freinet describes the knowledge and activities in most detail and only indirectly the sphere of communication. He also pays relatively little attention to the game, which is a leading activity, a major factor in childhood development.

The French educator *Roger Cousinet* (1881-1973), like E. Clappared, A. Ferrier, and S. Freinet, considered the problem of freedom of education from the standpoint of functional pedagogy. In his view, the child is a personality whose self-development requires favorable conditions, the first of which is an atmosphere of freedom. Like all living things, a child develops by interacting with the environment in which it lives. The educator's role in this perspective is to create the environment that best meets the needs of the child. In the search for a metaphor that is appropriate to express this concept, Cousinet rejects the classic comparison of the teacher with the gardener in favor of the psycho-hygienist [49, p. 147].

Summarizing the views of representatives of functional pedagogy, we can *conclude* that they have a significant contribution to the substantiation of theoretical aspects and the development of methodological ways of ensuring a free, natural development of personality in the educational process. In particular, they disclosed the role of interest in raising children quite deeply; conditions of organization of active life of children, their self-development; ways to ensure the well-being of every child in the infant community. Highlighting positive aspects of the theory and practice of "new education", first of all, such aspects should be mentioned as attention to the psychological characteristics of the child, the desire to overcome the disadvantages of verbal learning, interesting experimental studies in the revitalization of the educational process and the application of new principles and methods of upbringing learners.

A special place in the cohort of free education theorists belongs to the *English teacher and psychologist Alexander Neill* (1883-1973), who was the founder and head of the world-famous free school "Summerhill". He tried to understand and explain why there are so many poor and unhappy people in the world's richest country, why there is no true justice, genuine humane relations between citizens in a democracy, and vice versa, cruelty and violence flourish and the number of criminals is constantly increasing. While thinking about these issues, Neill came to the conclusion that no political system, no social reforms could free humanity from all these ills. He wrote: "It cannot be denied that society is ill, but that it does not want to get rid of these diseases is also indisputable" [72, p. 10]. In his opinion, a hopeless situation can only be corrected by the person, if he/she undertakes in-depth study of himself/herself and on the basis of the obtained knowledge will ensure the correct education of the younger generation.

Neill constantly repeated: "All futile efforts, all the mistakes of mankind, all the wars, crimes and injustice are caused by one – ignorance of the man itself" [72, p. 15]. Therefore, in his opinion, education should prepare children for a happy life. To do this, one must know oneself and "live one's own life" and not follow the way chosen by caring parents, wise teachers, or statesmen. This is only possible when people are brought up and live in an atmosphere of freedom, because only a free man, according to Neill, can be truly happy. *Thus, the humanistic idea of human happiness, which is in the conditions of freedom and self-knowledge, becomes the focal point of the pedagogical concept of the founder of Summerhill.*

The study of Neill's views shows that in his *concept of free education*, he considers not so much the child's needs, but its rights. Borrowing the term "self-regulation" from the Reich, he uses it to justify the "natural right" of a growing man "to live freely since childhood, without external coercion regarding mental and somatic development" [73, p. 42]. In his opinion, if you give the child to itself, leave it without the good advice and instruction of adults, then it will develop to the

level that is determined by its nature, and thus finds its place in life. Children with inborn abilities and the desire to become scientists will become scientists. Those who are only able to sweep the streets, will do the right thing. It is more important for Neill to raise a happy janitor than to forcibly make a child to become a neurasthenic scientist. "It is necessary to give the child freedom," he wrote, "and then, instead of incompetent lawyers, teachers and doctors, we will be able to get good mechanics, excellent masons and perfect police officers" [73, p. 43].

However, Neill realized that it was not easy to give children freedom. This is hindered by a conservative society, which, by imposing official standards and values, subconsciously hates everything new, capable of destroying a stable order of things, as well as the unmarried family, which, in his belief, is the cause of all the troubles of civilization. From the birth children are essentially disenfranchised. Parents look upon them as their own property, constantly demanding obedience, and thus turning into the same slaves of conventions as themselves. Such upbringing, according to Neill, leads to "the inability to live a full life ... almost completely ignores emotions, and since emotions do not find a way out, it leads to the emergence of hatred, meanness, bad character" [1, p. 94-95]. Therefore, in order to ensure the child's "natural right" to live freely, it is necessary to protect it from the harmful effects of society and the free family. This is possible, according to Neill, only in a non-government boarding school, where freedom with the correct organization of the educational process is present constantly.

In an open school known as the "Small Republic", he found evidence of his findings and in practice saw and appreciated the healing opportunities of free education: "My children ... did what they wanted ... I have no doubt that I managed to show all their best qualities" [72, p. 42]. At the same time, Neill acknowledged that not all children are equally positive about freedom. This led him to make the important conclusion that children who carry a deep imprint of past years, in conditions of free parenting, sometimes need "corrective care" from the adult. Carefully studying and adopting Freudian ideas of psychotraumatism and its displacement, Neill decided to "build his educational program of freedom on psychoanalytic concepts" [50, p. 141], seeing the best way of showing "corrective care" about the child in therapeutic methods of child psychoanalysis.

The principle of freedom, which was promoted in Summerhill, shocked most virtuous Englishmen who saw this educational establishment to be as a "kind of house for the madmen," that delivered to society ignorant bumbles, who are "ignorant of the laws or manners" [72, p. 19]. But Neill, contrary to public opinion, tried to prove that through freedom one could develop men and women who would join the ordinary crowd and help them attain high ideals" [73, p. 70]. He was convinced that when given freedom to children, the necessary moral qualities would spontaneously form within them on the basis of natural domestic laws. Like most other followers

of freedom education, he believed in the primordially good nature of a child capable of ideal traits' self-development. A child who grew up in freedom, according to Neill, becomes a carrier of autonomous morality and guided in life by those norms that naturally matured within her or were born and accepted through conscious personal choice. It manages its acts and actions and is always ready to take responsibility for what it does. This is a spiritually free person. It bears the stamp of individuality and is the creator of its own "I". The free creativity of a growing person inner impulses, their unobstructed expression is the basis of its ethical and general development. However, this process cannot be artificially accelerated. In his opinion, it is useless to impose on a child values accepted in the adult world, because it should happen in due time. Otherwise, ethical qualities may not be formed at all [72, p. 224].

After reading the *Reich's* analysis of the psycho-structure of the masses, and based on his own observations, Neill came to the conclusion that any moralizing of adults is aimed at enslavement, and therefore causes a natural "rebellion" on the part of children, artificially turning them into "heavy". Moral teachings interfere with "the nature of the child, silencing the voice of its natural power" [1, p. 96] and thus interfere with the normal development of the individual ethical qualities. In addition, they contribute to the emergence of a growing human neuroses, deform the thought process and negatively affect its physical condition. In order for a bad child to become good again, it is necessary to remove the load of the former teaching and reproaches, says the founder of Summerhill.

A serious problem that practitioners had to deal with was the learners' discipline. For Neill, there were two types of discipline: the discipline of the army, built on authoritarian personal oppression and fear of punishment, and the discipline of the symphony orchestra, based on the interest of all in the common cause success. Free and happy children, according to Neill, can only be in a school that lives by the laws of the symphony orchestra. All levels are equal here, and the power of the "teacher-conductor" manifests itself in the responsibility of the adult for ensuring decent living conditions and in the care of the protection of the personal rights of each student. Not only does such an educator require obedience, he\she him-/herself, becoming a full member of the group, is ready to obey the opinion of his/her students, even if he/she does not completely agree with them. *Justice was considered to be the principle of organizing children's life in freedom.* Following the example of the Small Republic, a self-governing "fair community" was created in Summerhill, in which both the principal and the five-year-old child had the same rights. According to Bettelheim, Neill, with the help of inclusive self-government, succeeded in creating "one of the most demanding schools", the atmosphere of which "mobilizes the child to develop high self-

esteem and genuine respect for others, which is much more difficult than arriving automatically at 9 in the morning" [72, p. 108-109].

Studying *Neill's views on issues of morality and discipline* reveals a characteristic feature of his ideas about the role of encouragement and punishment in upbringing. He was convinced that both were used by teachers to forcefully regulate the child's behavior and influence the formation of its interests. Defending the principle of non-interference in the natural course of person's development, the founder of Summerhill denied the educational possibilities of both encouragement and punishment, and did not actually distinguish between them. In his argument, Neill relied on the notion of interest, key in pedagogical discussions of that time. As noted, interest was the psychological basis of the "new education" movement. According to Ferrer, interest is the cornerstone of an active school. Neill fully supported the idea, considering "interest as the only criterion" [73, p. 229]. However, this is the end in the similarity in Neill and Ferrer's views. If for Ferrer mere interest capable of stimulating and sustaining effort, is worthy of interest, to Neill interest is essential itself, as an indicator of the emotional well-being of the child.

Neill believed that "it is because of interest that emotional discharge must occur" [72, p. 114], and saw in this one of the main educational tasks. School should provide the child with a free choice of all kinds of activities. It is unacceptable to artificially limit the range of children's interests, because their pleasure gives discharge to vital energy, releases emotions, helps to avoid affections and neuroses, achieve sublimation in various forms and create the necessary conditions for the free development and disclosure of the individual creative potential [72, 13-14]. According to A. Neill, the educator can make the child either free and happy, or by planting "the heads of old men on young shoulders" [72, p. 68], to turn it "into a miserable tangle of nerves that hates itself and all humanity" [72, p. 115]. This prompted him to develop and introduce a new humanistic criterion for pedagogical activity. It became a "happy, sincere, balanced and sociable child, growing into a free and happy adult" [72, p. 110].

Thus, the study of Neil's pedagogical views and activities shows that, *synthesizing in his concept the idea of education of freedom and psychoanalysis, he sought to educate a happy person, eliminating physical and mental obstacles to its natural development, helping it in self-knowledge*. Neil had no doubt that through consistent pursuit of interests, the child was approaching good and happiness. He was convinced that a real Utopia is possible, but only in a just society where the basis of justice is not established official norms, but self-examination and self-esteem of the individual.

The analysis of Western European *pedagogical concepts of the late IX - early XX centuries, in which the idea of freedom came to the fore*, would be incomplete unless one considers the creative heritage of the famous German philosopher and educator *Rudolf Steiner* (1861-1925), the *founder of anthroposophical pedagogy*. A review of historical and pedagogical sources shows that by the end of the 1980s anthroposophic pedagogy in Ukraine was virtually unknown. In the pre-revolutionary and in the 1920s, R. Steiner's ideas were popular only in the narrow circle of the Russian creative intelligentsia (K. Balmont, A. Bilyi, M. Voloshyn, M. Sabashnikov, M. Chekhov, etc.), which was reflected in their writings and the activities of the anthroposophical society of which they were members. In the Soviet period, neither the philosophical nor the pedagogical heritage of R. Steiner was practically studied.

The dominant scientific and philosophical idea in R. Steiner's pedagogical system is the anthroposophy created by him, which was built on the basis of religious teachings (Brahmanism, Buddhism, Christianity), works of ancient authors (Heraclitus, Plato) and German philosophers of the 19th century (Kant, I. Fichte). According to R. Steiner, it is impossible to understand the role of education and learning in the development of mankind, unless viewed in broad historical and cultural contexts. Being indifferent to the fate of his homeland, he decided to speak openly with the concept of social transformation, built on anthroposophical ideas, and thus came out of the isolation in which his activities had been. "When tackling this problem," Steiner wrote, "spiritual science becomes the proper basis for what is to become a cultural achievement precisely because of the historical demands that humankind faces at the moment. Without such a renewal of culture that can only flow from spiritual science and which must pass to humanity, we will not be able to move on" [63, p. 20].

Considering spiritual science as a major cultural issue, the founder of anthroposophy formulated the basic historical requirements of his era: socialism ("it only needs to be properly understood"), democracy, liberalism, freedom and individualism. For him, they all correspond the ideals of the Great French Revolution (Freedom! Equality! Brotherhood!), which, according to Steiner, all people more or less consciously carry within themselves. For anthroposophists, the world, nature, and history are a precise reflection of man, and man is nothing more than a synthesis of peace, nature, and history in miniature. According to this theory, three autonomous spheres are distinguished in the society: the spiritual, the state-legal, and economic, whose functions can be compared with those of the heart, head, and hand in the human body. They all carry out their specific tasks and interact while maintaining complete autonomy.

Based on the above, Steiner concludes that mankind can preserve its nature from destruction and take the right path of development only if it equips the social organism in the form

of an organic combination of three elements: socialism (Brotherhood!) for the sphere of economic activity; democracy (Equality!) for the legal and the state; and freedom – for the spiritual life. In order for a person to grow into such a social organism, it must be properly educated. Based on anthroposophical doctrine, Steiner lays down the basic requirements for the three age periods of the child's development and relates them to the functioning of the social organism.

In the age from *birth to the age of sevens* the main means of correct education is imitation. It is, according to Steiner, the fundamental truth of human freedom, because people cannot become "free beings, despite all the recitals and political statements about freedom, unless the proper force of imitation has been instilled in childhood" [64, p. 17]. *From the age of seven to the onset of puberty*, a child, according to this theory, must emulate authority, since the sense of authority that is rooted in children during this period is "intended to become the basis for adults to experience socially equal human rights" [64, p. 18]. R. Steiner's attitude to the problem of pedagogical authority is close to A. Neill's views, who also believed that the educator should become a favorite authority for the child, arousing a desire for imitation. It is through authority that the mechanism of identification is included and the student assigns cultural norms that are approved by his/her mentor. Orientation to authority, identification with an authoritative personality are considered the most important educational moments of the pre-puberty period by Steiner. In the *period of puberty*, education should awaken human love. Steiner believes that if it does not develop in these years, then "the configuration of economic life, which emerges as a historical requirement, can never be filled with what it must be permeated: brotherhood, that is, human love" [64, p. 19].

Thus, according to Steiner, the normal functioning of a three-membered social organism is possible only if a person in his development has fully experienced imitation, trust in authority and love. Considering that society usually strives for freedom, and the need for freedom, according to anthroposophic doctrine, arises "from the dark depths of the human soul" [64, p. 12], Steiner expressed the need for education for freedom, which he tried to put into practice at the Free Waldorf School opened in 1919 in Stuttgart, and then in other cities of Germany and Western Europe. So, R. Steiner managed to combine in one whole education with human knowledge, human knowledge with cosmos, space with history, history with social order, all combined with a special destiny and life path of each individual. The main purpose of his pedagogy is clearly traced to the desire to define, preserve and ensure the free manifestation of the individual in each person. R. Steiner emphasized that the realization of this goal is possible only on the basis of a deep knowledge of the essence of human nature, a true idea which, in his view, can only be given by anthroposophy.

Considering the *person as the unity of the physical, the spiritual and the mental*, Steiner identified the general laws of the phased development of the child and managed to reflect this vision in specific didactic systems and techniques. Only a study of the growing person itself, in his opinion, can suggest that he/she needs it at different ages. From the essence of the developing person, the main questions for Waldorf pedagogy emerge: what is this essence, how it changes and develops, how it grows and changes. You can answer them only if you know the "hidden nature" of human being, which is constantly pointed by Steiner. The construction of the process of education and upbringing in accordance with the patterns of development of this "hidden nature" has become a *fundamental principle* of Waldorf pedagogy.

Interpreting these words into common pedagogical language, we can say that taking into account the features of the "hidden nature" of human being in Waldorf pedagogy is nothing more than taking into account the age characteristics of children and ensuring the free expression of the individual in each child [18, p. 9]. The development of the Waldorf School curriculum by R. Steiner was guided by two main principles. The first is aimed at achieving a reasonable compromise between the requirements of human nature and real practical life. The second principle is based on the biogenetic law and is focused on the fact that a person in the process of individual development has passed all stages of the formation of the world culture.

Steiner's pedagogical ideas significantly influenced the development of theory and practice of upbringing and studying around the world. Many educators adopted the ideas, didactics and techniques of Waldorf schools. Thus, the famous French educator S. Freinet, who, although not a follower of Steiner, often refers in his writings to the founder of Waldorf pedagogy and perceives his most important ideas regarding the purpose of education, orientation of the school on the personality of the child, rejection and authority. In creating a free creative atmosphere of the school, the organization of Freinet's educational process used approaches similar to the Waldorf: rejection of the traditional system of assessments and school textbooks, socially useful work in various spheres of human activity, independent work of students, etc. [60].

In the context of anthroposophical pedagogy, the theoretical substantiation of the ideas, which testify its contribution to the development of the theory and practice of free education, was found: the idea of comprehensive consideration of the deep essence of human nature, patterns and peculiarities of the age student's formation; the idea of removing physical and spiritual obstacles to the free development of personality; the idea of continuity of education, starting from the preschool period and throughout the life of a person; the idea of promoting self-recognition and self-development of personality.

Thus, the comparative analysis leads to the conclusion that the ideas of free education in foreign pedagogy of the late XIX - the first half of the XX century developed in the context of the following *main areas*:

- *experimental pedagogy* (A. Lay, E. Meumann, A. Binet, O. Decroly, P. Bovet, E. Thorndike, W. Kilpatrick, etc.), in the context of which pedagogical *principle of self-development of personality* acquired a comprehensive justification;

- *functional pedagogy* (E. Clappared, R. Couzinet, A. Ferrier, S. Freinet, etc.), the central place in which the *concept of interest* is viewed through the prism of functional anthropology;

- the theory of "*new free education*" of teachers-reformers of the Bremen Scientific School (F. Hansberg, L. Gurlitt, G. Charrelman), who from the standpoint of anthropology proposed an axiological interpretation of the *principle of natural education*, substantiated the principles of pedagogy of cooperation as free and partner communication;

- *M. Montessori's pedagogical system*, which substantiates the concept of child's freedom education through the appropriate organization of its environment;

- *psychoanalytic pedagogy of A. Neill*, which is to give children the *freedom of natural development*, the right to organize their lives *independently*, to ensure a happy childhood through the elimination of dictation by adults;

- *J. Dewey's pedagogy of progressivism*, in which upbringing is seen as a continuous reconstruction of the personal experience of children, based on their inherent interests and needs;

- *R. Steiner's anthroposophical pedagogy*, which defines the general patterns of the child's gradual development in the unity of his physical, spiritual and spiritual spheres, substantiates pedagogical ways of personal upbringing in *free self-determination* [49, p. 164].

Thus, the study of humanistic trends in Western pedagogy of the late IXX - first half of the XX century helped to identify a number of general ideas that became conceptualized in the writings of the representatives of the course of freedom education: belief in the good beginning and creative abilities of the child; negative attitude to external influences that ignore individual inclinations of the individual; support for the inner activity of the child, its individual inclinations and abilities, ability for self-development; indirect influence on the individual through the organization of a supportive environment; belief in the possibility of achieving personal freedom and freedom in society through properly organized education; focusing on the child's own experience as a basis for its natural development; cultivation of active attitude of children to life, society, educational

and cognitive activity and the need for systematic self-education and self-upbringing; approval of partnerships between participants in the educational process; life organization of the school community on the basis of self-government.

2.3. The main directions of development of free education ideas in domestic pedagogy at the end of the XIX – first half of the XX century

Socio-economic changes that took place in the late XIX – early XX century increased the interest of the wide audience in the problems of education. At this particular time, the immanent interest in the child's personality, inherent in the domestic pedagogical tradition, manifested itself with the greatest force. We should note that using the term "domestic pedagogy," we interpret it as a single pedagogical space of the Russian Empire, in the context of which Ukrainian teachers worked until 1917 too.

The humanistic traditions of domestic pedagogy, which were successfully developing during the second half of the XIX century (K. Ushynskyi, L. Tolstoi), receive an additional impetus for intellectual and spiritual enrichment. Changes in public life raised the issue of reconsidering the pedagogical ideal, searching for ways to educate an active, initiative person capable of independent creative activity without external compulsion. The awareness of the inconsistency of domestic education with the tasks put forward by time gave rise to a powerful criticism of the old school. It was subjected to slashing criticism, because, according to the *Charter of Gymnasiums and Professional Gymnasiums of the Ministry of Public Education*, adopted in 1871, its activities were strictly centralized and regulated to the smallest detail by various rules and circulars, which suppressed the creative initiative of teachers. This situation naturally caused a public protest. The general belief was that it "does not provide the idealistic, truly academical direction that, of course, both the society and the students have the right to expect and demand from the school" [12, p. 135].

All this put on the agenda the development of ways to radically modernize and humanize the domestic school, gave rise to a tendency to build the educational process on such basic humanistic values as independence, self-determination, and self-realization of the individual. The progressive western school, which developed in the innovative direction of "new education" and was ahead of the domestic pedagogy, greatly contributed to the strengthening of interest in humanistic pedagogy. It is symptomatic that at that time not a single significant achievement of representatives of western humanistic pedagogy passed by the close attention of domestic scientists and teachers. Everything was subjected to creative and critical comprehension and, at least, sometimes usage.

A significant influence on the formation of the theory of free education had promising and significant achievements during the early 20th century in the field of educational psychology, in

particular *experimental psychology and experimental didactics* (S. Ananiin, O. Zaluzhnyi, A. Lazurskyi, K. Lebedyntsev, A. Nechaiev, M. Rumiantsev, I. Sikorskyi, I. Sokolianskyi, Ya. Chepiha). Thanks to the research activities of domestic psychologists, pedagogical science has not only gained a deeper knowledge of psycho-physiological patterns of child development but also received the appropriate tools for implementing the ideas of free education in pedagogical practice. Generally, the development of experimental psychology contributed to the general turn of pedagogy towards a personality-oriented paradigm and the humanization of the educational process.

The result of a humanistic reorientation of domestic pedagogical science was the creation of new scientific and educational institutions (Pedagogical Academy, Psychopedological Institute), the opening of pedagogical journals (*Free Ukrainian School, Education Herald, Towards the New School, Pedology, Pedagogical Thought, Free Education, Free Education, and Free School, Ukrainian Herald of Reflexology and Experimental Pedagogy, Teacher, Teachers' Herald, People's Teacher, School and Life*). The idea of a free and creative person was in demand in society. Naturally, in these conditions, the school that embodied the ideas of free education was most clearly manifested. P. F. Kapteriev claimed that the ideal of free education, formed in the second half of the 19th century, was inspired by the era, expressed the mood of society, and could not appear at any other time [28].

Among historians of pedagogy, there are different opinions about who should be considered the founder of free education in domestic pedagogical science. S. M. Durylin believed that the *founder of free education was M. I. Pyrohov* who was one of the first to draw attention to the need to restructure the domestic education system based on the principles of humanism and democracy [**Error! Reference source not found.**]. According to P. F. Kapteriev, the ideas of free education, for the first time, were expressed by D. I. Pysariev in the article *Female Types*. In his work *The Struggle for the People's School*, K. Venttsel indicates that the ideas of free education were expressed by such well-known domestic philosophers and educators as H.S. Skovoroda, M.I. Novykov, M.I. Pyrohov, M.O. Dobroliubov, D.I. Pysariev, K.D. Ushynskyi, P.F. Leshaft, L. Tolstoi [46]. A.M. Veikshan believes that for the first time in domestic pedagogy the most expressive and consistent idea of organizing education on the principles of freedom was expressed in the works of L. Tolstoi [49, p. 165-169].

L. Tolstoi's philosophical ideas about the relationship between freedom and responsibility and his proposed pedagogical interpretation of freedom as a “criterion” of the educational process had a significant impact on the work of many domestic teachers who fruitfully developed the ideas of free education in the early XX century: Yu. Aikhenvald, S. Ananiin, K. Venttsel, A. Hotalov-Hotlib, I. Horbunov-Posadov, Ya. Mamontov, M. Rubinshtein, S. Rusova, Ya. Chepiha,

M. Chekhov, S. Shatskyi, and others. We should note that we turn to the analysis of the heritage of these talented educators not to reveal their contribution to the development of domestic pedagogical science (each of them deserves to have special research), but to highlight and concretize their views, which formed the *core* of the theory of free education. Since before 1917, the development of domestic pedagogical thought took place in a single cultural and educational environment of the Russian Empire, we will consider the views of not only Ukrainian educators but also of all those whose ideas significantly influenced the formation of the theory of free education of the studied period.

In the early 20th century, one of the followers of L. Tolstoi, *Yu. Aikhenvald* set the task of turning the school to the child as the highest value with all the urgency. He strongly opposed the “fatal flaw of the modern school,” in which “all its pupils are forcibly brought under one common level of moral and mental template” [9Error! Reference source not found., p. 29]. Not being limited to emphasizing the problem, Yu. Aikhenvald proposed several approaches to the creation of a humanistic-oriented school, which can be interpreted as the beginning of the formation of the ideological and theoretical core of free education. The main attention was paid to the establishment of “free interaction of the teacher’s personality with the students’ personality based on their reasonable and good relations, filled with simple and human vitality, mutual respect” [9, p. 25]. The most important task of the school was to identify the individual tendencies of students and their development in an atmosphere of “broad freedom,” that is, in a person-oriented education. At the same time, Yu Aikhenvald proposed new forms and methods of organizing the pedagogical process, in particular giving teaching a problematic heuristic character; allowing the student to create and change the educational program following their current needs and interests; stimulating the student’s cognitive interest in the subject, which causes him the greatest interest, as a manifestation of “free choice of his curiosity” [9, p. 107]. Working in small groups, organizing “live conversations,” discussions, problem lectures, and excursions were suggested as specific methodological techniques.

The theory of free education in domestic pedagogy has acquired the most profound justification in the works of *K. Venttsel* (1857–1947). In the *Declaration of the Child’s Rights* (1917), he proclaimed the right of every person to the free development of their powers, abilities, and talents, interpreting this as the right to education and upbringing that are appropriate to their personality. At the heart of K. Venttsel’s theory of free education is his moral and philosophical dogma: the proclamation of human self-worth; the idealization of child’s nature; the recognition of childhood as one of the important periods of human life; the desire to protect the individual from the “shackles of invisible slavery.” K. Venttsel considered his theory as “the natural heritage of all the previous development of pedagogical thought, the line of which goes from Montaigne,

Comenius, Pestalozzi, Rousseau, Fröbel and ends with the theory of free education as a necessary conclusion that organically comes through the great thoughts that were expressed by teachers of previous centuries” [13**Error! Reference source not found.**, p. 7]. According to K. Venttsel, the whole process of the historical development of pedagogy is to become more and more aware of the principle of freedom in the matter of education. Therefore, the key, system-forming provisions of K. Venttsel’s theory of free education are the *principle of freedom* and the “cult of the child,” where the latter is manifested in the proclamation of the principle of childhood self-worth, which requires to regard this period in human life as the most important from both biological and social points of view. That is, according to K. Venttsel, freedom is a complete, harmonious, happy life. Equality is the recognition by everyone, regardless of age, social experience, or status, of the right to freedom limited only by the equal freedom of others. According to K. Venttsel, freedom is a primitive certainty, it is inherent in the human nature and, at the same time, it acts as something external concerning a human, as a condition for the development of a creative individual personality.

In understanding the *nature* of the child, K. Venttsel came from J.-J. Rousseau and L. Tolstoi, believing that the child originally has the idea of a “free and creatively active personality.” At the same time, each child develops according to their laws, determined by their personality. Therefore, the system of education is only a “formula” of the direction in which the child’s life can develop most fully. The starting point of education should be each child, which calls for their special system—there are as many systems of education as children. The task of the educator is to understand the laws of individuality and determine on this basis the system of education that can and should be applied to this child, and the task of the theory of education is to determine the ways and techniques, using which educators can achieve a more optimal way of “establishing the system of education that is most suitable for this individual child” [13**Error! Reference source not found.**, p. 12]. These ideas seem especially useful in our time when there is a mass fascination with the idea of technologization of training and education. K. Venttsel warned against searching for a universal educating algorithm that does not consider the individual characteristics of children and a teacher.

In the context of Venttsel’s thoughts about the cult of the child, the primary goal of education should be the child themselves: the fullness of their life, happiness, individual development, and activity. The educator should ensure that every moment of the child’s life is complete and meaningful in itself, and not as a transitional stage to a more mature age. “The primary goal of education can be neither religion, nor society, nor culture, but the child... Child... is the sun around which the whole system of education must revolve” [13**Error! Reference source not found.**, p. 18]. Education in this case appears to the teacher as a process of creating the

necessary conditions for the development of the individual, the most important of which is freedom.

Personal development in childhood has its characteristics, it is fully carried out only in an atmosphere of love and light, the child should feel protected, needed, loved. Therefore, this development is not carried out at any cost, it is not an end in itself. The end in itself is the child, its good, which consists, first, in a happy child's perception of the world. The idea that illuminates the path of the teacher should be the requirement to do everything for the child's happiness, joy, and pleasure. The child's sense of happiness largely depends on how naturally their life is organized by adults, how much it corresponds to the laws of their inner nature and the surrounding world.

According to K. Venttsel, free education has an active character, based on the free activity of the child, their independence, where the child is the subject of the educational process. This position reflects one of the leading philosophical ideas of the late XIX – early XX centuries the idea of the *active development* of a human. K. Venttsel considered children as creative individuals, original, independent seekers of spiritual values (created by the personality itself). Therefore, the central figure in training and education, in his opinion, should not be the teacher, but the pupil. All education must be built so that it has the character of achieving the child's own goals. The purpose of this process is not to provide children with a system of knowledge, but to help them master the method of this science, teach them to discover the truth independently. We need to make sure that the whole process is based on the free activity and self-activity of the child in all areas, K. Venttsel noted. Therefore, the main method of his theory has exploratory character, which he called the “method of releasing the child's creative powers through awakening and maintaining in them a spirit of search, research, creativity, through bringing a child into a state of greatest activity...” [13, p. 27]. According to K. Venttsel, children through personal experience should come to an independent solution of a particular question raised by them and as it was rediscovered known truths.

K. Venttsel's pedagogical views, based on the ideas of a creative life concept, act as methodological, grow into the present, and give an impetus to the future. They inspired many of his supporters and followers. One of them was the publicist, editor, and publisher *I. Horbunov-Posadov* (1864–1940), who actively promoted the ideas of free education and directed his efforts to find ways to implement the educational ideal in life. He was the editor-in-chief of the magazine *Free Education*, in which he not only published articles about pedagogical innovations but also convinced his readers of the need to reform schools based on the principles of free education.

I. Horbunov-Posadov's pedagogical credo was largely determined by religious ethics. He wrote, “I give a great significance to a true religious element in education” [16, p. 112]. At the

same time, the teacher recognized the moral potential of any religious teaching, which contains the universal law of human existence: “immeasurable respect for the human person, for the human soul, which contains the discovery of the highest world idea, the identification of the deity on earth” [16, p. 12]. I. Horbunov-Posadov suggests putting love and deep respect for the personality of every child and every adult as the basis of the school of the future. He sees a school as a place that meets the needs of the developing person. To do this, it should be the center of free labor, free communication between children and those who want to help them in meeting their free requests, in satisfying their desire for knowledge and creativity. I. Horbunov-Posadov calls freedom an important condition under which the school can fulfill its task: “full, comprehensive, harmonious, perfect development of all spiritual and physical gifts inherent in the human personality can only be realized under the condition of freedom” [16, p. 15].

The ideas of free education occupied a significant place in the pedagogical work of S. Shatskyi (1878-1934). His legacy is among the most studied in the Soviet history of pedagogy. Despite this, none of the well-known works consider the views and activities of a well-known teacher in the aspect we are studying. In our opinion, all pre-October activities of S. Shatskyi fit into the framework of the free education concept. The source that fed Shatskyi’s pedagogical practice was acute dissatisfaction with the school that existed at that time, and the impulse that prompted him to become active was a meeting with O. Zelenko. In 1905, they together organized a children’s colony in Shcholkovo in the Moscow region.

S. Shatskyi and his associates understood education as a *specialy organized activity of children, which reaches the level of life-creation*, during which the goal is realized. He believes that the achievement of this goal in the process of organized life is possible in the conditions of the educational institution, which is a community of adults and children, it is a union based on shared goals, a common vision of conditions and general prospects [65**Error! Reference source not found.**, p. 262]. That is, S. Shatskyi considered education as an organized activity of children, in the process of which their cultivation is carried out as enrichment with the cultural heritage of mankind, and development as an improvement of their nature.

As we can see, education by humanistically-oriented teachers is understood in the same way – like a child’s self-movement. But the vectors of this movement (the goal of education) are somewhat different. For example, K. Venttsel speaks of the education of a citizen of the Space and a member of humanity; I. Horbunov-Posadov sees a citizen of the world; while S. Shatskyi sets a more modest task – the upbringing of a contemporary, active, and cultured citizen of a certain society. S. Shatskyi, K. Venttsel, and I. Horbunov-Posadov are brought together by an understanding of the organization of the pedagogical process, which should be built based on activity and turn into an organized life, use and develop children’s activity, meet a variety of

children's interests in the field of knowledge, work, communication, and play. To do this, it must become individualized, flexible, autonomous, pedocentric, and environmentally friendly.

Mykola *Chekhov* (1865–1947), whose educational concept is perceived as close to the theory of free education, was a bright personality of domestic pedagogy at the beginning of the 20th century. Pedagogical principles of M. Chekhov follow from his ethical positions: a deep respect for the person, love for children, which does not allow disregard of their dignity, recognition of the value of everyone. As a professional teacher and didact, Chekhov was interested in school education and upbringing, as well as in ways to humanize this unified process. This was a problem that he tried to find a solution to in his practical work, directing his attention to the search for the appropriate school system and environmentally friendly method of teaching. At the same time, Chekhov did not have in mind the immediate achievement of the ideal of education, as Venttsel and Horbunov-Posadov wanted. He was looking for ways to reform existing schools, the features of which he knew well from his own experience.

Chekhov outlined the concept of the new school, which he called free, in his works: *Organization and Tasks of Primary Schools* and *Free School* [63]. According to him, the goal of the new school is to develop in children the desire for mental, moral, and physical improvement, and to provide children with the opportunity to continue this improvement continuously and independently. At the same time, the school's responsibility is to promote the development of individual characteristics and aspirations of each child. The goal defined in this way is specified in the task: to organize the process of *self-development* of children. Chekhov demands to subordinate the organization of the pedagogical process and the structure of the school to the goals and the objectives. Chekhov considers freedom of learning, conscious learning, the flexibility of the program, the absence of mandatory exams, programs, and administrative and pedagogical guidance as to the basics of the new school. Arguing his position, he claims that the school should not level the children who study in it, bring them under the same standard, but, on the contrary, develop their characteristics. Therefore, the school curriculum must change to meet the needs of children.

Like other proponents of free education, Chekhov comprehended the ways of developing an active personality capable of self-conscious self-development and self-improvement. At the same time, his views were not as radical as those of Venttsel and Horbunov-Posadov. Limiting the sphere of educational influence, Chekhov focused his attention only on one type of children's activity – *cognition*, without encroaching on the organization of their life as a whole, as suggested by Venttsel and Horbunov-Posadov.

P. Blonskyi and *M. Rubinstein* occupy a special place within the humanistic scientific and pedagogical community. A systematic analysis of their publications from 1911–1917 shows that

these scientists developed an integrated concept close to the model of the school of “self-realization of the individual.” In the scientific position, P. Blonskyi declared basic values as those cultural values that encourage “truly human, specifically human development of the pupil,” which, in his opinion, was the “main meaning of science, art, and morality” [6, p. 67]. The future orientation of the image of the school that P. Blonskyi draws attracts attention, “The future folk school should be a bright humanistic school, a school of humanity in the full sense of the word. Its task is to create a person who is sensitive to human life, who would like and be able to see the life of their brothers and would speak to a person about a person” [6, pp. 29-30]. The scientist emphasized the need to educate a person who can create their own life. “To educate means to self-determine, and the education of the future creator of a new human life is a rational organization of self-education” [6, pp. 5-6]. In turn, the quintessence of M. Rubinstein’s views became the proclamation of the ideal and “true essence of education”—the upbringing of a many-sided, comprehensively developed, integral personality. According to him, “education should be the education of a person and nothing else... keep in mind the development of the culture of the individual and their moral ennobling...” [52, p. 25]. As we can see, the model of the humanistic school put forward by P. Blonskyi and M. Rubinstein was of a *qualitatively higher level and had an integrative status* relative to the previously characterized concepts of the humanistic direction of pedagogy. They were synthesized into a completely original *model*, the specificity of which was not to provide the existing school with a humanistic character but to build it “human-centered” on humanistic principles. It was based on this conceptual model that the formation of the humanistic paradigm of education as a whole began. It focused on the purpose, content, and forms of education in the unity of axiological-semantic, cultural, socio-historical, and individual educational space.

During the liberation struggle of the Ukrainian people in the early XX century, the search for new ways to develop domestic pedagogical science was intensified. At this time, pedagogical works are published, in which the authors tried to re-examine the problems of theory and practice of education. A significant influence on the development of the then pedagogical science in Ukraine was exerted by various directions of foreign pedagogy, including the reform movement of “new education.” As O. Sukhomlynska notes, this was since the new leaders and organizers of education did not have a clear plan and program for organizing school business and its scientific justification [59, p. 3-7]. **Error! Reference source not found.** After a short period of searching and hesitation, the issue of organizing education in Ukraine was resolved in favor of the Western cultural and educational model. This is evidenced by the program speech of the then People's Commissar of National Education H. Hrynko *Our Way to the West*, which states that Europe has at its disposal a rich scientific and pedagogical experience, an interesting scientific reserve in the field of psychology, psychophysiology, psychotechnics, as well as well-trained teaching staff,

which can become a basis for Ukraine in eliminating the uncontrolled “spontaneous revolutionary pedagogical creativity” [17, p.1-16]. Thus, Ukrainian scientists actively studied and promoted the latest ideas of foreign pedagogical thought among the pedagogical community to use them in the development of domestic schools. The pioneers of the study and sharing of foreign pedagogical experience, including the ideas of free education, were such well-known Ukrainian scientists as S. Ananiin, A. Hotalov-Hotlib, Ya. Mamontov, O. Muzychenko, S. Rusova.

In the Ukrainian pedagogy of the 20s of the XX century, the ideas of free education developed mainly in the context of *pedology* as a complex science about the child. At that time, the works of such famous pedologists as J. Baldwin, E. Meumann, E. Thorndike are distributed in Ukraine, works of I. Kilpatrick are translated into the Ukrainian language, journals publish analytical reviews of pedagogical works of German authors, reviews of the works of Russian pedologists. Notable pedologists in Ukraine were V. Protopopov, I. Sokolianskyi, O. Zaluzhnyi, who represented the so-called “Kharkiv School of Pedology.” V. Protopopov was the editor-in-chief of the *Ukrainian Herald of Experimental Pedagogy and Reflexology* – the only periodical publication on experimental pedagogy in the Soviet Union (published in Kharkiv from 1925 to 1930). I. Sokolianskyi is known as a representative of the socio-genetic direction of pedology. O. Zaluzhnyi published several fundamental works on the problems of children’s collective development: *Methods of Studying the Children’s Collective* (1926), *Teaching About the Collective* (1927).

A powerful scientific center for the development of pedology in Ukraine was the Kyiv Research Department of Pedology, founded in 1922. It consisted of S. Ananiin, K. Lebedyntsev, Ya. Chepiga and others. Their main efforts were directed to the methodological justification of scientific research and its implementation in the practice of educational institutions. Special importance was attached to the study of problems of rationalization of the pedagogical process, the study of children’s giftedness, professional counseling, selection, etc. Pedologists have accumulated rich actual material about children’s development, which allowed to formulate several fundamentally important for the theory of free education *findings*: peculiarities of psycho-physical organization of the child; qualitative and not just quantitative difference of the child from the adult; abrupt nature of child development, defining the uniqueness of the individual age periods; and close dependence of mental and physical development.

The ideas of free education developed in line with *two main directions* of Ukrainian pedology [44]. The first direction, the prominent representative of which was Ya. Chepiga was guided by the ideas of the American psychologist J. Baldwin who synthesizes evolutionary and biological and socio-genetical approaches to the development of the child. Another direction represented by Ya. Mamontov (1888-1940), developed in the general context of world pedagogy

of the late XIX – early XX century. Its representatives took as a basis not the achievements of psychology and physiology, but the achievements of pedagogical science in its classical sense, appealed to history (the concept of J.-J. Rousseau, I. Pestalozzi, L. Tolstoi) and modern pedagogical trends, which are based on individualism, intuitionism, free education. Ya. Mamontov's interest in foreign pedagogy was not accidental: the end of the 19th–beginning of the 20th century was marked in the West by a significant increase in attention to the problems of education, the emergence of a large number of pedagogical theories and schools that began the reform movement.

S. *Rusova* made a notable contribution to the coverage of the achievements of foreign pedagogical theory and practice of the early 20th century, including representatives of free education. According to modern researchers, thanks to the family traditions of free education, she had a craving for progressive Western culture from childhood [21]. S. Rusova's high-educatedness, fluency in French, German, and English allowed her to study the state of education in Germany, France, Belgium, and the United States. Taking care of the development of the national school, improving the cultural and pedagogical level of teachers, she sought to familiarize Ukrainian teachers with the main directions of foreign pedagogy. In her opinion, the new Ukrainian school should "absorb all the gradual views of foreign reformers, but at the same time build its new form based on national soil, responding to the first needs of the region, to the national demands of the people" [5, p. 36]. S. Rusova believed that only skilfully and creatively using a huge domestic and foreign progressive pedagogical experience, implementing advanced achievements of pedagogical science and practice, having the appropriate philosophy and ideology of education, it is possible to create a truly new Ukrainian national school that would meet the interests of each individual and the entire Ukrainian people.

S. Rusova paid special attention to the cardinal changes that took place in foreign pedagogical thought and practice at the beginning of the XX century. Under the slogan "The Age of the Child," which was proclaimed by Helen Kay, the period of reform of Western European education, its adaptation to the child, began. Realizing the importance of the new direction of development of foreign pedagogy and striving to popularize it among Ukrainian teachers, S. Rusova together with H. Sherstiuk in 1910 founded the first Ukrainian pedagogical magazine *The Light*. In her articles, S. Rusova revealed new teaching methods that were offered by Western European representatives of the "new education."

S. Rusova paid significant attention to the fundamental issues of pedagogy, the justification of its methodological foundations. Putting the child with their specific life needs and aspirations at the center of her pedagogical concept, as the *purpose of education*, S. Rusova considered a deep and comprehensive analysis of the objective laws of the development of nature, human, and

society, based on the advanced pedagogical ideas of the classics of European, world, and domestic pedagogy, the latest achievements of human sciences, valuable domestic and foreign teaching experience. According to her, the main *objectives of education* were to “help the free evolution of spiritual and physical powers of the child” [68, p. 9], highly put the “cult of personality that demonstrates your creative power” [68, p. 73], “to develop a person with a wide understanding of their civic responsibilities, with an independent highly developed mind, fraternal sense to all people; a person able to work, a person who will not perish mentally and physically under any circumstances and will hold their independent opinion” [5, p. 37]. Such tasks, in her opinion, are possible only for a democratic national school with a native language of teaching.

S. Rusova constantly followed the search for new forms and methods of education in foreign reform pedagogy. In particular, she was attracted to the method of O. Decroly, a well-known Belgian educator who considered learning as “the gradual awakening of children’s interest in life,” as well as the method of M. Montessori, aimed at the development of a free creative personality. Justifying her concept of preschool education, S. Rusova creatively used M. Montessori’s pedagogical ideas. At the same time, highly appreciating the pedagogical system of M. Montessori, S. Rusova noted that in Ukrainian kindergartens it is advisable to organize the educational process more freely, to enrich its content with a variety of excursions, valuable works of fiction that cause the child to admire the beauty, allow experiencing joy or sadness, to understand the special beauty of the content and form of the work. According to S. Rusova, the didactic material of M. Montessori is somewhat limited, designed mainly for mechanical activities, and therefore contributes little to the development of creative abilities.

The attention of S. Rusova was also attracted by the pedagogical creativity of A. Ferrière, a well-known Swiss representative of the free education movement. She revealed the genesis of A. Ferrière's views, analyzed the influence of J.-J. Rousseau’s, M. Montessori’s, H. Bergson’s, J. Dewey’s, O. Decroly’s ideas on him, found out his role in the creation of the theory of “active” school. The researcher compared A. Ferrière with H. Skovoroda – a Ukrainian philosopher close to him in spirit. As S. Rusova noted, Rousseau and Skovoroda have a lot in common, because they “take their inspiration from nature... their highest goal is educating a free and creative person. This humanity as well as the constant adherence to the will, to independence” makes them similar [53, p. 14]. Based on the analysis of philosophical, psychological, and pedagogical works of domestic and foreign authors, S. Rusova concludes that the necessary conditions for the education of a developed person are an individual approach, adaptation to the nature of the child, the free nature of education, its independence from certain government requirements. It is quite obvious that these ideas are *in tune with the fundamental principles of the theory of free education*, which

puts the task of educating the child's personality in the first place, taking into account their interests, needs, age, and individual characteristics.

Deep knowledge of the latest trends in Western European pedagogy, the study of original foreign works allowed S. Rusova together with outstanding Ukrainian comparative teachers of the early XX century – S. Ananiin, Ya. Mamontov, O. Muzychenko, Ya. Chepiha – to significantly affect the development of a national school, to guide its development in a humanistic way.

Ya. Chepiha, being an excellent researcher, paid much attention to the *justification of the principle of environmentally friendly education*. He was convinced that “the upbringing of a child should not be fictitious, artificial” [63, p. 22], considering that nature and its requirements are the only ground for education which is prompted by our own experience and human nature, and its physiological laws. Therefore, the goals of education should not go beyond the child's nature at all, then the spiritual and physical abilities of children will remain in good condition, which is partly inherited by the child, partly developed by previous, albeit small, experience. The goal itself is simple, but it is high, for it goes beyond violence, excess, and compulsion.

So, according to *Ya. Chepiha*, the main task of the school is in the development of internal natural inclinations and abilities inherent by the nature in the child's body. According to him, only a rationally constructed national school, in which everything will be adapted to the child's psyche, age, individual, psychological, and national characteristics, can successfully cope with this task. Mental education, in *Ya. Chepiha's* opinion should ensure the formation of an active, creative person. It is obvious that in the interpretation of education, the teacher tends to the concept of J.-J. Rousseau and his followers, who believed that the child develops in a natural, active, and independent activity. At the same time, *Ya. Chepiha* did not deny another position, the essence of which is that education should be based on the generalized experience of humanity, concentrated in science, art, culture, and practice.

On a similar basis, the problems of free education in the new Ukrainian school were also studied by *M. Krupskiy* [36] and *S. Siropolko* [57, p. 3] who emphasized that the main features of the new Ukrainian school should be: the content of education that meets the needs of the development of human individuality, helps the self-development of freedom, feelings, and mind of the child; the unity of the child with nature and its people; the development of its aesthetic views and piety; understanding of the national school as a school of labor, built on the labor principle, as a children's labor community, free from any policy [284].

Evidence of the high appreciation of the theory of free education by Ukrainian teachers is that it was the basis for the creation of children's institutions in Ukraine of the system of “social education.” In the early 1920s, the works of Western representatives of the free education movement were actively published and studied. In particular, in 1921 in Ukraine were published

works by M. Montessori *The Method of Scientific Pedagogy Applied to the Education of Children in the Children's Houses* [204] and *The Labor School* by H. Scharrelmann [327]. A significant role in spreading the ideas of free education among the Ukrainian pedagogical community was played by the anthology of foreign pedagogical trends by A. Herhet and A. Hotalov-Hotlib, which was published in 1925 [94]. The first part of the anthology contained a translation of four chapters from the book by the German scientist A. Herhet *The Main Trends in Modern Pedagogy*. The second part presents the work by A. Hotalov-Hotlib *The Modern Pedagogical Trends in Sociological Interpretation* where the author attempted to cover foreign pedagogical trends for the new methodology.

The analysis leads to the conclusion that in the many-sided creative heritage of domestic teachers of the late 19th–early 20th century, an important place was occupied by the *ideas of free education*, which acquired a special meaning in the context of the liberation struggle of the Ukrainian people, the development of an independent Ukrainian state and the formation of a national system of education and upbringing. Educational tasks developed by outstanding Ukrainian educators of the late XIX – early XX century reflected the humanistic and democratic aspirations of the advanced intellectual class – a progressive part of the Ukrainian people – about the idea of a person, their happiness, life, welfare, and prosperity.

Justification of new tasks of education and upbringing in the national pedagogy of the studied period was inextricably linked with the search for new principles, methods, means, forms, and content of education and upbringing. Nationality, humanism, democracy, environmentally friendly approach, cultural identity, individualization of education, the priority of panhuman values was declared the most important principles of the new education in Ukraine.

The *principle of national* education provided for the organization of schools, education, and upbringing in full accordance with the characteristics and needs of the individual, as well as the people as a whole (its history, language, culture, traditions, customs, etc.). The requirement of national education formed the core of the pedagogical views of S. Rusova, Ya. Chepiha, P. Kulish, B. Hrinchenko, M. Hrushevskyi, S. Siropolk, I. Yushchyshyn, and many other progressive Ukrainian teachers and educational leaders. National education, in their opinion, should be based on the nature of the child, take into account their individual and national characteristics, ensure a harmonious unity of personal development with the physical, moral, and spiritual development of the nation [17, p. 22-23]. Every nation seeks to gain freedom for free development, and national education provides a large measure of such development.

The *principle of the humanism* of the new education, which was established in the Ukrainian pedagogy of the study period was the interpretation of a human as the supreme value of nature and society; the protection of their dignity, rights, and freedoms; ensuring their free, natural,

comprehensive, and harmonious development, taking into account the individual, psychological, national, and other characteristics of the child; the learning requirements in their native language, equal education for all citizens of the state; the implementation of new progressive methods of education, training, and upbringing; protest against any personal violence, corporal punishment, harsh school discipline, etc.

The *principle of democratization* of the Ukrainian national school and education system was reflected in the requirements for teaching in the native language; the weakening of strict government oppression of public schools; the expansion of citizens' participation in the affairs of Ukrainian school education; the creation of a single public secular school; the introduction of universal compulsory free primary education; the optimal combination of centralization with decentralization and the regionalization of the management of educational affairs; participation in the management of public education of the general population, local governments.

Most humanistic Ukrainian educators and psychologists professed the *principle of self-worth of the child* and childhood as a special period of life formation of the individual. They argued that learning should be developmental, students' knowledge should not be mechanical, but active, and that teaching and raising a child in and out of school is not only a preparation for life but the real life of a small person, organized according to their characteristics. Special attention was paid to the requirements of *activating* the child in the educational process. The authors of progressive methods widely promoted such methods as research, laboratory, experimental, labor, etc. The new methods were designed to stimulate the independent cognitive activity of students, educate them on the need for knowledge, education, self-education, improvement, and self-improvement.

Since the second half of the 1920s, Ukrainian teachers began to gradually move away from the ideas of free education as incompatible with socialist pedagogy. At this time, works, criticizing the pedagogical system of M. Montessori, as well as the views of other theorists of free education, began to appear. So, S. Ananiin in the course of lectures *History of Pedagogical Trends* attempted to rethink the theory of education of Western European and American teachers of the late IXX – early XX century from Marxist methodology [3]. He did not stop at questions of classification of pedagogical theories, did not analyze them, as was done in the works by Ya. Mamontov and A. Hotalov-Hotlib but tried first to reveal their class essence and contradictions, and thus illustrate the “crisis of bourgeois pedagogy.” Even individual attempts of the author to find “positive elements” in E. Key's, P. Lacombe's, A. Lay's, W. Rein's, D. Dewey's, F. Ferrière's, P. Natorp's, and other teachers' works could not affect the tendentiousness and ideologization of this work. Such features were inherent not only in the works of S. Ananiin. They became a characteristic feature of the development of Soviet pedagogy in the 1930s.

At the end of the 1920s, the Stalinist totalitarian regime was finally formed in society. The remnants of democracy and pluralism of the first years of the Soviet era were nullified not only in politics but also in the social sciences. There were publications with sharply negative assessments of those pedagogical theories that did not coincide with the class interests of the Bolsheviks. Therefore, in the early 1930s, the tone of articles that discussed the problems of free education changes dramatically. It is not the actual pedagogical problems that come to the fore, but class interpretation. In connection with the profound changes in the life of society, Soviet pedagogy is emerging with its own theoretical and methodological approaches. Its formation was associated with a departure from the ideas of a free national school and a focus on the problems of “Sovietization,” ignoring the achievements of pre-Soviet and foreign pedagogy. On the other hand, there was an awareness of the fact that without critical study and creative use of the pedagogical heritage, the development of new foundations of national education and upbringing cannot be successful.

Despite the ideological pressure, the ideas of free education continued to develop in the works of outstanding Ukrainian teachers. In particular, *Hryhorii Vashchenko* was a strong supporter of the idea of freedom in education. In his figure, we see the heir and successor of the centuries-old pedagogical experience of the Ukrainian people and the European pedagogical tradition. All the creativity of H. Vashchenko as a representative of Ukrainian democratic pedagogy aims at educating and upbringing people to live in environmentally friendly conditions, without a supervisor, and on the principles of a viable value system. All this is natural for the normal state of a person living in freedom. The newest system of Ukrainian education, according to H. Vashchenko, should be built with a focus on the child’s personality, take into account the laws of nature and do not try to adapt the child to the set schemes and dogmas, but on the contrary, bring the system of education (structure, content, management, etc.) to the needs and capabilities of the child.

H. Vashchenko calls *freedom* one of the greatest values of a democratic society. He proceeds from the thesis that “a person is a free being from nature, that human dignity itself is based on the awareness of the freedom” [7, p. 5]. Evidence of his deep interest in the socio-pedagogical aspects of the phenomenon of freedom is a large work devoted to this problem: *Human Freedom as a Philosophical, Pedagogical, and Political Problem* [7]. In this work, he defines education as the development of a human personality, in which both the educator – who directs the development of a young person to a certain goal – and the student – who not only perceives the influence of the educator but also, according to their instructions, actively acts on their mental and physical properties – take part. Besides, he identifies several other factors that affect the development of personality: the environment in which a person lives, nature, society,

and especially the innate properties of the pupil, which do not depend on them or the teacher. In this regard, as the author writes, the question immediately arises, “Where are the boundaries of education and self-education? In other words, does human freedom exist?” [7, p. 326].

Answering this question, H. Vashchenko turns to the analysis of the correlation of the *role of heredity and education* in the development of personality. In the structure of the personality, he distinguishes temperament, giftedness, type, and character. Temperament and talent, in his opinion, are determined by heredity and are given to a person by nature. The type of person is formed mainly under the influence of the social environment, and the character, as “crystallized properties of the human psyche,” is developed because of the conscious work of a person on themselves. Character is not given to a person as something ready-made but is developed by them consciously based on their natural talents, inclinations, and influences of the environment. Authoritarian education, in his opinion, cannot develop a student’s character, the main feature of which is the ability to set clearly defined tasks and implement them, despite obstacles. This cannot be a person who from early childhood to adulthood did not act independently, did not show initiative, but only followed the orders of the teacher. Therefore, education of the character, concludes H. Vashchenko, is possible only in conditions of freedom when the individual is given space to manifest independence and self-assertion in various activities. Appreciating the value of freedom in personal development, a teacher at the same time says that individual freedom cannot be unlimited, “...an individual, honoring their freedom and dignity, has no right to force will and violate the rights of another person” [7, p. 361].

The idea of freedom occupied an important place in the pedagogical creativity of V. Zenkovskyi (1881–1962), a famous Ukrainian philosopher, teacher, psychologist, public and religious figure. At various times, he held the positions of Professor at Kyiv University, Director of the Kyiv Fröbel Institute of Pre-School Education, and Chairman of the Kyiv Religious and Philosophical Society, and Fröbel Society. In 1919, for five months, he was the Minister of Culture and Religious Beliefs in the government of Hetman P. Skoropadskyi. The scientist has passed a difficult path of life tests, philosophical, religious, and pedagogical searches and left a rich theoretical legacy. In traditional Marxist criticism, his ideas were regarded mainly as “religious and mystical.” In the history of pedagogical thought of the Soviet period, his ideas were not covered at all. The large layers of the unclaimed and original pedagogical heritage of the outstanding pedagogic theorist have only recently been discovered.

V. Zenkovskyi considered problems of pedagogy in close connection with psychology, defended the concept of personal integrity in the unity of intellectualism and emotionalism, rationalism, and irrationalism of the human soul, the unity of upbringing and education (for the primacy of the first), an appeal to the “deep” psychology of personality. In his works, V.

Zenkovskiy paid much attention to the justification of the principle of individuality, which he considered the fundamental principle of education and training, while at the same time advocating the reconciliation of the “truth of individualism” with the “truth of universalism.” Being a proponent of freedom in education, V. V. Zenkovskiy focused on humanistic, universal values, opposed school violence and formalism, class approach, and partisanship in education. The idea of freedom occupied an important place in V. Zenkovskiy’s integral religious and pedagogical concept of education based on Christian anthropology and revision of the basic concepts of the pedagogical system in the light of Orthodoxy [27, p. 5].

Thus, V. Zenkovskiy formulated the principles of Orthodox pedagogy, which combined religious and moral ideals and universal values. Therefore, both position of K. Venttsel – who denied religion the right to determine the ways of education—and concept of pedagogical idealism (S. I. Hessen et al.) – that affirmed the spiritual development of the individual outside of the religious content of morality—were equally unacceptable to him. Criticizing the “world-view search” of pedagogy – starting from the search for a “new breed of people” of I. I. Betskiy, pedagogical utopianism of L. Tolstoy to Soviet pedagogy, also imbued with utopianism, V. V. Zenkovskiy believed that religious education was not a world-view, but a universal one. At the same time, the *principle of freedom*, which is present in all directions of humanistic pedagogy, did not contradict the beliefs of V.V. Zenkovskiy and religious justification of pedagogy. Therefore, the pedagogical concept of V.V. Zenkovskiy, as well as the system of views of K. Pobedonostsev, represents a religiously oriented approach to the implementation of the idea of freedom in the education of the individual, which gives grounds to attribute it to the spiritual and humanistic direction of free education.

The analysis gives grounds to assert that in the domestic pedagogy of the late 19th – early 20th centuries, a stable *ideological and theoretical core of the humanistic concept of free education* is gradually being formed; it has incorporated the most significant provisions that expressed the credo of the then pedagogical community. These include recognition of the child as the highest value of educational activities; the focus of the education and upbringing on self-actualization, self-development, and self-realization of the pupil in different types of activity (educational, labor, aesthetic); the interpretation of the interests of the individual that develops as a priority educational purposes, which have the character of a “self-sufficient identity;” focus on subject-subject relations between teacher and students based on mutual respect and sincere love; emphasizing the importance of expanding the liberty of the developing subject, given the increasing number of rights and life prospects as they get older; underline the active role of the student in the learning process, the inclusion of holistic child’s personality, with their spiritual, intellectual, volitional, and emotional expressions into educational activities.

Thus, the unique integral personality of the child was placed in the center of the pedagogical process as an individual of self-worth, which is characterized by their logic of development. Following this provision, general approaches to the forms and methods of their implementation in the educational process were formed. In contrast to authoritarian pedagogy, which built education and training largely based on fear and punishment, on the monologue form of the educational process, the need to rely on the internal motivation of teaching, stimulating cognitive interest, students' experiencing a sense of success, satisfaction with the results of their activities was put forward. In the humanization of educational activities, the importance of such techniques as theatricalization and dramatization, play, discussion, and the creation of conditions for independent research was emphasized.

Based on the analysis, we can identify the following *areas of development of the theory of free education* in domestic pedagogy of the first half of the XX century:

1. *Free and humanistic direction* (V. Butkevych, K. Venttsel, I. Horbunov-Posadov, S. Durylin, Ya. Mamontov, M. Chekhov and other) focused on the creation of conditions for independent development without adult "violence" against "good child," which achieves self-actualization and self-realization as a result of "free creative work on their self-education, which will have as their goal to make a perfect person capable of becoming the most possible free creator and fruitful worker" [10, p. 12]. The ideal of the new humanistic school was "the very life, activity, creativity of the child, provided the necessary assistance with knowledge and experience on the part of educators and parents" [10, p. 141]. K. Venttsel's call "to pay attention to the inner human forming in the child" meant in his interpretation the creation of the cult of the child – "a person who is freely developing in all directions, rising to higher and higher planes of existence, recognition, and respect for this person at all stages of their life, starting from the moment of birth" [51, p. 3-6]. The specific role of supporters of "free education" in the scientific and pedagogical community of theorists and practitioners of the humanistic paradigm was expressed in a special emphasis on the ethical significance of moral education, and the leading factor in achieving the goal of education was the creation of a "special moral atmosphere of love and sympathy" around the child, which becomes, in fact, the main educational tool [51, p. 58].

Supporters of the ideas of free education not only formulated several important provisions for the development of the humanistic paradigm, but also were able to develop and present on the pages of the magazine *Free Education and Free School* materials, programs, and lesson plans for the organization of teaching all major school subjects on humanistic principles. The role of the teacher in this process was seen as "noticing the individual drives and abilities of the child, put them as unnoticeably and imperceptibly as possible in conditions favorable for the creative development of these drives and abilities" [11, p. 131].

2. *Educational and humanistic direction* (S. Ananiin, V. Vakhterov, D. Halanin, P. Kapteriev, K. Lebedyntsev, S. Rusova, A. Fortunatov, and others), focusing on the humanization of the educational process, its psychologization, providing it with an active, creative character, focused on the independent acquisition of knowledge by students. The credo of representatives of this direction was most fully expressed by P. Kapteriev who was convinced that “the school with its teaching will have the most profound impact when it takes into account the natural prerequisites for the development of students, their tastes, inclinations, and abilities and will provide them with the widest possible freedom in the study of their favorite subjects, i. e. when it puts education on the ground of self-education and self-development and only to the extent of means and opportunities helps this process” [28, p. 96]. In an even more categorical form, the specifics of humanistic pedagogy were defined by M. Kareiev, who believed that “the main goal of education is individual, not social, and there should be nothing in education that is not necessary, first of all, for the individual” [28, p. 17].

As the main values, representatives of this direction put forward the development of love and respect among students, the formation of a scientific, critical mindset that organizes all the good and truly valuable. Such a school, according to them, “implies broad human interests and can rightfully be called scientific and humanitarian and take as its motto: the mind, warmed and spirited by the heart, the heart enlightened and directed by the mind” [12, p. 38].

3. *Socio-humanistic direction* (O. Zaluzhnyi, I. Sokolianskyi, S. Shatskyi, and others), according to which the humanization of a child’s life, the stimulation of self-knowledge and self-expression were achieved through the creation of a special cultural, usually extracurricular environment that promotes the realization of various interests of the individual, its socialization, the implementation of the idea of a holistic approach to education. An important achievement of S. Shatskyi and his team of like-minded people in the pre-revolutionary period was a successful attempt to combine purposeful educational and educational activities with the humanization of the environment, especially the relations that developed in it. The leading principles of the socio-humanistic direction, most fully covered in the book by S. Shatskyi and V. Shatskyi *Cheerful Life*, were: the openness of the school to the environment, the organization of close interaction with it, the construction of the educational process taking into account the traditions and mentality of the environment; stimulating the active approach of pupils to the organization of their lives; careful study of the real interests and needs of children, deep respect for the child’s personality as the basis of humane relations between teachers and children [61, c. 81-199].

4. *Spiritual and humanistic direction* (A. Anastasiiev, H. Vashchenko, V. Zenkovskyi, K. Pobedonostsev, M. Demkov, and others) emphasized the special importance of forming a spiritual and religious orientation of the student’s personality, which contributed to the adoption of

universal humanistic values of truth, goodness, and beauty through Orthodoxy. In the most complete form, the humanistic ideas of this direction were formulated by K. Pobedonostsev [46Error! Reference source not found.]. Among them are the implementation of individual approach to the child as “a living being, living their life with their soul;” the good attitude toward the student, which “does not spoil the joy of their identity;” the construction of a school-based on national and family traditions as “the source of love and all light, spiritual” that has “their soul and live their lives.” Emphasizing the primary nature of education concerning the training, K. Pobedonostsev emphasized the holistic nature of the education of human personality [46, p. 9-34; 4647, p. 25-30].

It is worth paying attention to the fact that within the scientific and pedagogical community, which represented the humanistic paradigm, there were two age groups of scientists who differed in their life experience, social orientations, pressure, and passion in defending humanistic ideas. The older generation of humanists consisted of V. Vakhterov, K. Venttsel, M. Demkov, P. Kapterev, K. Pobedonostsev. P. Blonskyi, M. Rubinstein, S. Shatskyi, who appeared in the theoretical field of pedagogy in the 1910s, can be conditionally ascribed to the “young” humanists.

Thus, we have reason to state that domestic teachers developed an original and integral *model* of the humanistic paradigm of education (the “theory of free education”), which had a promising, predictive character. Within its framework, there were several different concepts, which, despite all the differences, were characterized by *common* features: priority focus on the provisions that make up the core of the humanistic concept of education; emphasis on factors that ensure the implementation of humanistic ideas in the educational process; focus on the past, present or future when choosing basic values and ideals for the implementation of free education.

The analysis of historical and pedagogical research shows that the ideas developed by the theorists of free education have an intransitive meaning. As noted by S. Hessen, “the ideal of free education in its critical part is unfading, it has updated and will always update the pedagogical thought... An educator who did not experienced the charm of this ideal, who, without having thought it through to the end, already knows in advance, like an old man, all its flaws, is not a real teacher. After Rousseau and Tolstoi, it is no longer possible to stand for compulsory education, and it is impossible not to see all the lies of coercion, torn from freedom” [1515, p. 62].

Conclusion to Chapter 2

Historical analysis has shown that the ideas in which a person is considered as the highest value, which recognizes the freedom of the individual, their right to self-development, and the realization of their abilities, originated in the times of Antiquity and acquire a pronounced form

during the Renaissance. They developed, enriched, and transformed under the influence of various factors: the state of the economy and culture, the socio-psychological climate of society, national traditions, etc. Different epochs and types of societies set different requirements for the individual, their qualities and upbringing, creating their value systems, their educational ideal. Critical historical periods, which are characterized by an aggravation of the socio-cultural situation, the destruction of world-view and ideals, have always been accompanied by the rapid growth of self-awareness, a protest against social oppression, which has also found expression in education.

The historical and pedagogical study shows that in the XVII-XIX centuries, in European pedagogy, the ideas of free education of the individual were already widely spread. Thoughts about external freedom as an important condition for environmentally friendly development, the formation of human individuality, and independence were expressed by such well-known humanist teachers as V. da Feltre, M. Montaigne, F. Rabelais, Ya.-A. Comenius, I. Kant, J.-J. Rousseau, J. Pestalozzi, et al.

In Western European pedagogy, the movement for the liberation of the world of childhood from the oppression and regulation of adult life begins with the theory of natural education by Jean-Jacques Rousseau, one of the most prominent exponents of the reformist spirit of the Enlightenment. His philosophical and pedagogical works were of particular importance for the formation of the theory of free education. In contrast to the widespread views of the individual as a product of society and education, J.-J. Rousseau focused his search on the problem of the development of the child's nature, refusing to see the direct dependence of morality on social progress. It is J.-J. Rousseau who can be considered an ideological "forerunner" of the theory of free education. Generalization of his pedagogical views allowed us to determine the main ideas on which the proposed *model* of education is based:

- first, free education exists within the limits of natural education, that is, it is a consciously organized process that follows the natural development of the child, and does not impose external standards on them;
- secondly, the leading way of education is to organize the life experience of the child, which is followed by the development of their natural inclinations, the formation of self-consciousness;
- third, the main means of education is the freedom directed by the educator, which hides the pedagogical guidance;
- fourth, the child in the process of education is not a passive object, but a subject that experiences and forms their own experience and, consequently, develops themselves;

- fifth, as a result of properly organized education, a person learns to interact flexibly with the world around them, as they gain experience in social and ethical relations, work, and acquire sufficient knowledge about the world, that is, they learn to live.

Therefore, we should state that during the period of Renaissance and Enlightenment, the efforts of J.-J. Rousseau and other humanist teachers laid the philosophical and pedagogical basis for the emergence and conceptual design in the late XIX – early XX century of the theory of free education – a powerful pedagogical direction that considers education as a contribution to the natural formation of the child, who naturally develops in the process of mastering the world around them and free self-determination in it.

Emergence and development in the late XIX – early XX century of the theory of free education had a number of *prerequisites*: *economic and social* (capitalization and industrialization of the economy and the consequent shift of the pedagogical ideal in the direction of educating active, initiative, independent personality, capable to inject elements of creativity in their activities; liberalization of the economic and social life, development of democratic traditions; the growing alienation of the individual from society, which increased the need for the humanization of the pedagogical process); *organizational and pedagogical* (criticism of the old school as obsolete and not adequate to the level of production, science, and culture, the requirements of the new time; intensification of contacts between teachers from different countries in national and international scale; the emergence and spread in Western Europe of alternative schools; the establishment of an international pedagogical organisations: the International Bureau of New Schools (1912), the League of the New Education (1921), the International Bureau of Education (1925), etc.); *socio-political* (increased interest in civic values and humanistic orientations to human values during the First World War; the 1917 revolution and the resulting transformation in education; revitalization of the national-liberation competitions); *scientific* (development of ideas of environmentally friendly education in the legacy of the philosophers and teachers of the 17th–19th centuries (I. Kant, Ya. A. Comenius, M. Montaigne, J. Pestalozzi, F. Rabelais, J.-J. Rousseau, V. da Feltre, F. Fröbel, etc.); accomplishments in the development of physiology, educational psychology, particularly experimental psychology and experimental didactics (A. Binet, V. Bekhterev, A. Zalkind, E. Claparède, A. Lai, O. Lazurskyi, P. Leshaft, E. Meumann, A. Nechaiev, M. Rumiantsev, I. Sikorskyi, U. Thorndike, S. Hall, etc.), which had received more than objective knowledge of the psyche and physiology of a child, patterns of development at different age stages; the emergence and development of pedology, which tried to unite biological, sociological, psychological, and other approaches to child development.

It was at the turn of the XIX and XX centuries that the humanistic tradition of Western pedagogy was most prominent, the development of which at this time was associated with the

activities of supporters of the idea of freedom in education: A. Ferrière, O. Decroly, E. Demolins, L. Gurlitt, G. Scharrelmann, H. Kay, M. Montessori, B. Otto, R. Steiner, A. Neill, and others. Despite the significant diversity and national originality of humanistic concepts of Western pedagogy of the late 19th–early 20th centuries, we can identify several general ideas of free education, which indicate the internal unity of this pedagogical direction. In particular, reliance on the internal activity of the child, their individual inclinations and capabilities; the creation of external conditions (organization of the environment, experience) to stimulate the independent development of the child; belief in the possibility of achieving human freedom and freedom in society with a certain way of organized education; faith in the good inclination and abilities of the child, combined with the conviction that any external influence on the creative potential of the child hinders their development; the focus of the teacher on the child’s acquisition of their own experience, on the basis of which is the full development of personality; stimulation of the children’s active attitude towards life, culture, educational activities and needs in systematic self-education and self-training; interpretation of the school as a living organism, constantly developing in accordance with children’s nature; the understanding of the role of the teacher as a senior fellow of students, who organizes educational environment for the manifestation of the children of their creative capacities; organization of the life of the school community on the basis of self-government.

The ideas of free education in foreign pedagogy of the late IXX – early XX centuries developed in line with *seven* humanistic-oriented directions of pedagogical theory and practice: *experimental pedagogy* (A. Lai, E. Meumann, A. Binet, O. Decroly, P. Bové, E. Claparède, E. Thorndike, W. Kilpatrick); *functional pedagogy* (E. Claparède, R. Cousinet, A. Ferrière, S. Freinet, etc.); *the pedagogical system of M. Montessori*; *psychoanalytic pedagogy of A. Neill*; *pedagogy of progressivism of J. Dewey*; *anthroposophical pedagogy of R. Steiner*; *the theory of a new “free education” of the reformers of the Bremen School of Science* (F. Gansberg, L. Gurlitt, G. Shardelman).

In the late IXX – early XX centuries, in parallel with the development of ideas of free education in foreign pedagogy, a similar movement is activated in the domestic pedagogical theory and practice. Changes in public life required a revision of the pedagogical ideal, search for ways to educate an active, initiative person capable of independent creative activity. A special contribution to the theoretical justification of the concept of education based on the ideas of freedom was made by such teachers as P. Blonskyi, K. Venttsel, I. Horbunov-Posadov, M. Rubinstein, L. Tolstoi, Ya. Chepiha, M. Chekhov, S. Shatskyi.

A comparative analysis of domestic pedagogical concepts of the late 19th–early 20th centuries allowed us to identify *four* main theoretical directions that to a greater or lesser extent

developed the ideas of free education: *free-humanistic* (K. Venttsel, I. Horbunov-Posadov, S. Durylin, Ya. Mamontov, M. Chekhov, and others), *educational and humanistic* (S. Ananiin, V. Vakhterov, P. Kapteriev, K. Lebedyntsev, et al.), *socio-humanistic* (O. Zaluzhnyi, I. Sokolianskyi, S. Shatskyi, etc.), and *spiritual and humanistic* (A. I. Anastasiiev, H. Vashchenko, V. Zenkovskyi, K. Pobedonostsev, M. Demkov, etc.).

All supporters of free education cared about the disclosure and development of natural potentials of the individual, for which they sought to ensure the state of their internal comfort and freedom, creating the necessary conditions for this. The main condition for the internal emancipation of a growing person here is external freedom, but its pedagogical boundaries in different educational systems are not the same, which is explained by the specifics of the initial theoretical positions that form the basis of a particular educational concept.

Thus, domestic teachers of the late IXX – early XX centuries developed an original and integral theory of free education, which synthesized the main achievements of humanistic pedagogy.

In the next chapter, we will highlight the unified theoretical foundations that formed the unified theoretical and methodological basis of the pedagogical course of free education, despite certain features and variants of its manifestation in different countries and educational systems. In our view, the invariant principles of free education can be the basis for developing a pedagogy of freedom as a special area of pedagogical theory dedicated to the problem of individualization of personality, promotion of the development of their consciousness, the capacity for intelligent and responsible self-determination, implementation of self-selection and realization of one's way of life.

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CHAPTER 3. Designing of the process of implementation of freedom pedagogy in the modern socio-cultural space

3.1. Invariant principles of free education as the ideological foundation of the pedagogy of freedom

On the basis of a comparative analysis of various free education trends in foreign and domestic pedagogy, we have identified common features for all of them, some kind of *invariant core* that forms the conceptual basis of freedom pedagogy. Invariant (from lat. Invaria – immutable) is a term for something permanent. The specific meaning of the term depends on the area of knowledge where it is used. For instance, a characteristic feature of the laws of nature is their invariance, independence of the relations expressed in relation to different types of transformations. The concept of invariance is also important for both general scientific principles and categories related to the study of systems and structures [40]. The use of invariants is necessary in order to take them into account in the construction of various paradigms (educational, psychological, etc.), characterized by successful adaptation, high productivity, and both active social development and personal self-realization in an individual life context. In addition, the identification of invariants allows us to form a holistic view of complex pedagogical phenomena that are relevant to a particular historical and cultural stage of society development and the accumulation of appropriate pedagogical knowledge.

Taking into account the above, after studying the process of emergence and development of freedom in domestic and foreign pedagogical thought of the late XIX – early XX centuries we have stated that during this period an original and integral theory of free education was developed and it synthesized the main achievements of humanistic pedagogy. In this context, we have identified the theoretical foundations that formed a single ideological and methodological basis of the pedagogical course of free education, despite individual features and variants of its manifestation in different countries and educational systems. Due to this analysis, we have concluded that the theoretical component of the free education phenomenon was a set of autonomous concepts to a certain extent, united by an ideological invariant. Each of them had its own characteristics and different degrees of development.

Allocated *invariant principles of the free education* are the basis of our *freedom pedagogy concept* as a special area of pedagogical theory. It is dedicated to the problem of individualization of personality, the consciousness development promotion, the capacity for intelligent and responsible self-determination, the implementation of independent choice and realization of your own way in life.

First and one of the most important invariant principles, justified by the proponents of the free education theory, is *the principle of the individual self-worth*, according to which the individual has priority over any other values, spiritual or material, including the interests of any social community: family, nation, or society. In the hierarchy of the goals of human life, made by K. Wentzel, the goal of self-preservation is on the first place as a condition for the existence of the individual, since human is a measure of all things. In the Declaration of the Rights of the Child, this requirement was considered as the basic children right to life. It was followed by the right to achieve individual happiness, as each person understands it. The goal of self-improvement is on the third place in the system of human life goals.

The analysis of solving the question of the relationship between the unconditional value of a person and its level of spiritual development in the free education theory is important for understanding the essence of the principle of the individual self-worth. The study states that the free education theory established a respectful attitude to any child personality arguing that the value of the individual is not determined by the level of spiritual evolution and personal development (K. Wentzel, L. Tolstoy, A. Neill, A. Ferrier, etc.). The principle of self-worth denied the educators' right and need to compare children with each other. Only the comparison of the child with itself before was considered constructive. In this regard, the position of L. Tolstoy, who saw the value of human life in self-improvement, is interesting. According to him, it is not essential what level a person is at the moment, but whether he/she is moving to the next level, whether he/she has stopped in his/her development. At the same time, the authors of the free education theory emphasized the importance of individual spiritual growth, equating it with the life of the person as a whole. It should be noted that the problem of spiritual and ethical foundations of personal development was one of the most important in the work of Lev Tolstoy.

The idea of the individual self-worth that was promoted by the theorists of free education has acquired the status of a leading principle in the system of their pedagogical views. Its principle is to recognize the child's personality as the initial basis of the entire educational process and at the same time its main goal and main result. Recognition of the self-worth of a particular person required the organization of education and training taking into account the nature of the human personality in general, understanding the laws of its development, as well as the characteristics of

each person as an individual. The last statement was especially important for the theory of free education. Declaring for teachers the need to act in accordance with the nature of the child, the principle of the individual self-worth gave motivation to the principle of naturalness that could only be realized in unity with it. For their own implementation, the principles of the individual self-worth and naturalness needed conditions of freedom.

The recognition of the child as the initial basis for the organization of the educational process from the standpoint of the principle of the individual self-worth meant the approval of respect for it as it is at this moment in its life, with all its advantages and disadvantages. In addition, the theory of free education recognized the importance of taking into account the specifics of childhood as a special socio-cultural and natural phenomenon, the need to take into account peculiarity of the growing child's personality.

The authors of the studied theory observed a huge role of environmental factors in the upbringing, that is, external conditions of personal development. However, it was recognized that the uniqueness of the individual is a natural phenomenon in many ways. It is necessary to clarify that the concept of innateness used above did not completely coincide with the concept of heredity in its materialistic sense. In this case, it was not so much about the transfer of the parents' genes, but about the innate spiritual side of the personality. To the greatest extent, this view was peculiar to L. Tolstoy, K. Wentzel, P. Steiner, G. Vashchenko. Thus, the authors of the free education theory believed that personality is initially set, that a child is always a personality. At the same time, they recognized the fact that a presented personality does not mean that it is given. At every moment of life, a person already possesses qualities, traits, and abilities which coexist in one degree or another, and which are hidden, located in the person as to its potential capabilities.

The principle of the individual self-worth in the theory of free education asserts an optimistic attitude to any child, its development. Not only the necessity, but also the possibility for the educator to help everyone in their development is substantiated. This possibility is not a utopia, as the personality-oriented pedagogy of free education convinces us. The importance of the principle of the individual self-worth is to create on its basis a protective mechanism against manipulating the feelings, will and consciousness of children. A special person, a real child, is declared an end in itself, and not a means to achieve any other goal. The goal of the pedagogical process is seen in the child itself, and not outside of it. At the same time, it is assumed that the educational process is aimed at meeting the needs and interests of each child, including giving the opportunity to achieve their own goals, own individual development program, own unique destiny, and the right to original creativity.

Awareness of self-worth does not mean that a child can ignore the rights of other children. The free education theory did not set the task of forming an individualist, a person with an egoistic orientation. On the contrary, the affirmation of the self-worth of each individual was inextricably linked in it with the recognition of the equality of all people in their right to life, happiness, and self-improvement, with appeals to create good for others, preaching love for all living things, with the goal of educating the child as a social being. In the free education theory, personality formation is considered primarily as a process of *its spiritual growth*. The most important qualities of a person that a teacher should focus on are a developed self-awareness, an attitude to oneself, one's life as a great value, and a vision of other people as equals for the rights of individuals. Thus, *the essence of the principle of the individual self-worth* is to recognize a particular child as the starting point and at the same time, the main goal and result of the pedagogical process that is aimed at preserving and developing the child's individual image, providing all the necessary conditions for personal self-realization. This becomes possible first of all with a deep insight into the essence of each person, the laws of its development.

The second principle that belongs to the semantic version of the theory of free education and is closely related to the previous one is *the principle of self-worth childhood* that asserts the self-sufficient value of the child's period of life, emphasizing its originality, imposing a ban on the approach to childhood with utilitarian standards.

Theorists of free education treated childhood as a self-valuable stage in a person's life, a "self-sufficient time of existence" [8, p. 16], emphasizing that the childhood period has its own tasks in the ontogenesis of personality. The realization of the priceless value of the child's period of life, the inability to further compensate for its role in human development, was realized in the free education theory, in the words of S. Shatskyi, in the demand "to return childhood to children" [46, p. 17], "to let children live now" [47, p. 76]. This was not just a slogan, but the most important requirement of the principle of childhood self-worth. It opposed the traditional attitude to prepare children for future adult life in terms of forming certain qualities and specific practical skills in them. K. Wentzel, E. Kay, M. Mamontov, A. Neill, S. Rusova, S. Shatskyi, and others pointed out the impossibility of sacrificing childhood to an uncertain future. They saw the teacher's task not in preparing children for their future life in the traditionally understandable sense, but in creating conditions favorable for the development of all the strengths of the child's body. Respect for the child as an "offspring" of a personality, that naturally flowed from the idea of personality self-value, supplemented by the free education theory respect for childhood as a unique period of life that grounded the foundation for the future of a person's biography.

The principle of childhood self-worth in the free education theory established the need to take into account the age characteristics of the child and the specifics of each age period as a whole. In its content, an important provision was the need to take into account the phenomenon of childhood and child. We can already find an attempt to understand and adapt to the children's world in L. Tolstoy's arguments about what and how to teach children, in search of the best books for children's reading, in observing the peculiarity of children's creativity. There are different laws in this world than in the world of adults. Failure to understand and ignore this makes the upbringing of a child ineffective, and the organization of a child's life inadequate to the way of children's existence.

An important *manifestation* of the principle of self-worth of childhood in the interpretation of the authors of the free education theory was the requirement of respect for the natural capabilities of children, as well as their differences from adults. S. Shatskyi noted "the inadequacy of the perception of the world by a child and an adult, which is due to the difference in social experience, the originality of the course of mental processes" [41, p. 30]. The principle of childhood self-worth required careful attention to this special child's perception of the world, as well as to the thoughts, feelings, and aspirations of the child.

So, the principle of childhood self-worth dictates the need to go "out of the child" during the organization of the educational process, the search for acceptable methods and organizational forms of education and training. In order to better understand the child, the educator must look at the world through his eyes. The theory of free education emphasized the importance of children's subjective perception of what is happening to them in the educational process. At the same time, it was assumed that children's worldview should be necessarily joyful. Of course, the child's sense of happiness largely depends on how naturally, typically the life is organized by adults, or in accordance with the laws of the inner nature and the laws of the surrounding world.

The result of L. Tolstoy's belief that "the child has the human soul in its purest and undistorted form" [19, p. 9] was the conclusion about the need for respect for children and the unconditional requirement of freedom for the development of the child's soul. In the free education theory, the principle of childhood self-worth could only be fully realized simultaneously with the principle of freedom.

K. Wentzel proclaimed a peculiar peak in the development of the principle of childhood self-worth as a cult of the child that he called the cult of personality, requiring adult's reverent treatment of the growing person, its creative forces. After all, "only through the eternal existence of children the source of creative life in humanity will not dry up. Childhood brings new and new

adjustments to it..." [9, p. 306]. The significance of the child cult, in general, coincided in general with the two most important principles of the free education theory – the principles of the individual and childhood self-worth. The personality-oriented theory of free education appealed to adults not only to recognize childhood as a valuable period in the life of any person but also to protect and to safeguard the rights and interests of this period of life in every possible way.

The study of *the principle of childhood self-worth* in the free education theory allows us to assert that:

- childhood was recognized as the most important stage in the development of the individual that is not compensated by any other age periods;
- adults were required to give the child the opportunity to live their childhood fully, that is, in a childlike way. The need for teachers to understand the phenomenon of childhood and childhood, respect for the world of children, its difference from the world of adults was recognized. So, the traditional task of education connected with the preparation for life, has acquired an original interpretation. This preparation should be achieved by creating conditions favorable for the development of all the forces of the child's body, ensuring the natural transition of the child to adulthood through the complete solution of age-related development tasks at each stage of childhood;
- the principle of childhood self-worth, developing the provisions of the principle of the individual self-worth, about the right of everyone to happiness, required to be based on the child's worldview during the organization of the educational process. A bright, optimistic, joyful attitude to the life of each child required an atmosphere of love, warmth, and security to achieve it;
- through the common efforts of free education theorists, pedagogy was enriched by the method of analyzing the educational process from the perspective of children's worldview, which was given great importance. At the same time, a deep difference in the views of the world of children and adults was emphasized;
- the principle of childhood self-worth, closely related to the principle of the individual self-worth, influenced the last, emphasizing the equal value of the child's personality and the adult's personality, without allowing their hierarchical differentiation as phenomena of a lower and higher order. The highest expression of this position was the view of the child's soul as a model for adult self-improvement.

The principles of the individual and childhood self-worth can be practically implemented in the educational process only under certain conditions. First of all, it is necessary to take into account the physical and psychological characteristics of a developing person.

This need is reflected in the content of the principle of *naturalness*, which is the *third* invariant principle of the free education theory. In addition to the internal nature of the child, this principle also requires taking into account natural features of the surrounding world.

All the authors of the theory of free education share the idea of the dualism of the nature of the world and human. Thereby teachers in their practical and theoretical activities were assigned to proceed from the presence of the child's soul and body, spiritual and material reality in the world. During the reign of the materialistic view of the world, these ideas were considered false. Realizing this, K. Wentzel wrote that the spiritual side of the universe and the individual really exists as the physical one. Though other cognitive approaches are needed for its study. This is the side of reality that is hidden from the ordinary senses and inaccessible to the activities of pure intelligence. Only with a certain amount of work on oneself can a person have, in his words, "inner vision" that can see the picture of the entire universe, and not just its physical side. This conclusion by K. Wentzel was later reflected in his recommendations for teachers to study the child's personality.

In our opinion, it is essential to understand the principle of natural conformity in the free education theory to study the problem of the relationship between education and development, as well as the question of the permissible limits in the actions of a teacher who implements the tasks of comprehensive personal development, and the right of a teacher to influence the natural development of a child. Considering the child to be a prototype of harmony, the proponents of free education denied teachers' the right to consciously direct the development of the individual. In their opinion, this development is carried out spontaneously according to its own laws, and education can only do harm by trying to influence the natural course of this process. Moreover, the more "spoiled the child is at the moment, the less it needs to be brought up, the more freedom it needs", thought L. Tolstoy [39**Error! Reference source not found.**, p. 288]. In his opinion, the inner nature of the individual, having received freedom, will correct its own weaknesses. It is in childhood that education and training should be as natural as possible, that is, not interfere with the action of natural forces of development.

At the same time, the proponents of free education put emphasis on the need to promote not just the development of individual qualities, and harmonious development of the whole person. In their arguments, there is also an idea for teachers' need to observe certain invisible boundaries, beyond which assistance to the natural formation of the individual turns into a purposeful formative influence, which should be avoided. In understanding the nature of personality and the laws of its development, theorists of free upbringing are characterized by the recognition of the teacher's right to influence, which promotes development if it is carried out in line with the

recognized laws of human nature and the world. According to K. Wentzel, the principle of naturalness dictated such an approach to the organization of the educational process that would give the child the opportunity to *develop freely* in the direction set by its nature. The direction of pedagogical influences must coincide with the natural tendency of personal development. Education can go ahead of development, helping the last, and, moreover, always following its natural logic, because it is the development that sets the direction of movement for education.

The principle of naturalness, therefore, means for the teacher an active search for natural, corresponding to the nature of the child and the nature of the surrounding world, ways of education and training. During the implementation of this task, the principle of naturalness was attributed to relying on knowledge of human psychology. It is significant that the theorists of free education turned their attention to the same psychological patterns inherent in children's nature. So, most of them primarily focused on the innate activity of children, their desire for independence in various activities. Through activity, the natural inclinations of the individual develop, and its various organs are exercised. And if we set the goal of the comprehensive development of the individual, then all its areas should be brought into an active state through the involvement of the child in various types of activities: intellectual, artistic, creative, gaming, work, communication, etc.

The analysis made it possible to reveal the common views of supporters of the theory of free education on *the role of free creative activity* as the main natural way of personal development. The most important requirement for the activity in which the child should to be involved is the free own creative character. For children, it is natural to wish to be independent in any sphere of activity, to perform something in their own way, creatively.

K. Wentzel's ideas about the individual and social types of creativity deserve special attention. In his opinion, various types of creativity appear in the life of an individual naturally, as corresponding to certain stages of the formation of the individual as a whole. At the beginning of a person's spiritual development, creativity will consist working on their own improvement. The transition of the individual to the next level of development is associated with a conscious desire to work for the benefit of other people, the entire society, and then the entire humanity. This is social creativity, the essence of which is the desire of the individual to turn the world into a better place. Thus, the analysis of this problem allows us to suggest that in the free education theory, there was *the tendency of coincidence of natural laws with social*. So, according to K. Wentzel, the nature-appropriate way of life of the individual inevitably leads him to a certain way of life in society, contributes to the manifestation of certain social tendencies, the formation of a social ideal.

The way of the natural evolution of personality begins with primitive consciousness, which does not distinguish itself from the world, from the totality of other personalities, through the awareness of the identity, separateness, autonomy, via the next level of each person's awareness of all mankind to achieve the highest level of Cosmic consciousness. The level of consciousness of humanity is the degree in the personal evolution of an individual, at which he or she is aware of his/her solidarity, relationship with the world of people. Reaching the highest level of Cosmic consciousness means that a person perceives the divine idea of the unity of all that exists in the Universe, emphasizes K. Wentzel. Natural science education actually means providing the child with the targeted assistance in this direction of development. Many supporters of free education were characterized by the idea that the individual follows the path of his life, passed earlier by all the mankind.

K. Wentzel also has considerations about the need to teach children to proceed from the knowledge of the passage of humanity through certain stages in the development of culture. For example, he recommends selecting musical works for children to listen to and perform in the sequence that existed in the history of the musical formation of mankind. He makes similar recommendations on the selection of types of productive labor. According to him, it is important for children to experience the history of crafts and individual tools, starting from simpler to more complicated.

S. Shatskyi also had a characteristic view of personal development in childhood, carried out in accordance with certain stages in the life of mankind. The fundamental importance of this idea for our research is as follows. The requirement of conformity to nature, applied to the entire life of a person and in the organization of its education and training processes, means for the teacher the necessity to follow in line with common trends. An adult who is entrusted with the duty of educating a child should help its spiritual formation and development through the conscious direction of the last one in the direction of the logic of natural science. In the theory of free education, it recognizes the logic of the development of all mankind and the universe as a whole.

The free education theory affirmed the absolute priority of human nature, the child in upbringing, the need to rely primarily on the powerful innate basis of personality. This position was deeply developed by S. Shatskyi, who identified five basic children's instincts: sociability, creation, imitation, research instinct and the instinct of creativity. Children's life was called by S. Shatskyi "the game of instincts", which meant that it was necessary to create such conditions under which the need for movement, the innate children's desire to play, and express their impressions vividly, persistence in research and social instinct could be fully manifested. The principle of

naturalness in the free education theory provided the construction of education processes and training on the internal motivation of the child to do something.

The theory of free education asserted the right of each individual to his own person, both at this moment in life and in the future. One of the childish instincts was called by S. Shatskyi the instinct of "self-identification." Considering that most adults resemble "erased coins", he saw the necessity for preservation and development of children's individuality, that was also recognized as extremely important pedagogical tasks by L. Tolstoy, K. Wentzel, M. Montessori, S. Rusova, and others. The authors of free education believed that each child goes its own way of becoming, that is, there are *individual differences* along with common patterns in the development of children's nature. L. Tolstoy recorded the fact that children would follow different paths in learning with given freedom of action.

The principle of naturalness in practice created an opportunity for each child to go their own way in learning. Based on the above, the conclusion about the formulation and development of the *principle of individual approach* in the free education theory is legitimate. The authors of the free education theory understood the consideration of individual characteristics of children under the individual approach to education and training. The peculiarity of this idea was that it was not so much the individual approach itself that was important and necessary, but rather its purpose, the aim for which it was carried out. Its focus on the preservation and development of the personality of each child was recognized as the most important. The goal of the individual approach, according to K. Wentzel, is "to awaken the creative strengths dormant in the child himself, in order to facilitate their release from everything that suppresses them ... in order to enable them to form the ideal and the beautiful that is inherent in a given individuality" [10, p. 10].

The attitude to the individual as a whole was fundamentally important for the theory of free education. Taking into account the characteristics of the pupil as a manifestation of the principle of naturalness meant for the teacher the need to go out in the educational process with the child as a whole, with the entire personality, and the goal of education was also considered an integral personality. Thus, *the individual approach in the theory of free education has acquired the value of a personality-oriented approach*, making it impossible for the teacher to use knowledge about the child in order to manipulate it. The principle of naturalness in its correct application, based on the knowledge of the laws of the universe and man, makes it possible to organize the education and training of the individual in accordance with the individual trajectory of its development. The external expression of success on this path is the ability to raise children without violence against them. Thus, the principle of naturalness lays one of the foundations for the implementation of the

principle of freedom in education and training, and, in turn, it can be implemented only if the latter acts.

The study of the principle of naturalness in the theory of free education gives grounds to draw the following conclusions:

- the principle of naturalness in the theory of free education is understood as the need to raise a child only in accordance with the natural laws of its development and the natural world as a whole. Special importance is attached to the natural mechanisms and ways of personal development, the impossibility of voluntarism, arbitrariness in education, the need to ensure the development of the individual in accordance with the inner essence. Education as a purposeful process should serve the "interests" of the natural development of the individual;
- natural conformity, according to the theorists of free education, provides an opportunity for the independent, creative development of the individual in the course of their own activities. From this point of view pedagogical assistance to the development of the child is seen in its involvement in various types of activities;
- based on the principle of naturalness in the free education theory, an individual approach to the individual is justified, the essence of which is to take into account all the features of a particular child as a whole during education for the sake of its maximum self-disclosure and self-realization;
- the principle of naturalness in the free education theory requires assistance in the formation of a person in line with the general laws of development of society, which does not deny the individual ways of development of each child;
- the principle of naturalness encourages the study of children's nature in general and the individual characteristics of each child, aims at a deep understanding of the essence of the internally "set" image of the individual;
- the content of the principle of naturalness contains knowledge about the beneficial influence of the natural environment on the child's development, indicates the need to educate the individual in harmony with the surrounding natural world.

The principles of the individual self-worth, childhood self-worth, and naturalness in the theory of free education could exist only if the *principle of freedom* was observed. This principle that provides opportunities for the implementation of all others is *the fourth invariant principle* of the free education theory. L. Tolstoy believed that the *idea of freedom* was the main impetus that prompted him to develop his pedagogical system. S. Shatskyi, who was fascinated by the experience of the Yasnopolyanska school, unconditionally accepted one of the main conditions for the organization of its educational process – freedom, becoming a direct follower of L.

Tolstoy in this matter. K. Wentzel attached great importance to the principle of freedom, arguing that “freedom is the beginning and the final goal” [10**Error! Reference source not found.**, p. 66]. At the same time, he meant that this principle should apply to the social life of society as a whole, especially to those aspects of it that are related to the life of the younger generation, including its upbringing and education.

Freedom, as a condition for the free development of genetically inclined personality, also played an important role in the pedagogical approaches of L. Gurlitt, E. Demolen, E. Kay, E. Klapareda, R. Kuzin, M. Montessori, A. Neill, S. Rusova, A. Ferier, G. Sharrelman, and others. Evidence of the *central principle of freedom* is the very name of the free education theory. At the same time, as it was revealed during the study of the pedagogical heritage of its authors, freedom for them was primarily identified with the absence of any forms of violence against the individual in the process of its education and training. The analysis of the works of theorists of free education shows that the most profound pedagogical *principle of freedom* was developed by K. Wentzel. He made an attempt to trace its formation in the history of pedagogical thought, which gave grounds to conclude the tendency towards increasing freedom in education and education. K. Wentzel considered his interpretation of freedom to crown this series at this period of history.

The need for freedom in education has found its justification primarily in the sense of the principles of self-worth of the individual and naturalness, which was analyzed in detail above. You can't be wiser than nature. The natural mechanisms of personality development and its natural orientation are best manifested and operate in conditions of external freedom. Theorists of liberal education argued that in terms of external freedom for personal development from their own natural bases, the deployment of the inner potential and creativity is possible. The basis for establishing *freedom in education* was a special attitude to the nature of the child. According to the proponents of free education, the child does not carry inherent ethical vices and in this respect is perfect. Therefore, it is natural to demand freedom for the maximum realization of all its natural qualities. Any violence, any external influence in order to form a certain type of personality with pre-defined features will lead away from the naturally defined image of the person.

As noted above, the natural science development of the individual is carried out in the process of the child's participation in various types of creative activities. Children's creativity is inherent in freedom, unbelievable in conditions of violence. The free education theory states that the creative forces that are inherent in the individual from birth can only be fully revealed in conditions of freedom. Both individual and social creativity presuppose freedom as a necessary prerequisite. It is significant that in one of his works K. Wentzel equated the concept of free development with the concept of "creative self-development" of the individual. K. Wentzel saw a

certain danger for individual freedom, in particular for creativity in the field of morality or religion, in the reliance of teachers on authority. "When the absolute truth is proclaimed, do you feel what chains are put on the free thought of a man?", he asked his opponents [11, p.15].

Freedom is also a condition for the implementation of *the principle of childhood self-worth*, since the child's right to physical and spiritual development, as well as to happiness, is possible only in the absence of external pressure and violence. Restrictions that come from outside, as something extraneous to the life of the child, usually contradict the essence of the child's nature, as well as the orientation of the individual to achieve their own goals in life, call into question the individual self-worth. L. Tolstoy painfully wrote that the state of children at school is characterized by the loss of their independence, ability to imagine, develops hypocrisy, and other unnatural childish qualities. This is a consequence of the oppression of everything deeply natural in man, the result of violence against the individual in childhood.

The problem of *individual freedom* posed in the Declaration of the Rights of the Child provided for the solution of three interrelated tasks: the liberation of the child, the liberation of oneself and the liberation of society [12, p. 29], which would make it possible to get out of the vicious circle of an unfree society with an enslaved school and unfree individuals. A principled defender of the idea of freedom K. Wentzel saw a solution in working on all the links in the chain at once. Considering school to be the most important among them, he proposed to make it independent of all external factors in relation to the pedagogical process: political, religious, etc.

The upbringing and education of children, according to the deep conviction, should be carried out according to their own laws. The basis of the educational process in a free school is a child, and his/her purpose and content should be formed on the basis of the principles of individual self-worth, childhood self-worth, and natural conformity, and not serve the interests of the state, any political party or church [130, p.4]. The liberation of the school from the state carries with it, according to K. Wentzel, different constructive meaning. He notes that a school freed from the yoke of the state may not lag behind the reform of other aspects of public life. As a neutral branch of upbringing and education of children, "school can become a place for the implementation of the highest universal ideals. And if it becomes a place for the implementation of these ideals, it can lead to faster transformations of other aspects of public life in the spirit of greater freedom and greater social justice" [130, p. 2-3].

Analysis of K. Wentzel's position on this issue allows us to draw a conclusion about the complex relationship in the free education theory of the principle of freedom *with the principle of taking into account the effects of the environment*. The action of the last, in his opinion, makes

significant adjustments to the implementation of the principle of freedom, since the environment is considered as a real, significant force. Society defines first of all the boundaries for the manifestations of individual freedom.

Proponents of the free education theory, without denying the connection of the school with the existing socio-economic conditions, noted the existence of internal, actually school problems of non-freedom. L. Tolstoy, in particular, considered violence the worst of the evils during the upbringing and education of a child, the biggest drawback of traditional schools. Violence was understood not only as the school's system of punishments, but also as more subtle forms of influence on students disguised as external discipline. Children in schools do not have the right to express their satisfaction or dissatisfaction with the lesson, the teacher, and are afraid to openly ask questions from difficult tasks. Violence creates the fear with which students wait for questions from the teacher, the reluctance to attend school, which children experience only by submitting to the force of external, independent circumstances. Violence also manifests itself in the fact that the main childish virtues are proclaimed obedience and calmness. A non-free school requires unnatural incentives to learn. In traditional schools, these are assessments and exams, which also play the role of monitoring the teacher's performance. In a non-free school, there is no full-fledged formation of the child's personality. The intellectual, spiritual and physical development suffers. Violence takes on a purely physical form even without punishments. The need to sit motionlessly at the desks, not making any movements, having only the right to raise your hand, also leads to physical torment. The lack of freedom also manifests itself in the monotony of teaching methods, the template structure of all lessons, and the strictly regulated school day schedule, because this type of teaching involves violence against the child's nature, does not take into account the laws of its development, and tramples on its human rights.

To preserve the naturalness of children's life, to educate and teach without compulsion – these provisions, developed in the theory of free education, corresponded to the essence of the principles of self-worth of the individual, self-worth of childhood and naturalness. Looking for the ways of upbringing and education without violence, free education theorists attached great importance to the *natural motivation of the child* in learning. They considered natural motives to be children's interest in educational material, love for the teacher, their understanding of the importance of certain knowledge and skills for their lives, etc. The formation of natural motives for teaching begins in the sphere of the child's needs, and needs arise on the basis of natural instincts. Thus, the possibility of freedom in education was reinforced by the principle of naturalness, and found in its content one of its justifications. On the other hand, the principle of

naturalness itself could be implemented in the educational process only if the principle of freedom was applied.

In the works of the theorists of free education, we meet with the *concepts of external and internal freedom*, in other words, with ideas about the physical and spiritual freedom of the individual. *External, physical* freedom exists to the extent that society has won it for itself at this stage of its development. It is expressed in the rights of the individual guaranteed by the country. There is always the possibility of winning new rights, that is, extending the principle of freedom in public life. This can be done either by a slow evolutionary path or through a purposeful struggle of society for its rights. *Inner, spiritual* freedom is what each person has inside. It is an integral part of the nature of the individual and is developed to varying degrees depending on the level of self-awareness. Internal lack of freedom, according to the authors of free education, is fraught with a greater danger for the development of the individual than external. Spiritual slavery is firmly fused with thoughts, feelings, and will, so that people tend to be performers more often than creators. Analyzing the causes of mass internal slavery, supporters of free education came to the conclusion that "the secret of spiritual enslavement is hidden in the initial education that is given to the child from the day of the birth" [12, p.11]. The system of free education should correct this flaw and help the child in internal liberation. Internal freedom is not only a personal but also social value, since an internally free person carries the possibility of freeing other people.

The task of teaching a person to use freedom remains extremely relevant and complex to our time. Unfortunately, the progressive idea of freedom as a necessary condition for the development of creative personality, based on the theory of free education, was not included in the active facilities of Soviet pedagogy. It is absolutely fair to say that "our people have never had a school that taught the science and art of freedom, that is, the art and science of winning in life without causing damage to themselves, others, nature, and humanity" [5, p. 4].

Special attention should be paid to the *problem of the correlation of freedom and responsibility* in the views of supporters of free education. Most of them solved this problem based on the principle of taking into account the interests and rights of the people around them. According to K.Wentzel, the right to freedom is first of all "the right of each individual to the widest and fullest possible identification of himself, which is limited only by the same right of all other human individuals" [12**Error! Reference source not found.**, p. 70-71].

L. Tolstoy believed that a person who follows the path of spiritual self-improvement should be ready to bear personal responsibility for the choice of ethically valuable landmarks in life, their

specific actions. Freedom, not connected with responsibility, can turn into an impossible burden for a person.

According to M. Montessori, freedom and discipline are interdependent and provide each other. Freedom without discipline is chaos; discipline without freedom is dictatorship. Freedom is a natural internal ability to choose the best for yourself and for others that has nothing to do with permissiveness, anarchy, violation of social norms. The boundary of individual freedom manifestation, according to M. Montessori, is respect for other people who have the right to freedom. Conscious discipline has nothing to do with pressure, coercion, or violence. On the contrary, it implies a sense of satisfaction from performing their duties and helps the child to become independent, free, treat others with respect, control themselves. According to M. Montessori, discipline is established indirectly, when the teacher does not struggle with mistakes in the behavior of children, but gradually complicating activities according to their interests, encourages children to master the rules of moral behavior through self-control of actions, the ability to perform is necessary. Thus, the rational organization of children's work forms their ability to use freedom, active discipline in conditions of free choice. Thus, the principle of freedom by its action created conditions under which there would be no need for special external control over the course of the pedagogical process. The children's institution under the conditions of the principle of freedom acquired a new quality of self-adjusting system. Freedom as the main condition for the formation of the pedagogical system influenced not only the organizational form and acquired, but also the choice of specific methods and content of education and training, as well as the system of relationships between children and adults.

The study of the theoretical heritage and practical pedagogical activity of the founders of free education allows us to draw some *conclusions* about the essence of *the principle of free education*:

- the implementation of the main provisions of the theory of free education assumes freedom as the primary condition for the disclosure of the child's individuality, unique, essential forces;
- freedom in the free education theory implies the absence of violence against the child in the process of his upbringing, first of all, the prohibition of purposeful influences in order to form a personality according to a pattern set from the outside. The essence of free education is to provide favorable conditions for the development of the natural foundations of the individual, the recognition of the fact that the individual is most fully revealed in the absence of restrictions for its manifestation;

- the principle of freedom implies the elimination of all forms of violence against children, the creation of an atmosphere of goodwill, trust in the high potential of the child; reliance solely on natural motives in learning, the absence of fear of physical or moral humiliation; treating the child as a person equal in their rights to an adult; giving children the opportunity to freely choose activities, methods of education, etc;
- supporters of free education demanded that school be freed from the control of the country, the influence of class, political, and ecclesiastical interests;
- free education implies a harmonious combination of external and internal (spiritual) individual freedom, freedom and responsibility;
- the principle of freedom is closely related to the principle of taking into account the conditions of the social environment, which makes significant adjustments to its operation.

The *fifth* content invariant of the free education theory is *the principle of harmonization of the influences of the social environment and education* that to a certain extent restricts and corrects the effect of other pedagogical principles. Attaching great importance to the environment in the life of a child, the authors of the theory of free education paid special attention to the family environment. The family is the environment of primary natural upbringing of children, and it is necessary for the teacher to understand all its features well. Considering it impossible for school to replace primary family upbringing with something better, especially through the influence of the mother, L. Tolstoy emphasized the need for teachers to master folk pedagogy, those educational methods that grandfathers, fathers, mothers, and neighbors used to use when raising their children. In his opinion, it is important to take into account the requirements of the family to the school. In this regard, the entire system of public education at all levels should prepare people for life, focusing on the family as its main customer. It is very important that the child's immediate social environment provides them with all the necessary conditions for their free creative development. Unfortunately, relationships in many families do not meet the requirements of free education. The school in this situation, represented by teachers, is obliged to help parents navigate the complex issues of education, protecting the rights of the child. It is very important to ensure close contact between the school and the family, to turn them into a single unit, into a certain union for the upbringing and education of children for the sake of their free creative development.

According to K. Wentzel, in the school-family system in condition when their views differ, the school should have priority in child upbringing. The last one as a carrier of advanced scientific knowledge about the nature of the child, the optimal conditions for the development of personality, the goals of education should take on the role of a leader in the teacher-parent union, lead the family behind them. The main difficulty lies in the inability to quickly and effectively influence

families that profess traditional views of children as property. Some supporters of free education considered it possible to block the influence of the microsocium by the school, if they are unfavorable for the child. However, these ideas were not directed against the family as the most important social and educational institution, but against unnatural conditions that develop in it and do not allow children to develop freely, happily and creatively [10].

In the works of free education theorists, considerable attention was paid to establishing partnerships between the school and the social environment. It was emphasized that the school through the child can carry impulses to its progressive change in the environment. Being strongly influenced by the idea of American cultural settlements, S. Shatskyi considered it important to promote a cultural lifestyle primarily through the personal example of educators, as well as through the organization of children's leisure: theaters, clubs, libraries, workshops, etc.

It is important to note that *the principle of harmonization of influences of social environment and upbringing* constantly makes corrections, restricts in a way the action of all other principles of the theory of free education, forcing teachers to reckon with the powerful effects of the environment on child development. K. Wentzel argued for the need to reduce or eliminate undesirable environmental influences on a child's development. S. Shatskyi expressed the original idea of creating such conditions for the life of children, for which the child's internal strengths can unfold so much that children will be freed from the destructive consequences of negative social influences. In his opinion, external freedom and the direction of pedagogical efforts in accordance with the principle of naturalness of education should have been a prerequisite for this.

Summarizing the views on the *principle of harmonization of the influences of the social environment and education*, which is justified by the theorists of free education, we can draw certain *conclusions*:

- the free education theory is characterized by a deep understanding of the important role of the social environment, including various social institutions, in the process of personal development. Representatives of free education agree that the social environment that concentrates powerful factors of personal development has the power of a natural mechanism of influence on its development and can impose significant restrictions on this process. In this regard, they proposed various ways to use positive and neutralize negative environmental influences in education;
- theorists of free education, considering the child as a social being, understood that in a broad sense it is impossible to be free from society. As for specific social circumstances, they developed *the following points*: the requirements of the environment are legitimate, it is

necessary to give them the opportunity to find themselves freely in the process of raising and educating a child (L. Tolstoy); simultaneously with preparing children for life in a particular society, upbringing must take into account the requirements of the future, thereby preparing its arrival (K. Wentzel, S. Shatskyi); the school can and must participate in social reform, that is, work in the environment with the aim of constructively changing it (S. Shatskyi); education should be aimed at developing the qualities of a social creator in the personality (K. Wentzel); in conditions of the negative influence of society on the free development of the child's personality, it is necessary to organize education in a specially created environment (K. Wentzel, A. Neill, S. Shatskyi).

Thus, we identified *five* fundamental principles that make up the core of the free education theory: the principle of the individual self-worth, the principle of childhood self-worth, the principle of natural conformity of education, the principle of freedom and the principle of harmonization of the influences of the social environment and education. This set of principles of education is an integral system, the elements of which are closely interrelated and mutually dependent on each other. At the same time, the fundamental principles of the theory of free education are relatively independent of each other, none of them can be fully compensated by the action of the others. Each principle has its own content, which does not completely coincide with the content of other principles. All the above-mentioned principles are subordinated in a certain way and form a hierarchical system. Each of them assumes the presence of others, contains them in a filmed form. The leading principle that binds the whole system together is the principle of the individual self-worth. First of all, it determines the specifics of the free education theory, sets the direction of all its other principles.

Each of the invariant principles of the free education theory is universal, extends its effect to the processes of education and training in general, acting as the initial basis for the construction and functioning of the educational process. The comparison of invariant principles of free education with the main content characteristics of humanistic pedagogy of the corresponding historical epoch testifies to their deep unity. Taking the fundamental characteristics of the pedagogical process as a basis, the theorists of free education gave them their own interpretation and added new ones: the pedagogical process should not only be active, developing, natural science, but also free, individualized, pedocentric, creative. In other words, humanistic pedagogy was based on the recognition of the activity, autonomy and sociality of the individual, its ability to develop. The theory of free education of the individual attributed natural perfection and thus removed the question of the need for external influence on it, and the role of the teacher was seen in creating conditions for self-development of the individual.

Thus, the analysis of the fundamental ideas of free education gives reasons to conclude that the theory of free education, while not being a fully autonomous phenomenon, was genetically linked to humanistic pedagogy and fixed in its conceptual developments the common life meanings of pedagogical universals. The definition of invariant principles of the free education theory gives grounds to describe it as a course within the humanistic pedagogy of the beginning of the XX century that combines anthropocentric concepts that are more or less focused on the values of freedom.

3.2. Parametric model of the free education environment

Defining the general invariant principles of the theory of free education as a specific direction of world pedagogy in the late XIX - early XX centuries, involves, first of all, clarifying qualitatively unique options for their implementation in the theoretical and practical activities of the most famous representatives of this pedagogical trend. We are talking about the development of *a conceptual model of the free education environment*, which is based on the selected invariants and makes it possible to localize in the space of its dimensions a variety of pedagogical approaches, theories and technologies that are more or less tending to the values of freedom.

Modeling is succinctly defined by D. Horafas as a dynamic analogy [45]. In a more detailed form, this idea was formulated by A. Bratko, who considers modeling as ‘a scientific method for studying various systems by constructing models of these systems that preserve some of the main features of the subject of research, and studying the functioning of models with the transfer of the obtained data to the subject of research’ [7, p. 18]. Scientific modeling is a technique for simplifying and schematizing reality that facilitates the process of knowledge. In the process of developing a conceptual model of free education, we relied on the proposed V. Yasvin's vector approach to modeling, which provides the definition of the main parameters of the educational environment and the construction of an appropriate coordinate system on their basis [50].

One of the main problems that arises in the process of modeling the educational environment is to identify the *main parameters* that characterize its qualitative features. We share the common view in the modern philosophy of science that scientific theories that are the result of researchers' creativity depend to a large extent on the personal attitudes and life experience of their creators. Each person has certain axiomatic ideas about human nature and the essence of education. Pedagogic theorists are no exception to this rule. Perhaps their ideas about the nature of the child

and its upbringing are rooted in their own life experience, cultural attitudes adopted to their social environment.

In our opinion, such basic concepts exist in the form of *bipolar parameters* representing opposite educational approaches. For example: giving children freedom in education is limiting and controlling their behavior; belief in the primitive creative and human nature of the child is the idea of the child's egoistic and antisocial orientation, etc. Such views are nothing more than personal constructs, with the help of which the pedagogical reality is comprehended and structured.

The concept of a *personal construct* was first introduced and justified in psychology by the American psychologist J. Kelly [52]. In his opinion, each individual creates an individual system of cognitive tools for understanding and interpreting events and phenomena of the surrounding reality as they develop. These tools – constructs – are ideas and representations used for orientation in the environment. They are bipolar in nature and represent reality in terms of similarity and contrast: “friendly – hostile”, “strong – weak”, “good – evil”, “active – passive”, etc.

We proceed from the fact that such *bipolar constructs*, which determine different ways of perception and understanding of human nature and its development, are the basis for the concepts of education developed in pedagogy. In order to identify such constructs, we conducted a content analysis of pedagogical works of representatives of the free education movement and identified *a number of key ideas* that represent polar points of view on the nature of the child and the organization of his upbringing:

- 1) idealization of the child, belief in its humane nature and constructive, creative beginning is the idea of the child as imperfect, asocial, from the very beginning not capable of constructive behavior (pedagogical optimism – pessimism);
- 2) perception of childhood as a self-valuable period in the development of personality is a view of childhood as a period of preparation for future adult life (absolute – relative value of childhood);
- 3) the view of education as individualization, the development of innate inclinations and inclinations is understanding education as socialization, instilling in the child generally accepted social norms of behavior and social roles (individualization – socialization);
- 4) giving an advantage to internal factors of the child's development, taking into account the objective laws of its development is recognizing the priority role of external influences of the social environment on the personal development of the child (internalism – externalism);

- 5) priority attention to the development of independence, creativity and initiative of the child is orientation in education to the conventional values of order, discipline, and obedience (creativity – normativity);
- 6) rejection of any pressure, violence and punishments in education is recognition of the possibility of forced introduction of the child to the achievements of socio-cultural experience if she does not understand the importance and necessity of their assimilation (non-acceptance – acceptance of violence in education);
- 7) phenomenological perception of the child, attempts to understand his inner world, features of perception of the world is an objective, external perspective of the child's perception from the point of view of an adult (phenomenology – objectivity);
- 8) individual approach to the child, taking into account its features and patterns of development is a template approach to child-rearing in terms of common requirements and common standards (individuality – universality);
- 9) the view of the child as an active subject of their own development, self-realization is the view of the child as a passive object of educational efforts of the educator (subjectivity – objectness);
- 10) understanding of education as a contribution to the development of the child's inherent potential, inclinations is interpretation of education as a purposeful formation of the child's personality in accordance with the educational ideal of the teacher (assistance – formation);
- 11) orientation to the individual, a form of contact educational interaction is orientation to the group, collective forms of education (individualism – collectivism);
- 12) providing children with freedom of expression is regulation and restriction of children's behavior (freedom – control);
- 13) focus on indirect, indirect effects on the child through the environment is priority orientation on direct, directive educational effects on the child (mediated educational impact – directive);
- 14) encouraging the child to personal self-improvement is a contemplative position in relation to the child, non-interference in his behavior (activity – passivity);
- 15) adaptation of educational requirements and influences to the individual characteristics of the child is adaptation of the child to the requirements of the educator (adaptation of education – adaptation of the child).

In fact, these constructs represent invariant principles of the theory of free education analyzed in detail in the above paragraph, and form its ideological core: the principle of the individual self-worth, the childhood self-worth, the natural consistency of education, freedom and consideration of the social environment in education. The selected constructs are relatively stable bipolar scales, and any teacher can indicate their position as a specific point between their extreme poles. In other words, each construct is represented as a continuum with two extremes (for example, the belief in the humane, constructive, creative nature of the child is located at one pole of the first continuum, and the idea of the child as imperfect, asocial, incapable of responsible behavior – at the opposite pole of the same continuum).

From the point of view of philosophy, the highlighted positions should be considered as opposite classes rather than as a continuum. However, there is great disagreement among educators as to the extent to which each provision characterizes the child and the educational process. Therefore, it is advisable to consider the *selected constructs as a continuum* that makes it easier to determine the differences between the authors of various pedagogical concepts in their views on the essence of education. It is obvious that the selected pedagogical constructs overlap to a certain extent. For example, the idea of the humane, constructive nature of the child is naturally combined with the recognition of the possibility of granting him freedom in the manifestation of his inclinations and inclinations.

In order to determine the structure of the internal relationships between the selected pedagogical constructs and their factorization, we used a modified version of the technique of repertory lattices by J. Kelly, in particular the evaluation lattice [42]. This method allowed us to identify the main factors that determine the specific views of pedagogic theorists on the essence of the educational process, as well as to localize in their space known educational concepts, including those who support the idea of free education.

The core of the method was that twenty experts, who were experienced teachers of the history of pedagogy of the pedagogical universities, were asked to evaluate the educational concepts of 17 famous teachers (J.-J. Rousseau, J. Locke, J. Pestalozzi, J. Herbart, L. Tolstoy, J. Dewey, S. Frene, K. Wentzel, S. Shatskyi, A. Neill, M. Montessori, E. Kay, R. Steiner, Ya. Korchak, A. Makarenko, V. Sukhomlinskyi, K. Rogers) for each of the 15 identified bipolar constructs: pedagogical optimism – pessimism; the absolute – relative value of childhood; socialization – individualization; externalism – internalism; normativity – creativity; acceptance – rejection of violence in education; objectivity – phenomenology in the perception of the child; universality – individuality; objectness – subjectivity; formation – assistance; control – freedom;

directive – mediated educational impact; individualism – collectivism; adaptation of the child – adaptation of education.

The procedure of filling in the evaluation grid was as follows: first, during the conversation, the adequacy of the experts' understanding of the selected pedagogical constructs was checked; then they were asked to evaluate the pedagogical concept of each of the proposed educators on a seven-point scale set by the opposite poles of the construct. In other words, each educator was assigned a score by an expert (from 1 to 7) that characterizes the measure of the property of a particular pole of the construct for it. Thus, the educational concepts of 17 teachers were evaluated for each of the 14 constructs. As a result, we received a 17x14 rating matrix from each expert (see table 3.1).

Table 3.1

Matrix of expert assessments of various educational concepts

| | pedagogical romanticism – pessimism | of childhood absolute – relative value | socialization – individualization | internalism – externalism | creativity – normativity | rejection – acceptance of violence | phenomenology – objectivity | universality – individuality | objectivity – subjectivity | formation – assistance | freedom – control | directive – mediated impact | collectivism – individualism | adaptation of the child – adaptation of upbringing |
|---------------|-------------------------------------|--|-----------------------------------|---------------------------|--------------------------|------------------------------------|-----------------------------|------------------------------|----------------------------|------------------------|-------------------|-----------------------------|------------------------------|--|
| J.-J.Rousseau | 7 | 7 | 1 | 7 | 7 | 7 | 7 | 7 | 1 | 1 | 7 | 1 | 7 | 1 |
| J.Locke | 4 | 3 | 7 | 1 | 1 | 2 | 5 | 3 | 7 | 7 | 2 | 5 | 2 | 6 |
| J.Pestalozzi | 4 | 4 | 5 | 6 | 4 | 5 | 6 | 4 | 2 | 2 | 4 | 4 | 4 | 3 |
| J.Herbert | 2 | 3 | 6 | 1 | 2 | 1 | 7 | 1 | 6 | 7 | 1 | 6 | 4 | 7 |
| L.Tolstoy | 7 | 7 | 1 | 6 | 7 | 7 | 6 | 4 | 1 | 2 | 7 | 4 | 6 | 2 |
| J. Dewey | 4 | 5 | 3 | 6 | 5 | 6 | 5 | 5 | 1 | 2 | 2 | 2 | 6 | 2 |
| S.Frene | 6 | 6 | 4 | 6 | 5 | 7 | 5 | 5 | 2 | 3 | 4 | 2 | 5 | 3 |
| K.Wentzel | 7 | 7 | 1 | 7 | 7 | 7 | 7 | 7 | 1 | 1 | 7 | 2 | 7 | 1 |
| S.Shatskyi | 6 | 7 | 2 | 6 | 6 | 7 | 6 | 6 | 3 | 2 | 5 | 3 | 5 | 3 |

| | | | | | | | | | | | | | | |
|------------------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| M. Montessori | 6 | 7 | 3 | 7 | 4 | 7 | 5 | 6 | 4 | 1 | 6 | 1 | 7 | 1 |
| A. Neill | 5 | 7 | 2 | 7 | 7 | 7 | 7 | 6 | 1 | 2 | 7 | 1 | 7 | 3 |
| E. Kay | 7 | 7 | 1 | 7 | 7 | 7 | 6 | 7 | 1 | 2 | 6 | 3 | 6 | 2 |
| R. Steiner | 5 | 6 | 3 | 5 | 4 | 7 | 4 | 4 | 3 | 2 | 5 | 4 | 4 | 3 |
| Ya. Korchak | 4 | 7 | 4 | 4 | 4 | 7 | 7 | 5 | 2 | 4 | 4 | 4 | 4 | 4 |
| A. Makarenko | 3 | 4 | 7 | 1 | 1 | 3 | 3 | 2 | 6 | 7 | 2 | 2 | 1 | 6 |
| V. Sukhomlynskyi | 6 | 7 | 6 | 5 | 5 | 7 | 7 | 5 | 3 | 5 | 4 | 5 | 5 | 4 |
| K. Rogers | 7 | 7 | 2 | 7 | 7 | 7 | 7 | 6 | 2 | 1 | 6 | 1 | 2 | 2 |

Based on the averaging of expert assessments, a single matrix was formed that reflects the agreed views of experts on the severity of bipolar constructs in the educational concepts of well-known teachers. In order to construct the semantic space of various models of education and identify the system of internal relationships between constructs, we used *factor analysis* (the method of main components followed by Varimax rotation). As a result, *two main factors* were identified, in the space of what constructs and evaluated pedagogical concepts are placed in accordance with their factor loads. A qualitative analysis of pedagogical constructs, which with the highest loads were included in the two main factors, allows us to interpret them as "freedom – dependence" (1 factor) and "activity – passivity" (2 factor).

The *first bipolar factor*, whose contribution to the overall variance is equal to 58%, includes the following constructs with the highest loads: at one pole – pedagogical optimism, the absolute value of childhood, internalism, creativity, rejection of violence in education, phenomenology, subjectivity, mediation of educational influence, at the opposite – pedagogical pessimism, the relative value of childhood, externalism, normativity, acceptance of violence in education, objectivity, directivity of educational influence. It is obvious that this factor characterizes the level of orientation of the educational concept to the formation of *personal freedom* of pupils. This approach is based on the belief, fundamental to the theory of free education, in the humane nature and constructive, creative nature of the child, his ability to independently determine his own priorities and make moral choices.

It is this conviction that is the *basis of the principle of freedom* in education. So, according to L. Tolstoy, the child does not carry inherent ethical vices and in this respect is perfect. Therefore, it is quite reasonable to demand freedom for the maximum realization of all its natural inclinations.

Any violence, any external influence in order to form a certain type of personality with pre-defined features will lead away from the naturally given image of the person. L. Tolstoy, like J.-J. Rousseau, considered the child the embodiment of harmony and perfection. On this basis, he denied teachers the right to consciously influence the development of children's personality.

M. Montessori also saw in the child the embodiment of pure and unspoiled human nature, carries in itself "the spirit and wisdom of God." She noted that a small person is much closer to God than an adult who, as a result of accumulated mistakes, deviated from the right path, and therefore lost the right to be an example and even more so to carry out education. M. Montessori was sure that the child is capable of self-development and is endowed with hidden forces for this purpose those are liberated due to the internal energy flow according to a certain individual plan [2Error! Reference source not found., p. 113-114]. Denying the active educational role of the teacher, M. Montessori followed J.-J. Rousseau sought to intensify and guide the development of children by observing and changing their immediate life environment.

A similar position on this issue was held by later proponents of free education, who also believed in the constructive, active, creative nature of human nature, in its original morality and kindness, altruistic orientation, which is a prerequisite for the joint existence and survival of people. In Western psychology and pedagogy, this concept is most consistently developed in the theory of humanistic psychology, the foundations of which were laid by A. Maslow, R. May, K. Rogers, E. Fromm, and others. The main thing in this doctrine is the recognition of the uniqueness and uniqueness of the mental organization of each individual, the belief in the positive and creative nature of human, social orientation. The inner nature of the child, A. Maslow believed, is not as strong as the instincts of animals. Rather, it is subtle, subtle, and in many ways weak. It is easily suppressed in the process of education, control, and disapproval. The suppression of the inner nature of a person usually occurs in childhood. First, children have inner wisdom and respect everything they do. They actively explore the environment, focusing on the things that interest them. Their own feelings and inner motivations guide them to healthy development. However, parents, educators, and teachers often lack trust and respect for their children's choices. It is difficult for them to recognize that children are able to develop themselves in a positive direction without external management and supervision. So, they start directing children, telling them how to behave, criticizing them, correcting mistakes, and giving them "correct answers." As a result, children stop trusting themselves and their feelings and begin to focus on the opinions of other people. According to A. Maslow, children, guided by their internal impulses and interests, are able to behave reasonably. So instead of forcing them to comply with the established norms, educators should trust their natural inclinations more and allow them to act on their own choice.

So, the key idea of the proponents of free education is a positive assessment of the innate nature of the child, which, in turn, requires trust in children and *giving them the freedom of self-determination*. At the same time, childhood is perceived as a self-valuable period in the development of the individual who has own tasks and does not consist only in preparing for future adult life. The child's period of life has a self-sufficient meaning that forbids us to approach it with utilitarian standards. The realization of the priceless value of the child's period of life, the inability to further compensate for its role in human development, was realized in the free education theory, in the demand "to return childhood to children" [330, p. 17], "to let children live now" [46, p. 76]. S. Shatskyi and especially K. Wentzel pointed out the impossibility of sacrificing childhood to an uncertain adult future. They saw the teacher's task not in preparing children for their future life in the traditionally understandable sense, but in creating conditions favorable for the development of all the forces of the child's body.

The idea of the *childhood self-worth* in the free education theory is organically combined with the recognition of the importance of taking into account the age characteristics of the child and the specifics of each age period as a whole. The principle of self-worth of childhood dictates the need to go "out of the child" during the organization of the educational process, the search for acceptable methods and organizational forms of education [29]. One of the representatives of the pedagogical field, M. Rumyantsev, believed that the school is trying to adapt the strength of students to traditional methods and programs, while it should be "pedocentric, that is, one in which everything is for the child and everything comes from an understanding of the child's nature. Therefore, the teacher must first study the psychophysical nature of students and the laws of child development" [35, p. 57].

This view is naturally associated with the recognition of the advantages of internal factors in the formation of the child, the objective laws of its development that can not be ignored by education. *At the same time, education is interpreted as promoting the development of the child's potential capabilities and inclinations*. The main way of such education is seen not in direct, directive influences on the individual, but in indirect, indirect influence on the child through the appropriate organization of its subject and social environment. Most representatives of free education adhered to the principle of indirect, indirect influence on the individual. As V. Vakhterov emphasized, an educator should not impose ethical dogmas on children, his task is to create an environment in which children themselves learn to live in society in common games, antics, hobbies, in the conflict of interests, to establish basic rules of living together.

L. Tolstoy understood this principle in a peculiar way. Strongly rejecting corporal punishment of children, he believed that the main thing in pedagogical work is not to apply

punishments, but to develop children's consciousness, to educate them in sincerity, honesty and truthfulness through a new system of school work, which eliminates the possibility of bad behavior [38, p.63]. S. Rachinskyi also had his own view on this problem. "Any artificial violence can do no real good in education. The only moral way to restrict the individual is self-restraint, and this is what children should be taught for their good and the good of society" [31, p. 56].

Teachers whose educational concepts have high *positive ratings on the second factor "freedom – dependence"* do not accept pressure, violence and punishment in education. They are also distinguished by the phenomenological perception of the child, the understanding of the uniqueness of the child's worldview, and the ability to empathy. The child in their imagination is not a passive object of educational efforts, but an active subject of their own development and self-realization. Our factor analysis has shown that the educational concepts of the majority of representatives of the current of free education (J.-J. Rousseau, A. Neill, E. Kay, M. Montessori, K. Wentzel, L. Tolstoy, J. Dewey, S. Shatskyi, K. Rogers) are localized at the positive pole of the "freedom – dependence" factor (Fig.3.2). The opposite pole of this factor is represented by the educational concepts of J. Locke, J. Herbart and A. Makarenko. Experts who took part in our study believe that the educational approaches of these teachers are largely focused on the values of order, discipline and obedience, and restrict the freedom of students.

The second factor, whose contribution to the overall variance is 24%, is represented on one pole by such constructs as socialization, normativity, control, formation, collectivism, adaptation of the child, on the opposite – individualization, creativity, lack of control, assistance, individualism, adaptation and upbringing of the child. Qualitative analysis gives grounds to classify this bipolar factor as "activity – passivity". At one of its poles, educational approaches are localized, focused on creating conditions in education for children to display their own initiative and creativity, encouraging them to achieve the highest level of personal maturity, and inclusion in a variety of activities. At the same time, children are taught to coordinate their behavior with the interests and needs of others, they are expected to behave at the limit of their mental capabilities, at a high social and emotional level, they are encouraged to develop their abilities in the intellectual, emotional spheres, interpersonal communication, and insist on the need and right of children to independence and independence. The result of such education, according to research, is a high level of activity, initiative and personal maturity of children [52].

In contrary, parenting concepts that assign children a passive role do not involve any intervention in their behavior, encouraging them to self-organization and personal growth. The teacher is assigned the role of a passive observer who takes a contemplative position of non-interference in the behavior of children, even if it carries a powerful destructive charge. The

consequence of education in such an environment, as evidenced by psychological research, is passivity, impulsivity and disorganization of children, self-doubt, poor self-control, a low level of personal maturity [52].

Given the above, we can *conclude* that the *type of educational environment* is determined primarily by the conditions and opportunities that are provided in it for the development of *personal freedom* (or dependence) of the children and their *activity* (or passivity). The general parameters of upbringing are bipolar and relatively autonomous, while orthogonal – meaningfully independent. Each of them reflects a special aspect of the educational space and can be used as a criterion during the differentiation and typologization of educational systems and concepts. However, an *integral*, comprehensive view of the educational concept can only be given by a comprehensive description of its features in two specific parameters. In the dimension data space, you can specify the point at which a particular concept of parenting is localized.

Taking into account the polarity and orthogonality of the selected parameters, it is possible to construct a *schematic model* of differentiation of educational concepts, which defines a possible space of typologically different educational approaches (Fig. 3.1). Based on the selected factors, any theory of education can be assigned to one of the *four basic types*:

- "dogmatic", aimed at the development of passivity and dependence of the child;
- "directive", focused on the development of students' activity in conditions of control and external pressure, limiting opportunities for self-initiative and creativity;
- "permissive" (from the English. permissive – condescending, such that indulges), focused on the development of personality in the complete absence of external stimulation, any restrictions and control;
- "creative", which ensures the free development of an active, mature personality, capable of self-organization and responsible choice.

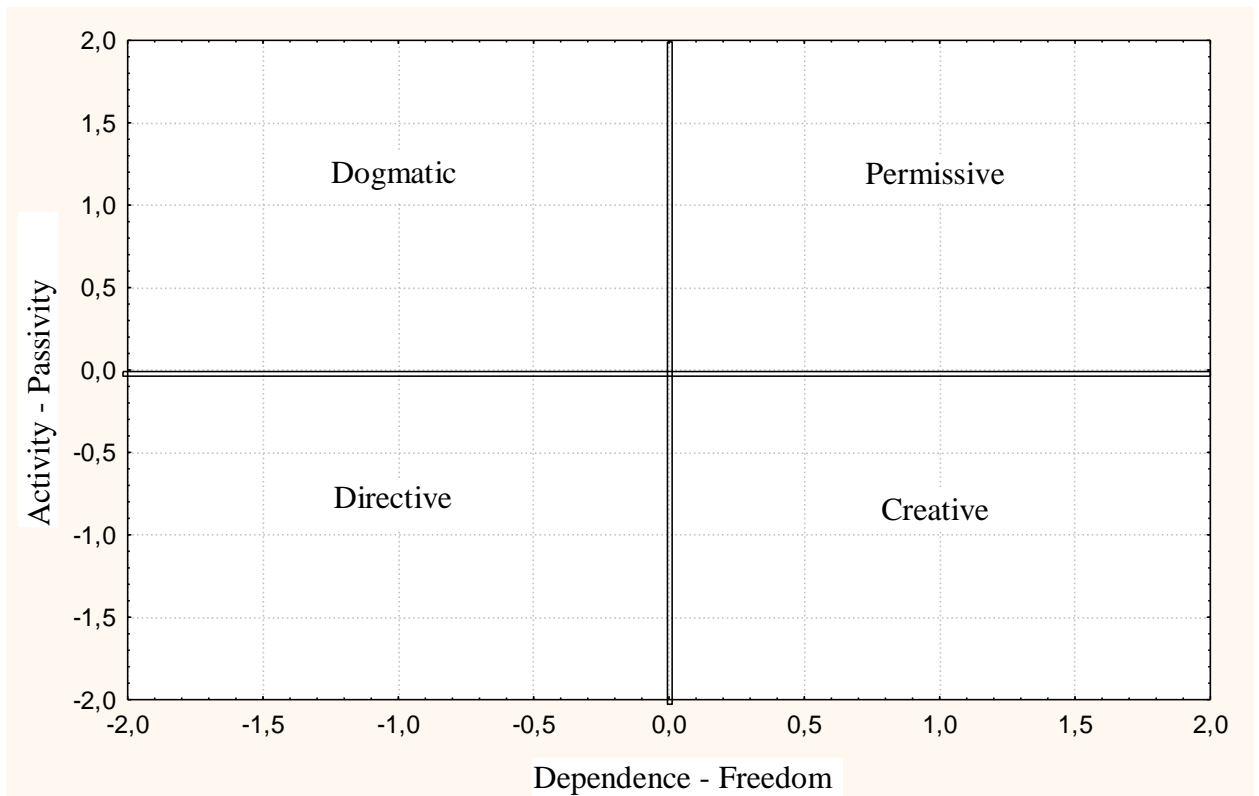


Fig. 3.1. Types of theories of education in the space of factors "freedom – dependence" and " activity – passivity”

The validity of these four types of educational theories is confirmed by their correspondence to similar typologies found in the psychological and pedagogical literature. Thus, K. Baumrind [51] distinguishes four styles of education (authoritarian, permissive, authoritative and alienated), based on such features of pedagogical communication as structured interaction; setting limits on children's behavior; responsiveness; warmth; lack of anger. *Authoritarian* researcher calls the style, which is characterized by a high level of structured interaction with children, the establishment of restrictions and weak manifestations of sensitivity. *Permissive* style, on the contrary, is manifested in the low structure (manageability, control and organization) of educational interaction, the practical absence of restrictions on children's behavior and increased responsiveness, empathy of the teacher. *Alienated* style is characterized by relatively low structure of interaction and lack of sensitivity. *Authoritative* style is characterized by the expression of all these parameters of pedagogical communication: the structure of interaction, the establishment of restrictions, responsiveness, compassion, warmth and the absence of manifestations of anger.

It is obvious that there is a certain relationship between the styles of education highlighted by K. Baumrind and the types of educational theories described by us. Orientation to the authoritarian style of education is characteristic of dogmatic theories of education, alienated - for directive, permissive - for indulgences, and authoritative - for creative.

J. Ranschburg and P. Popper [32] write about two axes of the coordinate system, in the space of which you can place typical parenting styles. *The first axis* reflects the measure of the limiting influence of the teacher on the behavior of the pupil and extends from extreme compliance to total control and restriction of the activity of students. It is obvious that this dimension corresponds to the "freedom – dependence" factor that we have identified as a result of factor analysis. *The second axis* reflects the modality of the emotional and value attitude of the teacher to the students from "warm", positive to "cold", negative. A warm attitude is shown in the benevolent, empathic behavior of the teacher, who often praises and rarely punishes, always explains the motives for their actions, justifies their assessments of children's behavior, warmly meets children's attempts to get closer to themselves, every manifestation of child dependence. The opposite characteristics are characteristic of a cold attitude. Combinations of the extreme opposites of the two named factors give 4 parenting styles: warm – resolving, cold – resolving, warm – limiting, and cold – limiting. The first two styles, according to the authors, direct the development of personality on the path of conflict, rudeness, irritability, the last two – in the direction of anxiety, anxiety and nervousness.

So, the analysis of psychological and pedagogical literature testifies the validity of the proposed approach to modeling educational environments. The bipolar parameters "freedom – dependence" and "activity – passivity" identified as a result of factor analysis make it possible to model the *semantic space* of educational concepts and localize well-known pedagogical approaches and technologies in it. We can assume that it is the unique combination of these two factors, taking into account their bipolarity and varying degrees of expression, that underlies the real diversity and qualitative originality of the concepts of education based in pedagogical science.

Factor analysis has shown that the majority of educational approaches focused on the *values of freedom* belong to the *activity pole*. In this regard, we should specifically focus on the idea that the theory of free education is too liberal and anarchic, which leads to permissiveness that is quite common in Soviet and post-Soviet pedagogy. This view was largely conditioned by the ideological attitudes of the totalitarian period, the rejection of any manifestations of personal freedom and autonomy of the individual. In fact, the proponents of free education has never considered the freedom of choice with no regard to the responsibility for its consequences. They did not identify freedom in any way with permissiveness. Freedom of choice meant the possibility

for a person to go their own way, as far as the laws of the surrounding world, the specific circumstances of life allow. Freedom was inextricably linked with the responsibility of the individual for their actions.

The founders of the free education theory, as well as their later followers, recognized the danger to which permissiveness leads. But they also stressed that the authoritarian upbringing, constant monitoring, and prohibitions that block the process of personal development cause even more harm to the child. In this regard, the need to provide the child with an independent choice was emphasized. According to A.Maslow, observations of children show that healthy children enjoy growth and progress, mastering new skills, abilities, and opportunities. Only some representatives of the current of free education are qualified as supporters of "indulgent" education, in which the child is given absolute external freedom and any inducements to the highest level of personal maturity are avoided. These include, in particular, E.Kay and A.Neill. The last, as we know, held radical views and denied any interference with children's behavior, even when it becomes clearly destructive. E. Kay was also skeptical of external educational influences. In her opinion, nine times out of ten on the misconduct of the child it is necessary to look the other way and refrain from the direct intervention that only harms. Instead, all the energy should be directed to educating ourselves and this is the art of real education, the teacher noted. The educator emphasized that this is the paradoxical conclusion: the greatest secret of education is not to educate!

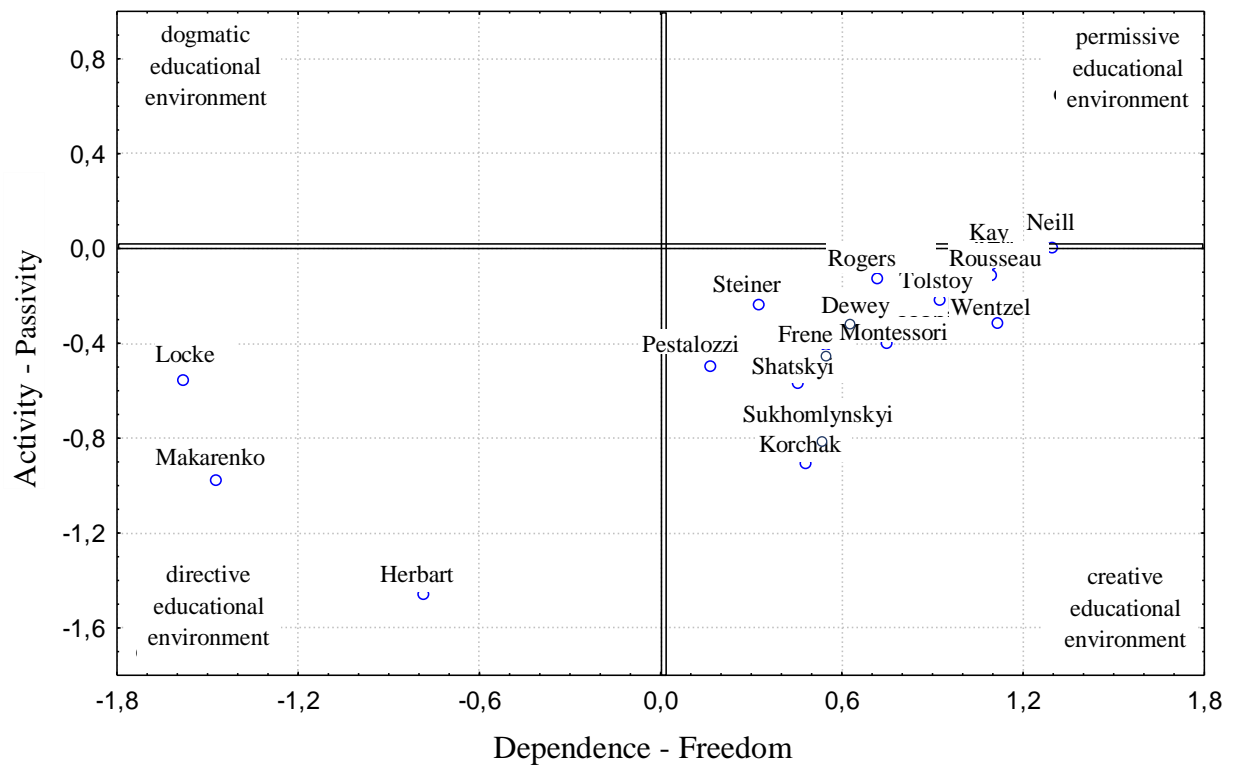


Fig. 3.2. Localization of the author's concepts of education in the space of the main parameters of the educational environment

Thus, the factor analysis has shown that the concepts of free education belong to the *creative type* that provides the most favorable conditions for the development of internal freedom and personal maturity of students.

3.3. Psychological and pedagogical conditions of the development of inner freedom of the individual

In the context of determining psychological and pedagogical conditions of the development of inner freedom, an idea of self-development and self-realization of the individual becomes important, which is central to many modern human concepts. The idea of "self" (self-realization, self-development, self-improvement) plays a leading role in humanistic psychology, acmeology, existential-humanistic philosophy. Due to person's own activity he/she acquires the "positive power" to express his individuality, activate creative potentials and abilities, and thus to assert his freedom. This opinion is confirmed by O. Krutova [24], who writes that many people think it is enough to create a creative (free) personality to create a creative environment, space for initiative. The idea of creative possibilities of the influence of external conditions on the personality, the author continues, undoubtedly has a rational grain, reflects the real fact, but absolutizes it and thus simplifies the overall picture [24, p. 37]. The scientist, based on the idea of self-creation of the individual considers it (personality) a source of personal development. Including the development

of internal freedom, we add. Thus, a person can be free not because of a negative desire to avoid certain influences, but because of a positive force to reveal their true individuality.

The main contentious issue of free education is the *contradiction between freedom and necessity* in the process of their realization. During the upbringing the circumstances for achieving greater or lesser awareness occur, the contradiction is resolved as a result of the child's transition from a lesser awareness of freedom and the need for more. In the free education, contradictions are in a state of interdependence: knowledge (intellectual side) and attitude (affective side); teaching and learning; influence of the educator and self-regulation of the learner; contemplation and readiness for action. None of these aspects can be ignored in the educational process, because only their unity ensures the development of a free and at the same time responsible personality, able to live in a democratic society. These opposites converge at a certain stage of free upbringing, i.e. their organic unity and mutual negation is achieved: knowledge and attitudes are synthesized into neoplasms that are neither one nor the other and at the same time both – that is, the freedom of the child. For teacher the result of this process is achieving the readiness of students for future independent performance, life. However, at some point readiness as a stage denies itself, because it is followed by the stage of realization of the plan.

At the initial stage of free upbringing, when the pupil gets the primary idea of necessity and a general idea of freedom occurs, both these manifestations are shallow and generally harmoniously complement each other. However, contradictory trends are already emerging. First, the emotional principle is already somewhat dominant over the intellectual, and secondly, children are aware of the lack of previous knowledge about their role, their place in society to solve new problems. The teacher's demonstration of the new content of activity, which the children have not yet experienced, its individual meaning for them is perceived by students hardly; personal evaluative judgments of students are based on previously acquired knowledge and experience, which are not fully appropriate to the new requirements and conditions of activity. *At the next stage*, when there is a deepening of knowledge and justification of new relationships, there are more significant differences between certain aspects of free education. Now the intellectual aspect comes to the fore, i.e. the mastery of objectively significant knowledge about freedom, about themselves, their detailed analysis and synthesis. This way happens a certain denial of the subjective, emotional aspect and the previous stage as a whole with its general undifferentiated idea of the content of freedom. The influence of the emotional factor increases again *soon*, the subjective significance of the ideas of freedom increases. But now their basis is not the position of a teacher-educator, but success in applying ideas in a variety of practical activities. At the same time, the intellectual aspect of free education is also supported. However, in general there is a

denial of the previous stage with its abstractness and contemplation. There is an identity of opposite principles: objective and subjective significance of freedom, meaning and sense, cognitive and affective, informational and propagandistic aspects of the content of activity mastered by pupils, its leading idea, i.e. formation of free education.

The analysis of the psychological and pedagogical literature testifies the existence of different approaches to determining the *conditions for the formation of the inner freedom of the individual*. K. Wentzel, for example, identified three main points that, in his opinion, contribute to the development of a free creative child: creating conditions for free interaction with nature; the mental development of the child, in which the development of the will comes to the fore, especially – the will in the narrow sense of the word, as a goal-setting activity; organization of free creative productive activity as a "cornerstone" of free education. He substantiated the *structural components of activities* that promote the development of internally free personality: free goal setting, determined by the feelings and ideas of the child, which are the most complete expression of his personality; free choice of the most suitable means, which requires the use of intelligence; consistent and systematic use of tools that require effort of will and imagination, that is creativity. According to K. Wentzel's understanding of the principle of freedom in the proposed structure of activity there is no such component as evaluation. The teacher believed that the child's choice, his activity should not depend on anything, including such a factor as assessment.

Modern scholars consider the psychological and pedagogical conditions for the development of personal freedom in the context of general issues of humanization of educational relations (Sh. Amonashvili, G. Ball, D. Beh, I. Bondarevska, I. Yakimanska, etc.). Thus, G. Ball emphasizes that the inner freedom of the individual must be developed in conjunction with morality and responsibility. Based on this, the researcher identifies two general conditions for the development of personal freedom. *The first condition*, focused on students' comprehension of formal freedom, provides for the satisfaction of their basic needs through the organization of activities favourable in psycho-hygienic and socio-psychological terms, careful consideration of their age and individual-typological features. The realization of this condition requires respect for the preferences, aspirations and achievements of students, giving them enough space to be independent and creative, as well as organizing their meetings with difficulties, overcoming which achieves physical and spiritual hardening, self-confidence. The *second* general condition for the humanization of education and the development of inner freedom of the individual is the opening for students the possibility of filling their freedom with full sense through involvement in the achievements of civilization and inclusion in the dialogical processes of culture. G. Ball notes that the acquisition of inner freedom is gradual and in accordance with the laws inherent in successive

age stages of development, as well as with the typological and individual characteristics of students. He emphasizes the importance of adhering to the principles of humanistic education, such as consistent and multifaceted dialogue (focused, in particular, on the promotion of full-fledged internal dialogues), as well as respect for the child's personality. Moreover, respect should be shown not only for the demonstrated abilities and successes of the child, but also "in advance", even when the pupil gives grounds for the opposite attitude. Respect should be shown in a high degree of trust of the teacher to pupils, in refusal of excessive guardianship and detailed regulation of their activity, in transfer to them provided that the teacher has taken care of formation of necessary skills - actions on control and estimation of its results. V.V. Davydov, Sh. Amonashvili, K. Rogers, etc.), in stimulating and supporting their creative activity.

The humanization of education, according to G. Ball, implies observance of the interrelated *principles of dialogism and pluralism*. Speaking of dialogism, he means not only dialogues in which the thoughts and positions of different people are compared and interact, that is dialogues external to the individual, but also internal dialogues that continue and develop the content of external dialogues within individual thinking, giving it non-dogmatic, creative nature. Similarly, the researchers consider pluralism, on the one hand, as a plurality of interacting opinions, views, values, defended by different teachers and students, a tolerant and at the same time interested attitude to the positions of partners (while they remain in the humanistic space), and on the other the presence of similar interacting components in the individual consciousness, understanding the mutual complementarity of different values, preventing fanatical absolutization of any of them.

I. Beh believes that modern education should create favourable conditions for the realization of the natural potential of the individual and the development of his creative attitude to life, readiness for vital self-determination. Substantiating the pedagogical conditions for promoting self-determination and self-realization of the individual, he focuses on such principles of personality-oriented education as the principle of humanization of the educational process, the principle of subject-subject interaction, the principle of personal orientation.

I. Beh sees the essence of the *principle of humanization of the educational process* in the focus of the educator on the child's personality as the highest value, takes into account its age and individual characteristics and capabilities, does not force its development, teaches independence, fulfil its fundamental needs (understanding, perception, compassion) ; develops an optimistic hypothesis of its development in the future; stimulates the development of a conscious attitude of the individual to his behaviour, activities, life choices.

The principle of subject-subject interaction requires that participants in the educational process act as equal partners in the communication process, take into account each other's views on a particular problem, recognize the right to be different from their own, coordinate their positions. The educator must avoid strict regulations, not to treat the pupil as a passive object of their influence. Instead, they must take into account the mental state of the child, his/her life experience, system of habits and values, show empathy, resort to constructive educational actions, show creativity and pedagogical reflection.

The principle of personal orientation is based on the fact that the general laws of mental development are manifested in each individual in a unique way. In accordance with this principle, the teacher must cultivate in students a sense of self-worth, self-confidence, admit the child's right to free development and realization of their abilities, give him/her the right to feel individual, direct efforts to develop worldview, self-awareness, culture of needs, emotional receptivity, independent behaviour [4].

In modern psychology, the development of personality is considered in the context of the formation of such attributes of *subjectivity* as self-activity, self-determination, self-realization. According to the humanistic paradigm, the individual acts as a subject of self-organization, endowed with the following characteristics: awareness of their own importance to others, responsibility for performance, ability to make moral choices in conflict situations, the desire to define, justify the choice of "I"; ability to reflect, the need for it as a condition of self-regulation of behaviour; integrative activity, which involves an active position of the individual in all manifestations, from conscious goal-setting to operation and constructive adjustment of behaviour; desire and ability to initiative, critical and innovative thinking and forecasting the results of their own behaviour; focus on the implementation of "self ..." - self-education, self-education, self-esteem, self-analysis, self-development, self-determination, self-realization; creative potential, uniqueness, which is the basis for fruitful interpersonal relationships, interactions, cooperation, communication [30].

The concepts of *subjectivity, self-development and self-realization*, which came from humanistic psychology, have already acquired a categorical status in modern pedagogy. It is through their prism that most scholars consider the problem of the development of the inner freedom of the individual (G. Ball, O. Gazman, B. Gershunsky, V. Kirichuk, etc.). In contrast to the traditional interpretation of self-education as "improvement of socially significant traits and qualities, overcoming shortcomings in consciousness and behaviour", modern authors, acting in line with the humanistic paradigm of education, emphasize the ability to develop their

individuality, personality, the "self" (which sometimes excludes, but more often, on the contrary, includes individually expressed ways of manifestation of the universal).

According to B. Gershunsky, from the point of pedagogy, the vital self-realization of the individual can be considered in our time as the main purpose of education [17]. At the heart of the pedagogical concept of self-realization is the belief in the individual experience of a person, in his/her ability to self-disclosure, in the possibility of discovering a unique essence, in determining the direction and means of personal development. The pedagogical aspect of the problem of self-realization of the individual involves the development of tools and conditions that stimulate the processes of self-knowledge, goal-setting, designing prospects for individual life.

To the necessary conditions for the success of self-realization in the organized educational process I. Shendryk [48] includes the following conditions: the teacher's predominant focus on the subjective experience of the pupil, the inevitable use of reflexive procedures, consensus in interpreting the results of pedagogical diagnostics, opportunities for free communication; support in finding means of realization of activity; taking into account individual features and differentiation of pedagogical influences while ensuring their general humanistic orientation. Based on the activity paradigm of designing the development of self-realized personality, the researcher identifies a set of necessary pedagogical actions: goal-setting, which is carried out on the basis of coordinated self-determination of the teacher and the pupil; selection of prerequisites for self-determination; formation of a set of assumptions about the ways and means of achieving this goal; selection of the most promising hypotheses; determination of indicators of achievement of the set goal; elaboration of the organizational and technological scheme of realization of the certain purpose; implementation of reflection and redesign, followed by implementation. As an organizational and technological basis of dialogic interaction in the design of educational space of self-realization of personality G. Shendrik proposes to focus on theoretical ideas, according to which participants should take turns to occupy the positions of author, recipient and critic, strictly adhering to role prescriptions. dialogic interaction of participants in the educational process.

O. Gazman considers self-development and self-realization of the individual in the context of formation of "ability to freedom" as ability to nonconformist existence, independent construction of the destiny, relations with the world, realization of independently open purpose of life, realization of own individual choice [15]. It is the "ability to freedom", in his opinion, integrates the person as a whole, allows him/her to build a harmonious life. Substantiating the conditions for the *formation of the inner freedom* of the individual (ability to freedom), O. Gazman introduces *the concept of individualization*. In his understanding, individualization is the activity of an adult (teacher) and the pupil himself to maintain and develop the individual, special, original,

which was inherent in this individual by nature or acquired in individual experience. Individualization involves: firstly, individually oriented assistance to children in the realization of basic needs, without which a sense of natural "self" and human dignity is impossible; secondly, the creation of conditions for the maximum free realization of the given by nature (hereditary) physical, intellectual, emotional abilities and opportunities, characteristic for the given individual; thirdly, human support in autonomous spiritual self-construction, in creative self-embodiment ("maladaptive activity", according to V. Petrovsky), in the development of the ability to vital self-determination (existential choice). The scholar emphasizes that the child should be considered as a unique spiritual "self", not as an individual possibility, but as an individual reality. According to him, this removes for pedagogy the problem of "person as an object of education" (socialization) and sets the task of helping the child as a subject of free consciousness (self-awareness), free activity (self-activity), free behaviour (vital activity). From this point of view, the problem of personality education acts as a problem of individual self-development, and the pedagogical process - as a subject-subject relationship, cooperation, co-creation of adult and child, dominated by equal, mutually beneficial exchange of personal meanings and experiences.

Thus, considering the psychological and pedagogical conditions for the development of inner freedom of students, scholars emphasize the importance of humanizing their lives today, the fullest possible realization of the potential opportunities for development that open up in childhood. The self-worth of childhood was emphasized and scientifically substantiated in the works of such outstanding teachers and psychologists as P. Blonsky, L. Vygotsky, O. Zaporozhets, V. Sukhomlynsky, K.D. Ushinsky and others.

The theory of maximum enrichment (*amplification*) of content, forms and methods specifically for children's activities and communication as a necessary condition for a child's diverse education, free development and self-determination, developed by O. Zaporozhets, argued that it is in childhood as a valuable period of human life for the freedom to choose various activities in which he/she has a chance to find those that are close to his/her abilities and inclinations. The principle of self-worth of childhood in the understanding of O.V Zaporozhets is to affirm the inalienable meaning, the uniqueness of each age period of childhood, understanding the process of child development as a consistent change of age periods, each of which makes a unique contribution to personality. Forms and methods of education, according to the scientist, in content should correspond to the psychophysiological characteristics of children, the specifics of children's play, practical and visual activities and communication, which allows to reveal the potential of the child.

Similar ideas were expressed by D. Elkonin, emphasizing that the approach to a particular period of development in childhood cannot be considered narrowly pragmatic, as a preparation for the next stage of development. Everything is just the opposite. The transition to the next, higher stage of development is prepared and determined by how fully lived the previous period, how mature are the internal contradictions that can be resolved through such a transition [49]. The further maturation of the child, its development and formation depends on how each period of the childhood is used. Each subsequent stage of child development is determined by the successes that the child achieves at the previous stage. This necessitates the creation of conditions for hereditary, consistent and continuous education based on knowledge of the laws of mental development, age and needs of the child, the organization of children's lives, in the process of which is the development of their inner strength - thinking, moral qualities, creativity, skills culture of communication and behaviour, the intellectual, physical, spiritual and creative growth of the child.

Thus, creation of favourable conditions for the fullest realization of their *development opportunities* in each age group is fundamentally important in the context of the development of personal freedom of students. According to G. Ball, it is impossible to develop their ability to self-regulation and vital self-determination without giving children a sufficient degree of freedom in the educational process and its gradual increase. In his opinion, such provision should be manifested, on the one hand, in the participation of the student in determining the forms and content of his studying, and on the other hand, in such an organization of his work that would create space for his intellectual, artistic, social activity a "free play" of his creative forces. The scientist emphasizes that giving children *external freedom* (and its gradual expansion) can benefit only if this freedom is combined, first, with the gradual mastery of internal, psychological freedom (which includes, in particular, the ability to independently pursue goals and organization activities to achieve it, to conscious creativity, self-knowledge and self-improvement) and, *secondly*, with the development of responsibility as a personal quality that ensures the morally justified use of external and internal freedom [3].

The process of obtaining inner freedom is personal (that is why it is also complex, unequal, unstable) and requires the use of "soft" methods of educational influence [37]. They are based on the principles of values: the principle of "do no harm", the principle of giving the children opportunities to make their own choices, ethical prohibition of comprehensive social construction and totalitarian interference in everyday life, the principle of reliance on the positive in the child. Ignoring these principles, the use of harsh educational influences, designed to bring the child under a certain pre-determined standard, hinders the development of his inner freedom and responsibility. Even such, at first glance, insignificant factors of educational influence as

pedagogical observation can lead to the disappearance of the very possibility of a child's freedom. Observation means that the process or situation is under control. The observer has a goal and he responds to those manifestations of man that correspond to his idea of the model of action in a given situation. The person being watched is either trying to conform to the model proposed from the outside, or is protesting, that is, behaving unnaturally, not as in the absence of observation. Therefore, in a situation of lack of observation and control, a person learns independence, turns his gaze (inner vision) primarily on himself, consults primarily with himself, learns to live freely, and not to conform to someone's ideas. Therefore, there must be a space in the lives of pupils in which they become "invisible", where no one can see them.

One of the ways to expand the inner freedom of a person is his/her self-realization in art. Creativity, that is understood not in the narrow professional aspect, but in the meaning of life, is, on the one hand, a condition of awareness of the uniqueness and necessity of human existence, and on the other, creative potential inextricably linked with the implementation of personal life, when a person can become author of a unique work - his own life [16, p. 25]. The development of an active, independent and creative personality largely depends on the favourable pedagogical environment, the ability of the educator to establish in interaction with children emotionally comfortable, open, empathetic relationships, to form a positive psychological microclimate in the children's team. Effective pedagogical communication is one of the determining factors in the personal development of students. Firstly, it acts as a means of solving educational problems, secondly, as a socio-psychological support of the educational process, and thirdly, as a way of organizing interpersonal relationships between educator and children. In the process of interpersonal interaction between teacher and students not only the functions of teaching and education are realized, but also other, no less important pedagogical tasks are solved: organization and coordination of students' subject activity, stimulation of their motivation, intellectual, emotional and volitional development; creation of relations of compatibility, mutual understanding and empathy; formation of students' communication culture.

When solving developmental tasks in the process of communication, psychological situations are created that stimulate self-education and self-development of the individual: overcome socio-psychological factors that hinder the development of personality in the communication process (tightness, inconvenience, insecurity, etc.); opportunities are created for identification and accounting of individual-typological features of students; socio-psychological correction of the development of the most important personal qualities is carried out. It should be noted that with the unanimous recognition of the fundamental role of pedagogical communication in the development of personality, among psychologists there are some differences in assessing

the developmental potential of specific styles. Some of them distinguish unambiguously positive, pedagogically appropriate communication styles and unambiguously negative, unproductive. Thus, S. Ryabchenko argues that the authoritarian style of pedagogical communication has purely negative consequences for the personality of students. Among such consequences, in particular, are: neurotization of children, identification of students with an authoritarian teacher and the acquisition of appropriate behaviours, reduced intrinsic motivation for learning, cognitive interest [36]. Moreover, the negative consequences can be observed immediately or after several years. A. Petrovsky, V. Shpalinsky note that in classes where teachers with an authoritarian style of communication teach, as a rule, there is good discipline and success, but external well-being can hide significant defects in the moral education of students [27, p. 123].

Analysis of the scientific literature shows that, despite the differences in conceptual approaches, most authors agree on the recognition as the most optimal (in terms of providing favourable conditions for successful learning and full personal development of students) *style of pedagogical communication*, which corresponds to the subject-subject, dialogical strategy of social interaction, provides equality of psychological (non-social) positions of teacher and students, mutual activity, openness and congruence, willingness to stand on the point of view of the partner, interested and friendly attitude. It is believed that the construction of the pedagogical process on the principles of *dialogue*, as a psychologically equal cooperation of teachers and students, is a necessary condition for the implementation of a personal approach to education and development of creative potential of students. A number of researchers claim that dialogue is the most adequate to the subject-subject nature of human nature and therefore the most acceptable for the organization of productive, personal developmental contacts between people, including in the process of educational interaction (G. Ball, S. Bratchenko, G. Kovalev, A. Orlov, A. Petrovska, K. Rogers, S. Ryabchenko, etc.). According to K. Rogers, the development of the inner freedom of students depends primarily on the ability of the teacher to form in communication with them a special type of interpersonal relationships, which he calls "helping". To create this kind of relationship, the teacher's communication must meet *three requirements*: the congruence of experiences and behaviour, unconditional positive attitude towards students (acceptance) and empathy.

Congruence is a sincere, frank, direct and conscious manifestation of their own feelings, personal attitude to students. The antithesis of the congruent is the "facade", alienated, formal communication, when the teacher hides his true feelings under a professional role-playing, impersonal mask. It is obvious that this aspect of pedagogical communication is very close in its content to the parameter "formality – personality" of communication. Unconditional acceptance

in the context of pedagogical interaction Rogers understands as a positive, supportive, *interested attitude* of the teacher to the student, which does not depend on the actual behaviour or feelings of the latter. It is expressed in expressions of sympathy, respect, understanding, protection, support and assistance, not subject to any conditions or assessments. Empathy is the teacher's feeling and understanding of students' inner state, thoughts and feelings through empathy and partial identification [33]. A. Bodalov considers the main feature of effective pedagogical communication to be its *subject-subject* basis [6]. In various situations of pedagogical communication, the teacher should treat the pupil not from the position of the formal role of the teacher, but to accept him as a person, not from the position of "over", but from the position of an equal participant in the dialogue. If this condition is met, not inter-role contact is established, but interpersonal contact, as a result of which a dialogue arises, which means the greatest receptivity and openness of pupils to pedagogical influences. A psychologically optimal basis for positive changes in the cognitive, emotional and behavioural spheres of all participants in pedagogical interaction is created.

An important condition for the successful implementation of a humanistic approach to the education of inner freedom, according to many scholars, are the relevant personal qualities of the teacher. Thus, G. Ball emphasizes the importance of multifaceted, large-scale development of the teacher's personality. After all, in pedagogical activities, purposefulness must be combined with flexibility in the selection of means and ways to achieve goals, as well as with the willingness, when necessary, to clarify and modify them, taking into account, among other things, the individual characteristics of each student, his interests and inclinations, his position as a subject of learning. A warm emotional attitude towards the student should be complemented by respect for his dignity and his opinion, for his intellectual and spiritual abilities (as well as those that have not yet been revealed). An interested and timely response to changing situations in school life should be combined with the ability to take a reflexive position on them, assessing their own and students' behaviour and predicting the further development of the pedagogical situation. The teacher must master the paradoxical ability: to be both an equal participant in the dialogue with students and the leader of this dialogue. Also important is the teacher's ability to empathize with happy and sad events in the child's life, sincere interest in their health, family circumstances, etc., willingness to see the world as if through children's eyes, the ability to feel the immediate joy of participating in children's game.

Thus, the generalization of domestic and foreign psychological and pedagogical *concepts of productive educational interaction gives grounds to identify several basic conditions under which pedagogical communication contributes to the development of personal freedom of students.*

The first of them is the dialogue of pedagogical interaction. Monologic pedagogical interaction is unequal both at the level of information exchange and at the level of socio-role and interpersonal interaction between teacher and student. An adult (teacher) dominates at all three levels. He/she is a source of information, he/she asks questions, he/she monitors and evaluates the answers, he/she is authoritative a priori, he/she is a "great" person, a standard for the student. This initial superposition of the adult in the monologic pedagogical interaction pedagogical interaction requires from him/her only a partial understanding and acceptance of the child's personality, and only those of its features that are approved by the adult, correspond to his/her pedagogical ideal. Everything else in the child's personality is categorically denied, not accepted, evaluated negatively. Dialogizing of pedagogical interaction is connected first of all with transformation of superposition of the adult and the subordinated position of the child into personally equal positions of partners of joint activity.

The second condition for the organization of pedagogical interaction aimed at the development of personal freedom of pupils is *problematization*. Deproblematized pedagogical interaction is built on a reproductive model: the adult transmits a certain meaning to the child, who learns it. The content of languages would be like flowing from one vessel to another. All educational tasks are set and monitored by adults. The role of the child is reduced to mastering the material offered to him/her and solving the cognitive tasks formulated for him/her, to achieve the educational goals set before him/her. In problematic pedagogical interaction, the adult makes demands, the child fulfils them. Problematization of pedagogical interaction leads to a change in the roles and functions of adult and child, teacher and student in the processes of education and training. The adult does not educate, does not teach, but actualizes, stimulates the child's tendency to personal growth, research activity of the student, creates conditions for the child to perform moral acts, for self-identification and setting cognitive problems.

The third condition of pedagogical interaction, necessary for the development of personal freedom of pupils is *personalization*. Depersonalized pedagogical interaction is a role interaction. The adult plays the role of educator, teacher, and the child – the role of pupil, student. Everything that goes beyond these roles, everything that does not correspond to them, is expelled from pedagogical interaction, hidden behind the masks or facades of these roles. It is not people, not individuals, but roles that interact. The behaviour of the participants of the interaction is strictly determined by role, situational requirements, orders, expectations. Everything that teachers and students think and experience internally is subject to strict censorship, and externally, only what is consistent with the requirements of the respective roles is manifested in behaviour. Personalization of pedagogical interaction requires the abandonment of role masks and facades,

adequate inclusion in this interaction of those elements of personal experience (feelings, worries, emotions and corresponding actions and deeds) that do not meet role expectations and standards. In various situations of pedagogical communication, the teacher should treat the pupil not from the position of the formal role of the teacher, but to accept him as a person, not from the position of "over", but from the position of an equal participant in the dialogue. Under this condition, interpersonal contact is established, not inter-role, and dialogue arises, as a result of which the pupils' receptivity and openness to pedagogical influences increase. A psychologically optimal basis for positive changes in the cognitive, emotional and behavioural spheres of all participants in pedagogical interaction is created.

Finally, *the fourth condition* for the development of personal freedom of students is the individualization of pedagogical interaction. Deindividualized pedagogical interaction – frontal interaction, interaction, not focused on the individuality of the student, on the specificity of his interests and abilities, built on the so-called relative social norms of assessment, when a child's achievement is compared not with his past achievements, but with the achievements of others children. Such interaction is indifferent to "outsiders", extracurricular interests and achievements of students, to their independent creativity, whatever it may be (in collecting stamps, athletic gymnastics, breeding aquarium fish or reading special scientific literature). Individualization of pedagogical interaction means identifying and cultivating in each child individually specific elements of general and special talent, choosing such content and methods of teaching and education that would be adequate to the age and individual characteristics of students, correspond to sensitive periods of their age and individual development.

The close interrelation of all four conditions of the organization of humanistic (that is dialogic, creative, personal and individualized) pedagogical communication is obvious. In unity, they provide the actualization of the creative potential of teachers and students, stimulate their personal development, contribute to the formation of personal freedom of students.

The above mentioned let us identify *a set of psychological and pedagogical conditions for the development of inner freedom of the individual*: expanding the boundaries of human awareness of their physical, mental and spiritual strength, knowledge of themselves and the surrounding reality; providing the individual with "space free from observation"; creation in the pedagogical process of situations of uncertainty, which encourage students to self-determination, independent choice; orientation of the pedagogical process on the development of individual inclinations and inclinations of pupils, promotion of their creative self-realization; maximum enrichment (amplification) of the content, forms and methods of specific children's activities and communication, realization of potential development opportunities that open up during childhood;

formation of emotionally comfortable educational environment, which stimulates the manifestation of spontaneity, initiative and subjective activity of the individual; humanization of the pedagogical process on the basis of the principles of dialogue, problematization, personalization and individualization [28, p. 280-282].

3.4. The educational space concept of personal self-determination

The ideas of education, aimed at the development of internal freedom of the individual, acquire special significance in the context of reforming the domestic education system on the basis of humanization, democratization and personal approach. Indeed, the analysis of psychological and pedagogical research shows that freedom can be understood as a set of conditions (external or, in the case of personal freedom, internal), which contribute to the versatile development and expression of diverse individual traits. Since the leading idea of humanization of education is the orientation of its goals, content, forms and methods to promote the harmonious development and self-development of personality, we can conclude that an important condition for such development should be: first, giving learners the necessary amount of external freedom and, secondly, effective assistance in the development of internal, personal freedom as a prerequisite for self-regulation of behavior and responsible life self-determination.

Modern life constantly creates situations in which the rights and values of each person become important, when the need for such personal traits as autonomy, self-determination, independence, freedom of will and active life position is realized. Reconsidering the seemingly known facts is beginning to change the whole system of professional and general cultural ideas about pedagogical activity. The pedagogical community does not always demonstrate willingness to implement humanistic functions, which is associated with a number of difficulties and, above all, with the prevalence of stereotypes about the child as an object of pedagogical influence.

Mastering the humanistic paradigm of education by teachers is a complex process that takes place against the background of the restoration of the entire system of domestic education, accompanied by crises, criticism of its current state, reformist phenomena in pedagogical science and practice, intensive search for new ideals and goals of education, ways and means of their implementation in life. The introduction of new educational approaches is hindered by objective reasons related to the situation of children and teachers in the country, and subjective reasons related to the rejection of stereotypes in the pedagogical consciousness and practical activities. The stability of stereotypes is evidenced by the fact that while the progressive pedagogical community for thirty years have been interpreting education as a process of purposeful management of the development of the pupil's personality and on this basis develops a theory of modeling and

construction of humanistic educational systems ((I. Bekh, G. Vasyanovich, N. Ivanenko, I. Kevishas, M. Kirichenko, R. Kondratene, V. Kremen, J. Mureika, A. Rastrigina O. Romanovsky P. Saukh, L., V. Khairulina and others), traditional pedagogy continues to consider it as "the process of transmitting experience to one generation and assimilating it to another."

Conducted historical-pedagogical analysis has shown that the ideas of humanization of educational activities on the basis of the principles of free education are not new. The search for ways and means that would help to reveal the spiritual and physical strength of the child in the pedagogical process, has always been the focus of prominent education theorists and practitioners. The paradox is that, with significant advances in the humanization of education, traditional educational policy still remains in the usual authoritarian positions. Today, despite the drastic changes in public life in Ukraine, the declaration of spiritual and moral revival, the establishment of democratic and humanistic values of national and universal importance, a certain part of domestic theorists and practitioners still consciously or subconsciously assigns to learners the role of objects of pedagogical influence, rather than active subjects of social life, self-development and self-determination. In order for ideas about the child as a subject, capable of self-realization, independent, free and responsible choice, did not remain, at the level of declarations, there should be a different practice of education, a different ideology, content and methods of educational activities teacher. Modern transformations of education consist in its humanization, when the improvement of man is seen as the goal of public life, when the development of personality is not driven into the Procrustean bed of "social order", but provides for the identification and improvement of all essential human forces, when the individual is seen not as "those who is led", "formed", but as the creator of himself. Education on the basis of the humanistic paradigm of the XXI century, designed to inherit the best of cultural heritage, requires a critical review of those approaches that focused on the formation of man-means, and to restore everything that contributes to the creative growth of the individual.

The problem of humanization of education is widely opened in pedagogical researches. We should note, however, that until recently scientific studies of researchers concerned mainly problems of education of humanity (humanistic attitudes, feelings, beliefs, values) of learners of different ages and in different conditions (family, lesson, boarding school, class team, etc.). The topic of modern studies shows the growing interest of researchers in the problems of humanization of education in general and its various aspects, including the search for ways and forms of practical implementation of the ideas of free education. At present, the subject of monographic research increasingly covers the most important aspects of the formation and development of personality

on the basis of humanistic educational education, where freedom, spirituality and creativity of the subject of education become paradigmatic characteristics of modern education.

It should be emphasized that the personal approach to education, proclaimed decades ago as a leading trend in modern pedagogical theory and practice, has no clear understanding, so there is every reason to discuss the multiplicity of concepts of personality-oriented education. Here are some of the most common interpretations of this phenomenon.

1. Personal approach to education at the level of routine, massive pedagogical consciousness is understood as an ethical and humanistic principle of interaction between teacher and pupils. To humanism, to the acceptance of the child as a person called classics of pedagogical thought – J.-J. Rousseau, L. Tolstoy, M. Montessori, and others, as well as modern pedagogues-innovators, who gave this principle the form of the so-called pedagogy of cooperation.

2. Personal approach is considered as the principle of synthesis of directions of pedagogical activity around its main purpose – the person. Everything that happens in the educational process is pedagogically efficient only to the extent that it works for this purpose.

3. Personal approach is interpreted as an explanatory principle that reveals the mechanism of personal neoplasms in the pedagogical process. The essence of this principle consists in the fact that no changes in human life can be explained without understanding their place and role in self-realization of the individual.

4. Personal approach is also interpreted as the principle of individual freedom in the educational process, in its choice of priorities, educational "routes", the formation of their own, personal perception of the content of education and training.

5. For a long time there was an understanding of personality in education as a certain standard, a model of "new man". There was a question of the person education "with the set properties". This is how personal approach was interpreted in the Soviet pedagogy.

6. Personal approach is interpreted as the priority of individuality in education in the sense of an alternative to collective-leveling education.

7. The concept of "personal approach" is associated with the idea of the pedagogical process integrity. Personality orientation allows to overcome functionalism in the construction of the educational system.

8. Personal approach is seen as the construction of a special kind of pedagogical process (with specific goal, content, technology), focused on the development and self-development of the actual personal characteristics of the individual.

Behind each of these interpretations there is a certain *model* of pedagogical activity, in its own way justified and effective in a particular socio-cultural situation. Therefore, personal approach, as well as the person, – a difficult, integral subject of many sciences, – cannot be reduced to any uniform way of its understanding.

The idea of personality-oriented education exists in the modern pedagogical consciousness on two levels – prosy and scientific. To the first, without belittling its significance, we can include the common idea in the minds of many teachers about the personal approach to education as an ethical and humanistic phenomenon associated with the ideas of respect for the child's personality, partnership, cooperation, dialogue in education. Regarding *scientific representation* personality-oriented education, it has a different conceptual structure depending on the subject in which this concept is considered.

From the standpoint of *psychology*, the concept of personality-oriented education is enriched by ideas about the functions of personality in human life, the specific nature of the personal level of the human psyche, the semantic sphere, reflection, experience and dialogue as mechanisms of personal experience (L. Antsiferova, I. Bekh, V. Davydov, G. Kovalev, A. Petrovsky, I. Semenov, V. Serikov, V. Slobodchikov, S. Stepanov, I. Yakimanskaya, and others).

In our study, the personality-oriented approach is considered in the context of the fundamental ideas of the theory of free education. *The theoretical purpose* of the personality-oriented approach is seen by us in the disclosure of nature and conditions of development of the inner freedom of the individual, those qualities that are necessary for free, creative and responsible self-determination in the conditions of external freedom. *Practical value* of our concept consists in developing regulations for the practice of education, which should be to some extent *alternative* to the traditional approach, which reduces the development of personality to the externally determined formation of cognitive-operational experience.

In our opinion, any version of the interpretation of personality-oriented approach with its essential guidelines and the essential criterion should be *providing conditions for the free expression of the individual in all situations of the pedagogical process*.

Education, focused on the development of personal freedom, achieves its goals to the extent that it creates situations that require *subjective personality* activity, the demonstration of its inner

forces of self-development. Domestic and foreign experience has repeatedly shown that the attempt to form a personality according to the established model, passing pupils in "slender rows" through a standard system of education, can only give educational and social surrogates.

Education focused on the development of personal freedom is not the formation of a personality with given properties, but the creation of conditions for the full manifestation and, accordingly, the development of personal functions of pupils as subjects of their own life choices. At the same time, it is important to maintain the balance between socio-ethical necessity and freedom of development, without which it is impossible to ensure the formation of personal qualities in a person.

The development of the concept of education, focused on the development of personal freedom, requires significant revision of *educational purpose phenomenon*. Traditionally, it was presented as a certain model of personality that expresses the social order and takes the form of "standards" of education. No matter how moral it may be in content, such understanding of the aim, contradicts the personality-oriented paradigm of education, because the individual in essence does not tolerate the original task. The values developed by society cannot be directly assimilated, "transfer" to its inner world. They must be reborn in the experience of the individual, that is *acquire personal meaning*, otherwise they will not be able to be adequately assigned to it. The goals of activity, including educational - are derived to motivation, and therefore cannot be determined outside the motives and intentions of the individual. The pupil can participate in determining the purpose and content of their own education to the extent that provides for the education of the individual, rather than certain functional and activity components of the individual, the "standard" of which in each historical epoch is set by society. *"Individual" is determined from the very beginning by the person itself, built as his own world.*

Nowadays, the need for the development of characteristic qualities in the internally free personality is especially acute, like: initiative, ability to self-determination and one's own creativity and, at the same time, a responsible attitude to the surrounding reality and their actions. *Mastering internal freedom falls far behind in the modern world from ensuring external freedom.* According to E. Fromm: "we are fascinated by the growth of freedom from external forces against us, and, as if blind, we do not notice those internal obstacles, coercion and fears that are ready to deprive of any meaning all the victories of freedom over its traditional enemies" [44, p. 95-96].

This contradiction is still particularly acute in countries that have liberated themselves from totalitarian regimes. If the fate of the administrative-command system in the USSR it was decided by another round of scientific and technological progress that required individual freedom, the

depth of the systemic crisis that covered the post-Soviet space (and to some extent still exists today), is largely determined by the fact that not all freedom the person can personally master. *Freedom as a necessary condition for the development of the individual and society has become an opportunity, but not yet a reality.*

In light of the above, it seems quite reasonable the thesis about "bringing the inner freedom of the individual to the forefront in the education " [Error! Reference source not found.1, p. 10-11]. Currently, there is a shift of emphasis in the interpretation of free education from expanding the boundaries of external freedom as a prerequisite for the formation of original individuality (this idea was decisive in the pedagogical work of free education theorists of the early XX century), to create conditions for internal freedom as a psychological precondition for self-determination and responsible choice of personality. If at the end of the last century free education was understood mostly as the education of the individual in the conditions of external freedom, nowadays the problem of education of the individual to freedom has come to the forefront, in means the development of qualities, which are necessary for creative self-determination and self-realization and responsible life choices. Granting a person external freedom (and its gradual expansion) can be useful only if this freedom is combined. Firstly, with the gradual mastery of internal, psychological freedom (which includes, in particular, the ability to independently set goals and organize activities to achieve it, to conscious creativity, self-knowledge and self-improvement). Secondly, with the development of responsibility as a personal quality that ensures the morally justified use of external freedom.

Consequently, *the goal* of the personality-oriented education consists in creating conditions for the development of inner freedom of the individual, which determines the ability to free and responsible self-determination. Our understanding of the individual with inner freedom is close to the concepts of self-actualized personality, according to A. Maslow [5Error! Reference source not found.], and a fully functioning personality, according to K. Rogers [33]. The works of these scientists describe the features of a person who has inner freedom. However, there is still a lack of a clear classification of them, which are presented as components of a certain system.

In our opinion, a productive approach to solving this problem was proposed by G. Ball, who turned to the interpretation of the freedom category by S. Rubinstein [3]. The latter is known to have considered freedom from *three* points of view: as *self-determination* (internal determination of behavior at different levels), as human *freedom* in public life, as *control of consciousness over the element of their own inclinations* [34, p. 360].

Disclosure of *the first* aspect brings us to the category of *activity of the subject*, which can be defined as functioning, determined primarily by internal factors of personality, its values and beliefs. This means, in particular, *initiative* activity manifested in the initiation and deployment of a particular activity without any strong external motivation; *volitional* activity that ensures the mobilization of individual resources to overcome the perceived objective and subjective obstacles to the activities; *creative* activity manifested in solving problems for which neither the method of solution nor the possible results are known in advance; *supra-situational* activity (going beyond the situation of activity), which is set by the socio-cultural norm or corresponds the previous experience of the subject.

In the actions directed by the person on himself, *self-government* activity is shown, which is also called "subjective activity". It is manifested in the ability of the subject to consciously manage their capabilities, as well as to regulate the degree of external influences on their existence [34]. This direction of activity is combined mostly with a subjective sense of freedom, an inner locus of control, optimism and faith in their ability to carry out life plans. An important aspect of the activity of self-government is the construction and implementation of life strategies, organization of their life path, conscious self-development [1]. The educational space of free self-determination, in contrast to the educational environment, is the result of constructive activities aimed at improving the effectiveness of education, and activities not only creative but also integrative.

For a person with inner freedom, the following features are also characteristic:

- the dominant role of the need for self-actualization, the presence of the "cause of life" to which a person is devoted and about which he worries more than about the protection of his "Self";
- the leading role of higher existential values (goodness, truth, justice, beauty, etc.) in the value system that governs the individual;
- self-regulation skills of activity, which are largely based on reflexive mechanisms of thinking;
- giving preference to competence over knowledge practically. The concept of competence reflects the ability of an individual to cope with tasks that are essential for a particular area of his life. An important component of the competence in any field (especially in our dynamic times) is the ability to acquire new knowledge and understanding, skills and abilities, as well as to understand the ways how to act in any situation;
- realistic and unbiased perception of the world, openness to new experiences and the focus on the search for truth, the ability to take into account different points of view, thereby

expanding their vision of problems and, if there are sufficient grounds, to change their views;

- qualities that promote self-realization of the individual. On the one hand, we mean qualities that, expressing the integrity and harmony of the individual, prevent the waste of energy on internal conflicts: ease of behavior, positive self-image, ability to feel joy and enjoyment of the simplest everyday impressions, positive or at least indifferent attitude to the unexpected, unknown, mysterious, sense of humor and the ability to draw it to himself. On the other hand, it is a question of courage, persistence and other strong-willed qualities that allow to overcome external and internal obstacles on the way of affirmation of personal values, realization of its purposes and life strategies;
- dialectical unity of the autonomy of the individual and its entrance into certain communities. Personal freedom is incompatible with submission to external dictates or conformism of the individual himself; however, it does not reject connections with others, but, on the contrary, it is necessary to anticipate them;
- self-esteem willingness to respect other people; democratic style of communication; lack of snobbery; predominant focus in establishing and maintaining relationships on the essential personal qualities of partners; respect for the customs and views of others; activity and lack of moralizing in providing them with assistance;
- dialectical unity of mastering socio-cultural norms and critical attitude to them, the formation of their own "personal norms".

The development of the above qualities can be considered *as an educational aim of freedom pedagogy* [28, p. 290].

Education, focused on the development of personal freedom of pupils, requires design and creation of the *special educational space*, which provides opportunities for free self-determination of the individual and the manifestation of its subjective activity. The concept of "educational space" does not yet have a clear understanding in pedagogy. Its interpretation largely depends on the scientific position of the researcher. The difference in views is explained by the multidimensionality of the educational space itself with its natural, social, informational, cultural and educational content.

According to one of the modern definitions, educational space is an existing "place" in society, where subjectively set relations and connections, the activities of various systems (state, public and mixed) for the development of the individual and his socialization [26, p. 63]. In this case, the educational space is treated as *synonym* of the educational space (in a broad pedagogical sense). The introduction of this term into scientific circulation is associated with the rejection of

the previously accepted (within the paradigm of formation) idea of educational processes as lines, trajectories or certain channels through which the learner must move normatively.

Metaphorical understanding of educational space has become most widespread in the pedagogical literature. This is the name of educational processes, which are presented as many individual forms of development and diversity of educational opportunities. Such understanding of the adult-child group, class or school allows, firstly, to see them as a space (simultaneous coexistence) of opportunities and choices included in a broader social context. Secondly, the paired (teacher-pupil) vision of pedagogical activity is overcome. In fact, the subject of analysis and activities of the teacher are the processes that occur in the group.

Another understanding of the educational space is based on analogy. A specific educational system is presented as, firstly, a place, and secondly, a set of subspaces, places, objects that fill the space. However, this is *analogy, not identification*. Since, in the educational space there are not so many desks or individual schools, but various factors, conditions, connections and interactions of the subjects of education that determine the nature of educational processes as a whole.

Three somewhat different *options* for interpreting the educational space can be distinguished in the pedagogical literature. In accordance with the *first*, it is understood as a pedagogically expedient organized environment that surrounds an individual child or community of children (form, school, home, yard, neighborhood, village, small or large city, region) (L.I. Novikova). The environment is now particularly important, it surrounds the growing person at home, at school, in the street (nature, people, technology, cultural institutions), and its impact that he/she consciously or subconsciously feels constantly.

But *environment* in its core is a certain natural and social fact, not the result of constructive socio-pedagogical activities. *On the contrary, educational space is the result of creative and integration nature*. In order for it to develop, it is necessary to determine its main components and that which will allow them to connect, include in the simulated connections of children's activities. Only under these conditions, we can expect that *educational space will be a significant factor in personal development*. Otherwise, certain components of the environment will spontaneously affect children and not necessarily in a positive way. Obviously, *the environment must be possible to be used for educational purposes, and the educational space must be possible to be created*.

According to this understanding, the structural unit of the space considered by us is an educational institution (more precisely, its professional team), and the main *mechanism* for creation of this space becomes the interaction of teams guided by common pedagogical goals, principles and approaches to education.

The second approach for the educational space provides its interpretation as part of the environment in which a certain pedagogically formed way of life prevails (Yu. Manuilov). In this

case, the interaction of all participants is determined by the model (often ideal) lifestyle. The mechanism of creating an educational space is similar to that disclosed above. In our opinion, this approach is more rigid, because it is largely regulated by certain, often set above standards of life, and *underestimates subjective activity* of the child itself.

According to *the third* approach, educational space appears as a dynamic network of interdependent pedagogical events created by the efforts of social subjects of different levels (collective and individual), which is an integrated condition of personal development, both adult and child (D. Grigoriev). The collective subjects in this case are the school, the theater, the medical institution, the library, and the system of additional education, but not as institutions, but as *professional communities* engaged in bringing up children. In this case, *the mechanism* for creation of educational space becomes the cooperation of children and adults, in which the *key* for technological moment is their united activity.

In the psychological and pedagogical literature, the concept of "event" is interpreted within the concept of psychological time, according to which "features of mental reflection of human's time, speed, saturation, duration depend on the number and intensity of life events, changes in the environment (natural and social), in the inner world of human (thoughts and feelings), in its actions and deeds " [20, p. 14]. The implementation of this approach in education involves the presence in the lives of children bright, emotionally rich, unforgettable things, meaningful and attractive for both the team and the individual. These cases become a kind of milestones in the educational process. Often emerging as innovations, they become traditional. Practical introduction *of the event concept* of psychological time should be implemented only taken into account *the ambivalent* approach (L. Novikova). The child can feel the event that happens to her only against the background of everyday life. It is important that she realizes the value, significance of everyday life, is an active participant in everyday events.

According to another interpretation, the event is perceived as a way of coexistence, cohabitation. A *pedagogical event* is a moment of reality in which occurs a developing, goal- and value-oriented meeting of an adult and a child. For education, this approach is important because it allows you to include in the joint activities both the teacher and his pupil on the basis *of the dialogue*, which is based on common values and as a result of which the common goal, openness of both participants is achieved, equality of their relations is established, there occurs a readiness for mutual enrichment and rapprochement of dialogue participants to solve problems of joint action.

Using a term popular since Plato and Aristotle, we can say that, *the "idea" of space sets the topic of education*. It is important that the idea of complex and multilevel spatial organization and self-organization serves as a link between a simple empirical idea of the educational institution (as

an institution) and the idea of it as a system. For the concept of education focused on the development of children's inner freedom, it has *crucial value*, as it allows children to self-determine in various spheres of activity and in interaction with various communities; teachers to create conditions for the development of children in a broad social and cultural context; parents to participate in the creation (as customers) of a wide range of educational services.

We share the scientific approach of L. Novikova, and understand *educational space of free self-determination for the personality, as specially organized pedagogical environment, a structured system of pedagogical factors and conditions of personality formation, which provide ample opportunities for the manifestation of its subjective activity:*

initiative, which is manifested in the initiation and deployment of a particular activity without any strong external motivation;

volitional, which provides the mobilization of resources of the pupil to overcome the perceived objective and subjective obstacles to activity;

creative, which is manifested in solving problems for which neither the method of solution nor the possible results are known in advance;

supersituational, namely going beyond the situation of the activity, which is set by the socio-cultural norm or corresponds to the previous experience of the pupil;

self-government, which is manifested in the conscious management of the pupil of their capabilities, construction and implementation of life strategies, organization of their life path.

Therefore, we should emphasize that the educational space of free self-determination, in contrast to the educational environment is the result of constructive activities aimed at improving the effectiveness of education, and activities not only creative but also integrative.

During development of the *theoretical model of the space of free education* we relied on J. Gibson's "theory of possibilities" [18], in terms of which the link between the environment and the subject is opportunity. It is determined by the properties of both the environment and the subject itself. The bigger and fuller a person uses the opportunities of the environment, the more successful his free and active self-development is.

Educational space is considered by us as a system of pedagogical conditions of personality development, as well as opportunities for self-development created in its environment. Most often, when it comes to educational space, we mean the space of a particular educational institution. It can be described as local, where there is a functional and spatial association of education subjects, between which close diverse group relationships are established. Each teacher organizes the space of his professional functioning, which can be marked as an educational micro-environment. The local educational space consists of "built-in" educational microenvironments. To design *the educational space focused on the development of inner freedom of the individual*, it is important

to have a clear idea of *structural units* of its analysis. As such, G. Kovalev identifies the physical environment, human factors and the training program (education).

Physical environment is architecture of the school building, the degree of openness-closeness of structures of interschool design, the size and spatial structure of classrooms and other premises in the school, the ease of their spatial transformation, the possibility and breadth of spatial movements of their subjects, etc.

Human factors is spatial and social density of the educational process subjects, the degree of congestion (crowding) and its impact on social behavior, personal characteristics and success of pupils, change of personal and interpersonal space depending on the conditions of a particular school organization, distribution of statuses and roles, gender age and national characteristics of pupils and teachers, etc.

Training program (education) is activity structure, style of pedagogical activity and nature of social and psychological control, cooperative or competitive forms of education, content of educational programs (their traditionalism, conservatism or flexibility), etc.

Accordingly, *the structural model of the educational space of personal self-determination* developed by us, contains *three basic components: spatial-subject, socio-psychological and organizational-pedagogical* (see Fig. 3). Obviously, the effective operation of each of these components is possible only under certain conditions.

In our opinion, *design of educational space aimed at the development of subjective activity of the individual*, should provide a system of opportunities to meet basic needs and the realization of personal values of all subjects of the educational process (pupils, teachers, parents, as well as the governing body of the educational institution). It means the correspondence of *spatial-subjective, socio-psychological and organizational-pedagogical components* of educational space to the needs and capabilities of the educational process subjects.

The leading role in the organization of the "zone of development opportunities" belongs to designing for *organizational and pedagogical component*, which is called to adequately mediate, organize advisably the interaction of the subjects of the educational process with the subject and social components of the educational space.

Analysis of psychological and pedagogical research (Yu. Abramova, V. Davydov, G. Kovalev, V. Petrovsky, V. Sukhomlinsky, etc.) allows us to identify the basic requirements for designing of *spatial-objective component* of educational space aimed at the development of personal freedom and self-determination of learners: 1) heterogeneity and complexity of the environment; 2) the relationship of functional zones; 3) flexibility and controllability of the environment; 4) individualization of the environment; 5) the authenticity of the environment.

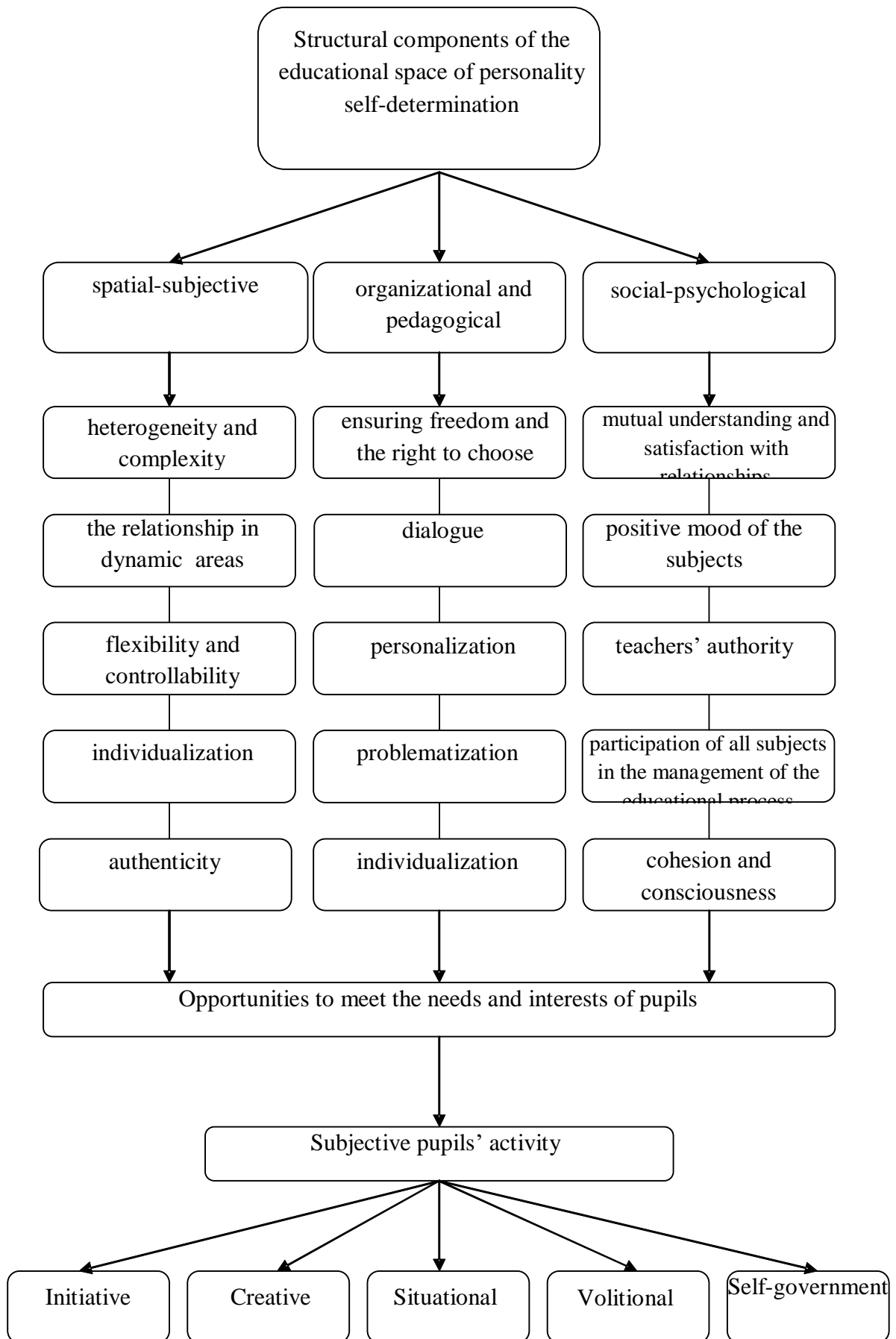


Fig. 3. Structural model of the educational space of personal self-determination

Organization of *heterogeneous* and *complex* structure of the educational environment creates an opportunity for the implementation of constant spatial and objective choice by all subjects of the educational process. In such a space you can not only look for, but also construct objects of sensory, manipulative-cognitive, playing and artistic activity. Diverse and structurally complex educational space provides a set of different opportunities, stimulating the manifestation of independence and subjective activity of pupils.

The formation of personality can be represented as the development of its potential, and the process of education as a search, recognition, formation of their own image of "Self". The role of the educational environment consists in creating favorable conditions and opportunities for life self-determination, the disclosure of individual ways of learning culture, development of their own uniqueness and interaction with the world and society, and, on this basis, responsibility for the chosen life trajectory.

Interconnection organization of *different functional areas* of educational space creates an opportunity to perceive different types of educational activities as interdependent and complementary. The essence of functional areas interconnection consists in the possibility of multifunctional use of certain elements of the subject environment and their inclusion in various functional structures of the educational process.

Organization of *flexibility and controllability* of educational space provides an opportunity to express creative, transformative activity. Such space creates opportunities for transformation of the surrounding subject world, allows to change functionally various subjects depending on concrete conditions of educational process.

Individualization of educational space creates opportunities to meet the needs of learners in a personalized environment. The presence of such an individualized territory provides a sense of physical and emotional security, satisfying the relevant basic biological needs (according to A. Maslow), which is a necessary condition for personal development.

The organization of the *authenticity* of the educational space (according to the vital manifestations of the individual) provides the subjects of the educational process with the opportunity to function in the most favorable rhythm and style for them, which corresponds to age, gender, individual characteristics.

As mentioned above, a leading role in providing *personal development potential* of educational space belongs to the *organizational and pedagogical component*, which determines the nature of the interaction of the educational process subjects with the objective and socio-psychological environment. Analysis of the works of humanist pedagogues of the first half of the twentieth century (L. Gurlitt, E. Kay, M. Chekhov, K. Wentzel, M. Montessori, A. Neill, etc.), as

well as modern psychological and pedagogical research gives grounds to distinguish *basic principles* of educational space organization, which promotes self-determination and development of internal freedom of pupils: 1) ensuring freedom and choice in the educational process; 2) dialogization of pedagogical space; 3) personalization of the pedagogical process; 4) problematization of educational space; 5) individualization of educational interaction [28, p. 296].

Ensuring freedom and the right to choose in the educational process correlates with one of the central ideas of free education regarding the self-worth of childhood as a qualitatively unique stage of human life. We have already emphasized that in the interpretation of humanist teachers, childhood was seen not as a preparation for future adult life, but as life itself. This approach requires abandoning the constant confrontation between the lives of adults and children, in which adult life is presented as more meaningful, worth more attention than child life. This is the origin of numerous mistakes in education: the thesis of the higher value of adult life leads to the conclusion that the world of childhood is entirely devoted to the task of adapting the child to the world of adults. Adaptation based on complete obedience ultimately leads to a denial of the child's identity.

Thus, the design of a personally developing educational space with the provision of freedom and the right to choose is possible only on the basis of the idea of the self-worth of childhood. Recognition of the self-worth of childhood was a key idea of humanistically oriented educational systems (orphanages of J. Korczak, Summerhill A. Neill, the new French school of S. Frenet, the free school community in Vickersdorf G. Wieken, etc.).

The idea of self-worth of childhood, according to G. Vineken, should affect first of all *the goals* in education. It is necessary that this goal was not to prepare for future life, but to form a special culture, lifestyle inherent in childhood. "The school must feel the spirit of youth, cultivate it, and become the center of youth culture.", - he wrote. From an institution that has always aimed to prepare for life, it itself must become the center of life "[14, p. 49]. The basis of educational space formation, should be the idea of the absolute value of childhood, and the basis of the relationship of the educational process subjects - the interests and needs of the child. Hence, *the basic principle* for designing an educational space of the individual self-determination is *the principle of respect for the child and his rights*. This approach makes pedagogical activity an important means of educating humanity, kindness, sincere sensitivity of children. "It is absurd and even immoral to explain to a child what freedom of will is when, he is like a bird in a cage, deprived even in freedom of action; it is useless to tell he: to respect elders when they themselves do not respect it; it is useless to teach it generosity if no one has ever been generous to her", wrote the eminent French pedagogue S. Frenet [4**Error! Reference source not found.**, p. 78].

Recognition of children's rights is of fundamental importance for the creation of an educational space conducive to the personal development of each child. Systematized by R. Valeeva rights of the child are divided into three main subsystems: social, environmental and personal.

The *social* subsystem consists of the child's rights to a higher social status. These include the right of children being equality with adults in the discussion of common problems, to participate in opinions and decisions about themselves, to complain, to protest, to freely exchange views and statements on any issue, to protect against adult arbitrariness and despotism, to protect their health, to secrecy, to self-government, to self-management of their own lives, to property as respect for personal belongings and money, for the nowadays respect (the child lives today, and it is valuable as an individual today).

The physical or "*environmental*" group of rights includes the requirements of control over the child's subject environment. We should note that in the XX century in Europe, institutions of humanities pedagogues were in profitable natural conditions. They carefully thought out the arrangement of living conditions for the normal physical and mental development of children, provided for the alternation of different activities and more.

The *personal* rights of the child are connected with its internal subjective life. One of the most important rights of a child is his right to be himself. Recognition of this right does not mean pedagogical passivity, it is about non-violence against the nature of the child, the refusal to bring it under a standard or individually determined by the educator goals. Recognizing the child's right to be as he is, the educator creates conditions for his personal development, shows friendliness and understanding, does not get angry, but asks exploratory "why?". "I can find what dormants in the child's soul, but I cannot recreate anything.", wrote J. Korczak. "I'll be funny if I get mad at myself or him for this" [22**Error! Reference source not found.**, p. 87]. Thus, the pedagogical system of J. Korczak was based on the belief that the child is able to organize his own life, on faith in the child, on respect for his personality. [23]. For J. Korczak, the child was active, independent, so he believed that the content of educational activities should be the mobilization of children's efforts in the interests of their upbringing. J. Korczak played an important role in the child's right to gain experience independently, bearing in mind that only knowledge acquired independently and experienced by a child becomes a means of its development.

The main right of a child is the right for his own life. A child whose life is not constantly guided by adults, sooner or later achieves success in life, said A. Neill. In the Vickersdorf Free School Community, the idea of the child's right to life was central. Hence, the highest moral value in the school was considered to be the organization of school life on a truly democratic basis. This

meant providing conditions for the free exchange of views, statements on any issue, the formation of a healthy public opinion, combined with the right to their own youth culture.

In the process of creating an educational space of the individual free self-determination, naturally arises the question of pedagogically appropriate *relationship between freedom and necessity*. Distinguishing between these categories leads humanistic pedagogy to answer the question: what is the goal and what is the condition of human development, that is, what is primary in life and, consequently, in education. For many years, individual freedom in pedagogy was interpreted only as a necessity. It was believed that to achieve inner freedom a person should focus his activity not on self-development but on the transformation of the environment (Hegel's idea was taken as the basis of Marxist pedagogy). Thus, necessity was understood (by I. Kant as well) as the external world, and freedom - as the "world of man". A free society was seen as a means of realizing the freedom of every human being. In modern researches, the humanistic view of man involves his vision as a subject of natural (biological), social (cultural), and existential (independent, free) worlds. The key characteristic of the third - existential dimension is the ability to freedom, which is understood as the ability to exist autonomously, the ability to build their own destiny, relationships with the world, to realize their true purpose in life, while making individual choices.

In our opinion, important *condition* for personal growth of the child - the disclosure of its uniqueness and originality, the development of the ability to self-determination and self-regulation is an *atmosphere of freedom*. Pedagogues-humanists emphasized that the absolutization of education goals, pedagogical requirements, discipline deprives the child of the ability to inner growth. For the teacher it is essential to understand that the freedom of the child is a condition for the realization of its needs and interests, including the need for communication, self-affirmation, testing of their strengths, creative abilities; that the very feeling of freedom allows the child to meet their needs; that freedom gives her the opportunity for creative self-disclosure and activity; that it is freedom that requires the child to correlate his needs with the interests of other people, with their freedom. The point is that only freedom helps a child to relate himself to the realities of life, to the legal, moral norms adopted in children's and adult communities.

It is worth noting that mastering the internal freedom lags far behind in the modern world from the achievements in ensuring external freedom. According to E. Fromm, "we are fascinated by the growth of freedom from forces external to us, and, as if blind, do not notice those internal obstacles, coercion and fears that are ready to deprive of any meaning all the victories of freedom over its traditional enemies." [44, p. 95-96].

This discrepancy is still partly evident in the post-Soviet countries. If the fate of the totalitarian system in the USSR was, by and large, decided by another round of scientific and

technological progress that required individual freedom, the depth of the systemic crisis that engulfed the post-Soviet space is largely determined by the fact that not all of the sudden external freedom can personally master [25, p. 49]. Freedom as a necessary condition for the development of the individual and society has become an opportunity, but not yet a reality.

Given the foregoing, we can agree with the conclusion about the actualization in today's conditions of the problem of personal self-determination and "bringing to the forefront in the education of the inner freedom of the individual". Nowadays, there is a shift of emphasis in the interpretation of free education from expanding the boundaries of external freedom as a prerequisite for the formation of original individuality (this idea was decisive in the pedagogical work of free education theorists of the early XX century), to create conditions for internal freedom as a psychological precondition for self-determination and responsible choice of personality. If before free education was understood mostly as the education of the individual in the conditions of external freedom, today the problem of preparation of the individual for life in the conditions of freedom comes to the fore, ie development of qualities necessary for creative self-determination and responsible life choice.

It should be emphasized that the granting of external freedom to a person (and its gradual expansion) can be beneficial only if this freedom is combined. *Firstly*, with the gradual mastery of internal, psychological freedom (which provides, in particular, the ability to independently set goals and organize activities to achieve it, to conscious creativity, self-knowledge and self-improvement). *Secondly*, with the formation of responsibility as a personal quality that ensures the morally justified use of external and internal freedom.

No less important *principle* in designing an educational space of free self-determination of the individual is *dialogization*. Monologue interaction of the subjects of the educational process is unequal both at the level of information exchange and at the levels of social-role and interpersonal interaction. In this case, the teacher dominates, who is the source of information, asks questions, controls and directs the behavior of children. Such a superposition of the educator in the pedagogical space requires from him only a partial understanding and acceptance of the child's personality, and only those of its features that correspond to his pedagogical ideal. Everything else in the child's personality is categorically denied, not accepted, evaluated negatively. Dialogization of the educational space is associated primarily with the transformation of the superposition of the teacher and the subordinate position of children in the personally equal positions of partners in joint activities.

Another important principle of organizing an effective educational space is *personalization*. Depersonalized pedagogical interaction is a formal-role interaction, when the adult plays the role of educator, teacher, and the child - the role of pupil, student. Everything that

goes beyond these roles is excluded from pedagogical interaction, hidden behind the masks or facades of these roles. As a result, not people, not individuals, but roles interact. The behavior of the participants of the interaction is rigidly determined by role, situational requirements, orders, expectations. The real thoughts and experiences of teachers and pupils are subject to a kind of internal censorship, as a result of which the behavior reveals only what is consistent with the requirements of the respective roles.

Personalization of pedagogical interaction requires the abandonment of role masks and facades, adequate inclusion in this interaction of those elements of personal experience (feelings, experiences, emotions and corresponding actions and deeds) that do not meet role expectations and standards. In various situations of pedagogical communication, the teacher should treat the pupil not from the position of the formal role of the teacher, but to accept him as a person, not from the position of "above", but from the position of an equal participant in the dialogue. Under such conditions, interpersonal contact is established, not inter-role, and dialogue arises, as a result of which pupils' receptivity and openness to pedagogical influences increase. A psychologically optimal basis for positive changes in the cognitive, emotional and behavioral spheres of all participants in pedagogical interaction is created.

It is important in the context in designing the educational space of the individual free self-determination is *problematization* of the pedagogical process. Deproblematized pedagogical process is built on the reproductive model: the adult transmits a certain meaning to the child, who learns it. Knowledge seems to flow from one vessel to another. All teaching and educational tasks are set and controlled by the teacher. The role of pupils is reduced to the assimilation of the material offered to them and the solution of the formulated cognitive tasks, to the realization of the educational goals, which are set before them. In problematic pedagogical interaction, the adult makes demands, the child fulfills them.

Problematization of pedagogical interaction leads to a change in the roles and functions of teachers and pupils in the processes of education and training. In this case, the teacher does not educate, does not teach, but stimulates the child's desire for personal development, encourages research activity of pupils, creates conditions for self-identification and formulation of cognitive problems, for moral self-determination in specific actions.

An important principle of personal reorientation of the educational space is *individualization*. Deindividualized pedagogical interaction is a frontal interaction focused on the "average" pupil. It does not take into account the individual characteristics of pupils, their interests and abilities, focuses on the so-called relative social norms of assessment, when a child's achievement is compared not with his previous results, but with the successes of other children.

Such interaction is indifferent to extracurricular interests and achievements of pupils, to their independent creativity, in whatever it is manifested.

Individualization of pedagogical interaction requires identifying and cultivating in each child individually specific elements of general and special talent, choosing such content and methods of teaching and education that would be adequate to the age and individual characteristics, abilities and inclinations of pupils.

The close connection of certain *principles* of the educational space creation focused on development of the person internal freedom is obvious. They are all aimed at *actualization of the educational process subjects in creative potential, stimulation of their personal development, creation of conditions for the manifestation of individual inclinations and potentials*. The implementation of these principles in practice involves a concrete and dialectical vision of the teacher in the child, the rejection of both its idealization and the unjustified belief that the child can be made anything an adult wants; attitude to children as subjects of education, cooperation with them, constant and deep study of children, understanding and tolerance in educational interaction.

The effective functioning of the space of the individual free self-determination involves complex, high-tech pedagogical activities that support the development of pupils' individuality, the formation of their personal freedom. In this regard, the question naturally arises about *requirements for the teacher*, able to solve these problems. First of all, we are talking about his personal and professional position, which which allows him to work in the humanistic paradigm of education with a focus on education and freedom. Under *the position*, we understand a stable system of human attitudes to certain aspects of reality, which are manifested in appropriate behavior and actions. In our opinion, the activity in the educational space of the individual free self-determination requires from the teacher *professional, pedagogical position*, the features of which can be characterized in terms of ideas about the pupil and its acceptance as a value; the teacher's ideas about himself, his "Self-concept", self-acceptance; orientation of the teacher on the essential characteristics of humanistic orientation educational system.

Something can be conditionally distinguished in *three groups of factors*, which determine the development of the appropriate pedagogical position.

To *the first* belong subjective, or personal, internal factors associated with the self-awareness of the teacher, his self-actualization, acceptance of the basic ideas of the pedagogy freedom, the development of reflective and projective abilities, focus, competence, creativity. This group of factors can be specified through the following *signs*: acceptance of oneself and the child; value-positive attitude to oneself; attitude to another as self-worth; confidence in the capabilities and abilities of each pupil; attitude to personal behavior instead of role; refusal to focus on other

people's expectations; motivational focus on another; readiness for open communication, attitude to dialogue, ability to openly express their feelings, emotional self-regulation, readiness for partnership; empathic understanding instead of evaluative; feelings of emotional mood of the group and the person; susceptibility to changes in personality and activity; awareness of responsibility for one's own choice; the need for personal self-development; pedagogical tact, delicacy; general positive focus on the teaching profession.

Second group of factors are objective, or external, related to the requirements of professional activity carried out in the paradigm of pedagogy freedom. They serve as a regulatory *basis for professional and personal self-determination and development of the teacher*. Distinctive features of such a teacher are: focusing on the development of the child (student, pupil); ability to create conditions for self-determination, self-realization; assistance in the personal development of the child, the actualization of motivational resources of the individual; mastery of the technology of individual work and group interaction; possession of various experience and ability to always provide help, ability to work in dialogical forms and in a situation of choice; cooperation in decision-making between all participants in the educational process, the ability to "work with the goals" of different participants in the interaction, the ability to create a trusting atmosphere of interaction; understanding of oneself and the results of one's own activity and the ability to flexibly restructure it; ability to teach students to learn, solve their own problems, the ability to take responsibility.

The *third* group of factors are objective and subjective, related to the organization of the professional environment and the quality of the educational system management. They are characterized by the *following* features: the presence of a reflective-innovative environment in the educational system; joint design of the educational process by all its participants; the atmosphere of the educational institution, characterized by trust, openness, joint activities of children and adults, co-creation; organization of personal experience of life and activity in conditions of freedom and responsibility, objectification in the pedagogical community of personal values and meanings; availability of feedback on the state, development, difficulties and problems of all participants in the educational process; management on a "horizontal basis"; personality-oriented approach in the organization of methodical service; openness of the educational system.

Thus, the formation of the humanistic position of the teacher is due to the dialectic of internal (personal) and external (socio-professional) factors. The formation of a humanistic position depends on the teacher's attitude to the essential characteristics of a humanistically oriented educational system. In this case, personal characteristics are a pivotal factor that determines the professional position.

Nowadays, when humanistic values, although declared by the community, are not dominant; when there are no structures that concentrate the educational culture and are able to broadcast it in an open society, and not only in individual educational institutions; when a significant part of pupils, students and teachers do not have practical experience of self-realization in the educational system of humanistic type - in these conditions acquire special importance *of objective and subjective factors of the professional environment organization*, management and training the teachers, capable to act on the principles of freedom.

The selected factors become the basis for building a system of training specialists, capable to work effectively on the basis of the pedagogy freedom. This system becomes effective if it is deployed on the basis of content, methods and forms that provide a person-centered approach, and will solve such tasks as development of the humanistic position of future professionals and training of practical methods that allow to work in the paradigm of pedagogy freedom.

Hence, we see a promising way to implement the ideas of free education in modern conditions *in the creation of educational space in educational institutions, which provides conditions for the manifestation and simultaneous development of personal freedom of pupils, their ability to free and responsible life choices, self-determination, the fullest possible development of their abilities and inclinations*. In our opinion, the concept of educational space allows self-determination *to synthesize and comprehensively implement key ideas* of free education theories on the subject, social, organizational, and pedagogical conditions of pupils personal development, the development of their subjectivity, inner freedom and can become the basis for the introduction of a model of pedagogy of freedom in the modern educational space of general secondary and higher education [28, p. 311-314].

Conclusions to Chapter 3

Designing the process of introducing freedom pedagogy in the modern socio-cultural space allowed us to conclude that the theoretical component of free education was a set of somewhat autonomous concepts, united by an ideological invariant. Each of them differed in its features and different degrees of development. This view gives grounds to present the theory of free education in the form of a spinning spiral, in the center of which there is an invariant nucleus, and at the turns – specific pedagogical concepts that to some extent represent the invariant. Such an invariant core are the fundamental principles followed by most supporters of freedom education: the principle of self-worth of the individual, the principle of absolute value of childhood, the principle of naturalness of education, the principle of freedom and the principle of social environment in

education. The guiding principle that binds the whole system together is the principle of self-worth of the individual.

Analysis of pedagogical concepts of free education shows that invariant principles are based on bipolar constructs, which represent opposite educational approaches and determine different ways of understanding the nature of the child and its development. As a result of factor analysis of constructs, two main parameters are identified ("freedom - dependence" and "activity - passivity"), as well as pedagogical concepts are localized in their space, which to some extent focus on the values of freedom. It is established that pedagogical concepts of free education are placed on the positive pole of the factor "freedom - dependence" (J.-J. Rousseau, A. Neill, E. Kay, M. Montessori, K. Wentzel, L. Tolstoy, J. Dewey, S. Shatsky, K. Rogers). At the opposite pole educational concepts that restrict the freedom of students and emphasize the values of order, discipline and regulation are localized (JF Herbart, J. Locke, A. Makarenko).

As a result of combining the selected factors, four basic *types of educational environment* are identified: "dogmatic", aimed at the development of passivity and dependence of the child; "directive", focused on the development of activity of students in terms of control and external pressure, limiting opportunities for self-initiative and creativity; "indulgent", focused on the development of personality in the complete absence of external stimulation, any restrictions and control; "creative", which ensures the free development of an active, mature personality, capable of self-organization and responsible choice. It was found that the concepts of free education belong to the creative type, as they justify the need to ensure external freedom in the educational process and at the same time focus on stimulating the activity of students, the formation of their responsibility for their actions. Invariant principles of free education are the *conceptual basis of the pedagogy of freedom* – a special area of pedagogical theory on the problem of individualization of the individual, promoting the development of self-awareness, the ability to conscious and responsible self-determination and realization of their own life path.

The research clarifies the *psychological and pedagogical conditions for the development of inner freedom of the individual*: expanding the boundaries of human awareness of their physical, mental and spiritual strength, knowledge of themselves and the surrounding reality; providing the individual with "space free from observation"; creation in the pedagogical process of situations of uncertainty, which encourage students to self-determination, independent choice; orientation of the pedagogical process on the development of individual inclinations and abilities of pupils, promotion of their creative self-realization; maximum enrichment (amplification) of the content, forms and methods of specific children's activities and communication, realization of potential development opportunities that open up during childhood; formation of emotionally comfortable

educational environment, which stimulates the manifestation of spontaneity, initiative and subjective activity of the individual; humanization of the pedagogical process on the basis of the principles of dialogue, problematization, personalization and individualization.

The implementation of these conditions for the development of personal freedom of students requires the design of a special educational environment that provides opportunities for free self-determination of the individual, the manifestation of its subjective activity. We understand the *educational space of free self-determination* as a specially organized pedagogical environment, a structured system of pedagogical conditions that provide opportunities for the manifestation of subjective activity of the individual: initiative, volitional, creative, super-situational and self-management. The structural model of the educational space focused on the development of personal freedom of pupils contains three basic components: spatial-subject, socio-psychological and organizational-pedagogical.

The effective functioning of the space of free self-determination of the individual involves a special type of pedagogical activity that supports the development of the individuality of learners, the formation of their personal freedom. This, in turn, places special demands on teachers who are able to solve these problems. Their personal and professional position is of particular importance, which allows them to work in the humanistic paradigm of education, the fundamental educational model of which should be the concept of pedagogy of freedom. The *components* of this position are: the idea of the pupil and his acceptance as a value; positive self-concept of the teacher; focus on invariant principles of free education and essential characteristics of the humanistic educational system.

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CHAPTER 4. Pedagogy of freedom in the paradigmatic space of modern educational systems

4.1. Paradigmatic and pedagogical typology of existing educational systems

In theoretical and methodological researches on the conceptualization of pedagogical knowledge, various approaches to the construction of personality-oriented educational systems are substantiated. Many of them pay considerable attention to freedom of self-determination as a condition for the development of individual personality traits. In this regard, there is a need to correlate the educational paradigms, models and systems presented in the scientific and pedagogical literature with the conceptual provisions of *freedom pedagogy*. This will make it possible to more clearly define their place in the context of methodological directions of modern pedagogical science.

The analysis of the scientific literature shows that the systematic understanding of pedagogical theories and technologies is mostly associated with the development of conceptual educational models that act as special ideal objects. The model, according to the American scholar M. Vartovsky, is an "abstract expression of the basic essence of the object", a construction in which we place the symbols of our experience or thinking in such a way that we get a systematic representation of this experience and thinking as a means of their understanding or explanation by other people" [3, p. 11]. In the context of our study, we consider the *model* as a generalized imaginary image that reflects the structure and functions of the typologically reproducible way of carrying out the educational process. The model takes the form of a set of concepts and schemes. It expresses the educational process not directly in the complex unity of all its manifestations and properties, but in general, focusing on the selected by abstraction of the essential properties.

Each basic model of the educational process corresponds to a certain pedagogical paradigm. We understand the *pedagogical paradigm* as a set of stable repetitive characteristics that determine the essential features of theoretical and practical pedagogical activities, regardless of the form of their reflection. In the last decades, the domestic scientific literature has repeatedly attempted to identify and justify the basic models of education, as well as the implementation of their paradigmatic and pedagogical typology. This was due to the objective need to organize and systematize the various ways and means of organizing the educational process. In addition, these

attempts were largely stimulated by the need to develop a kind of coordinate system that would guide the virtually infinite variety of pedagogical systems, concepts, theories, technologies, techniques of the past and present.

In the modern scientific and pedagogical literature there are several paradigmatic and pedagogical typologies of basic models of education, which are based on different principles and cover different aspects of pedagogical reality (Sh. Amonashvili, I. Kolesnikov, G. Kornetov, O. Prykot, E. Yamburg and others). Sh. Amonashvili, in particular, identifies two diametrically opposed pedagogical paradigms: *authoritarian-imperative and humanistic* [1]. The first is based on the assumption of the need for constant monitoring, supervision of the educator over the child's behaviour, limiting its natural activity, encouraging responsibility, diligence and eagerness. Under this approach, the educational process often takes the form of unidirectional formative influence. Authoritarian-imperative upbringing seeks to subordinate the real life of the child to the educator, because it is believed that only in this way the child can be prepared for the future complete, "real" adult life. As a result, education is detached from the lives of children, their real interests and therefore often rejected by them, causes resistance and rejection. In turn, this leads to the belief that it is impossible to raise without coercion, which inevitably leads to violence in relations with children. The most important task of authoritarian-imperative pedagogy is to maintain discipline. The core of the corresponding model of the educational process is the style of pedagogical relations, which, on the one hand, implies demanding and strict, and on the other – submission and obedience. The child's activity is completely subordinated to the requirements of the teacher, who, stimulating, directing or inhibiting it, solves the educational tasks defined by him/her.

In the first place for an authoritarian teacher, emphasizes Sh. Amonashvili, is the external purpose of education, not the child himself/herself, his/her individual characteristics. As a result, the child is alienated from participation in their own upbringing and becomes a means of achieving pedagogical goals. It is considered not as a holistic, unique, exceptional personality, but as a material that has certain properties that contribute to or, conversely, hinder the implementation of the plan of the educator-creator. An alternative to the authoritarian-imperative model of education, according to Sh. Amonashvili, is *humanistic pedagogy*, which sees the main task of education in promoting the realization of the natural inclinations of each person [1]. In children, these inclinations are manifested in the desire for development, freedom and maturity. The educator cannot ignore the current state of the child, on the contrary, must fully coordinate the pedagogical organization of the child's development with its own intentions and inclinations. The humanistic concept of education orients the educator to make the child like-minded, voluntary and equal participant in their own education. According to Sh. Amonashvili, humane upbringing can and

should do without coercion, because receptivity and the ability to learn are inherent in the very nature of the child. These inclinations must be supported, they should be relied on, not suppressed by strict regulation of the natural activity of children, its direction determined by the educator.

Humanistic pedagogy can be implemented in practice only if all components of the educational process are reconsidered on the basis of its inherent principles. These *principles* require organizing the environment and the pedagogical process in the way, where: 1) the child can learn and assimilate the truly human one, 2) can know himself as a person, 3) can show his true individuality, 4) can find a public space for the development of his true nature, 5) his/her interests coincid with the universal interests, 6) sources that can provoke the child to antisocial actions and deeds are neutralized [1]. The paradigmatically substantiated scheme proposed by Sh. Amonashvili allows to distinguish, polarize and trace humanistic and authoritarian traditions in pedagogical theory and practice in their development and interaction. The main difference between them is the teacher's attitude to the nature of the child: its actual consideration or ignoring during the planning and implementation of the educational process.

It should be noted that the described by Sh.O. Amonashvili humanistic paradigm of pedagogy is based on ideas that were once expressed by many representatives of the theory of *free education*: trust in children's nature, recognition of the self-worth of childhood as a personal period of age, focus on the development of natural activity of children, their potential, interaction with children based on partnerships, etc. This testifies the conceptual closeness of the humanistic pedagogical paradigm in Sh. Amonashvili's interpretation of the ideas of free education, which are substantiated within the framework of the pedagogy of freedom.

Ye. Yamburg also follows a *binary approach* in the typology of pedagogical paradigms. He identifies the cognitive and personal philosophy of education and considers the corresponding ways of organizing the educational process [13]. The paradigm of *cognitive pedagogy* is centered on the intellectual (cognitive) development of the child. According to Ye. Yamburg, the corresponding model of education orients the school to subject programs, fixed, diagnostic results, selection of children according to the level of abilities, selection of talented children with their subsequent in-depth training using technologies that develop their creativity, as well as children who require compensatory and corrective training. Cognitive paradigm of education focuses on preparing the child for the rigid requirements of modern society, correlates the organization of its development not so much with the implementation of its unique individuality, but with predetermined standards, derived from social expediency life prospects. According to the scientist's view, the vector of pedagogical search of the present should be directed from the cognitive paradigm of education to personal, or "affective-emotional-willed ", the influence of

which begins to increase markedly at the end of XX – beginning of the XXI century. The paradigm of *personal pedagogy* shifts the center of gravity from intellectual to *emotional and volitional development of a person*. It proclaims the main value of personality development in the process of education, attaching great importance to the spontaneous, natural development of the child [13].

The paradigm of personal pedagogy considers the learner as a subject of his own development, who can himself/herself or with the help of the teacher choose the way of education that will help him/her to achieve the best results. This approach shows that in many cases, the norms and requirements that apply to students in the educational process cannot be rigidly fixed. The teacher is required to closely monitor the personal development of children, constantly consider their individual interests and problems, to identify on this basis educational tasks, ways and means of their implementation. Ye. Yamburg insists on the impossibility of unconditional acceptance "in its pure form" of neither cognitive nor personal paradigms of education. He emphasizes the expediency of pedagogical pluralism, harmonization of different approaches, interparadigmatic cooperation, openness to communication, focus on the needs of the child and society at the same time.

According to Ye. Yamburg, in the history of pedagogy cognitive and personal paradigms coexist, interact, oppose and complement each other over the centuries. In the European tradition, Socrates in the second half of the V century B.C. substantiated and practically implemented the cognitive approach to the organization of education, according to which a person can be made wise and virtuous by engaging in true knowledge. This line developed in the second half of the XVII century by D. Locke, and in the early XIX century brilliantly substantiated by J. Herbart. At the same time, it was sharply criticized in the middle of the XVIII century by J.-J. Rousseau. The opposition of the paradigms of cognitive and personal pedagogy intensified at the turn of the XIX-XX centuries and continued to grow during the XX century. According to Ye. Yamburg, the personal model of education was developed by such outstanding theorists and practitioners of education as D. Dewey, K. Wentzel, M. Montessori, A. Neill, K. Rogers, and others [14]. It is easy to see that all of them to some degree or another were supporters of the *ideas of free education*. On this basis, we can conclude that the personal paradigm of education singled out by Ye. Yamburg is close to the conceptual position of the pedagogy of freedom. However, unlike Ye. Yamburg, we do not focus on distinguishing between cognitive and motivational-value spheres of personality. In the *context of the pedagogy of freedom*, equal importance is attached to the development of both cognitive and motivational-value components of the inner freedom of pupils as a prerequisite for their vital self-determination and self-realization.

A typology of pedagogical paradigms that characterize the semantic boundaries of the subject of pedagogical activity in the space of professional life has been developed [6]. According to I. Kolesnikova, the main parameters of the typology of pedagogical systems are: *first*, the point of view of the teacher, which determines the understanding of human nature and patterns of its development; *secondly*, the semantic dominants of professional life and targeted guidelines for educational activities; *thirdly*, the orientation and sources of formation of the system of professional and pedagogical values and evaluation criteria; *fourth*, the nature of the interaction of participants in the pedagogical process. Based on the historical and genetic analysis, I.A. Kolesnikova singled out *three educational paradigms* in the development of the world pedagogical process: the paradigm of tradition, scientific-technocratic and humanitarian paradigms.

Historically, the oldest, according to I. Kolesnikova, is the pedagogical paradigm, which she calls the *paradigm of tradition*, and in earlier works – esoteric. This paradigm corresponds to the model of education, which is naturally weaved into the traditional way of people's life and is an integral part of tradition as the most stable stabilizing component of the mechanism of social inheritance. Tradition orients people to the need to fit into the natural and social world around them, to the unconditional acceptance of the experience of previous generations, created by the ancestors of the patterns and norms of spiritual and practical activities. It gives people the means necessary for life, including the actual pedagogical ones. An esoteric type of worldview was formed in the space of tradition, based on the recognition in one or another concrete form of the existence of the eternal, absolute, unchanging Truth, before which all are equal. True Teaching was manifested in a way that leads to the truth that cannot be taught, but which can be joined by intense individual inner work with the support of a wise Master. The disciple was required to be absolutely unquestioningly submissive to the Master, who guided his physical, mental, and moral development, prepared him for a largely intuitive perception of the Truth of Revelation, the comprehension of the eternal Absolute.

According to I. Kolesnikova, the *scientific and technocratic paradigm* of education is genetically later than the paradigm of pedagogy of tradition, but more familiar and understandable to us. It is based on value ideas about the existence of objective truth, concrete-historical, scientifically substantiated and practically tested knowledge, which is depersonalized, averaged, limited by the framework of scientific and technological progress. The scientific-technocratic paradigm turns the teacher to the objective reality, encouraging to draw the basic values and meanings from it, and not from a specific person. Objective, accurate knowledge and clear rules of its transfer to the student become the main professional value of the teacher who evaluates results of education and training in firm logic of binary oppositions: "know – not to know", "to be

able – not to be able", "educated - not educated". In this case, the teacher always focuses on external, objectively set standards and norms, which are compared with the level of education and upbringing of the individual. The very result of pedagogical activity is existing only insofar as there is an ideal standardized forecast. The researcher emphasizes that within the scientific-technocratic paradigm of education an adult is always a carrier of reference knowledge and behaviour and therefore interacts with the child in the mode of information message, monologue. Its most important task is to find algorithms that allow you to "interpret" the reference content of education into the consciousness and behaviour of the child and ensure its complete and accurate reproduction. Aiming for such result, the teacher often ignores the physiological, psychological, moral price that the student pays for him. In this case, not only the *child becomes a means* of achieving a reference result, but also the teacher is a means of teaching and education, interpreting information and formation of appropriate behaviour [6].

Unlike the two considered pedagogical paradigms, the humanitarian paradigm of education was formed with the desire of mankind to penetrate into the depths of the subjective world. Its origin is associated with the names of Socrates, J.-J. Rousseau, L. Tolstoy, D. Dewey, W. Bibler. In the context of this paradigm, the main pedagogical value is a specific person with his\her unique inner world and individual-specific process of cognition, which determines the priority of subjective, personified, personal knowledge. The pedagogical process of the *humanistic type* is dialogical, rich in improvisation, free from unambiguous normative truth. The result of information communication is evaluated in it on the principle of mutual enrichment, which is achieved by crossing the subjective worlds of its participants. For the teacher, each student is important in any of his\her state, because it is important not specific knowledge, but his/her attitudes, assessments, unique life experiences. The value-semantic equality of an adult and a child determines the subject-subject nature of the relationship between them and makes special demands on their communicative culture. One of the central problems of humanitarian pedagogy is the solution of the problem associated with the involvement of the child in the process of independent search for truth. Thus, unlike Sh. Amonashvili and Ye. Yamburg, I. Kolesnikova rejects the binary opposition of two pedagogical paradigms, distinguishing three qualitatively unique typological models [6]. It is obvious that her *humanistic paradigm* of education is largely based on *pedocentric ideas of the theory of free education*: attention to the inner, subjective world of the child, focus on the subject-subjectic nature of pedagogical relations, recognition of the relativity of truth and the right of students to their own position etc.

At the same time, the typology proposed by I. Kolesnikova, in our opinion, is somewhat one-sided. It significantly shifts the emphasis towards cognitive (intellectual) criteria of

personality development. In fact, the distinction between the three pedagogical paradigms is based on the criterion of attitude to the truth. The *paradigm of tradition* recognizes the existence of eternal, absolute, unchanging truth, before which all are equal both educators, and students. The *scientific-technical* paradigm also recognizes the objective truth, the sole carrier of which is an adult. Finally, the *humanistic* paradigm denies the existence of unequivocal normative truth and proclaims the right of everyone, including learners, to their own subjective worldview. This approach, of course, reflects one of the essential aspects of expanding freedom in the educational process, however, it ignores the *emotional and value* mechanisms of personality development [9, p. 321-323].

4.2. Strategies of educational interaction in basic educational models

Researching main strategies of educational interaction G. Ball and M. Burgin distinguish *two main strategies of education*: monological and dialogical [2]. However, given that the first is divided into two subtypes (imperative and manipulative), we can actually talk about a three-component typology of educational strategies. The educator, guided by a *monologue* strategy, behaves as if only he\she is a full-fledged subject and bearer of truth (and the learner is only the object of his\her efforts). As a rule, he\she determines the purpose of education regardless of the aspirations of the child. However, to ensure the efficiency of educational influences, the teacher is often forced to take into account the characteristics of the pupil, including his\her interests and inclinations.

In the *imperative strategy*, the desired result of the educational influence (for example, the student`s beliefs or the action expected of him\her) is directly indicated or proclaimed by the educator, to the awareness and implementation of which the child's activity is directed. When using this strategy, the student may require not only physical and volitional, but also intellectual effort, solving a complex task. However, this should be a task set by the subject of influence – the educator.

In the *manipulative* strategy, the goal of educational influence is not directly proclaimed, but is achieved through the activity of the learner, which is organized by the educator so that it unfolds in the desired direction. Thus, activity of the pupil can be carried out at various levels: from elementary conditioned reflexes to independent difficult activity which conditions are organized so that the result planned by the tutor is reached.

In contrast to the monological, the *dialogical* strategy of education is based on the recognition of the subjective fullness and fundamental equality of the interacting partners of the pedagogical process. It is abstracted from the differences in the social status of the educator and

the learner, in this sense. Dialogical strategy assumes that the pupil recognizes the right to his\her own opinion, position. Of course, the child must substantiate it, and the teacher, using his\her knowledge and experience, must pay attention to its weaknesses. But the opinion of the student should be treated with full respect and, when there are grounds for this, make adjustments to their position. The teacher is able to do this in the case when the position is not strictly normative, but personal, individual. Thus, G. Ball and M. Burgin distinguish *three strategies of educational interaction*, based mainly on psychological analysis of pedagogical influences.

A similar version of the typology of educational models was proposed by G. Kornetov, who identified three paradigms of basic models of the pedagogical process: *authoritarian, manipulative and pedagogy of support* [7]. We agree with G. Kornetov`s concept, that when identifying the basic concepts of education, first of all, it is necessary to take into account the *peculiarities of defining educational goals and ways of achieving them*. In fact, education as a systemically organized process of human development begins with the definition of purpose. It is effective only when the interaction of participants in the pedagogical process leads to the achievement of goals through specially selected means. Therefore, the pedagogical typology of basic models of education should primarily take into account the *sources and methods* of setting educational goals, as well as the nature of the interaction of participants in the educational process.

Considering the given criteria, we analyse the now circulating in the domestic educational space the model of pedagogy of formation, despite the declared as a leading, personality-oriented approach of education. In the context of *pedagogy of formation* education is seen as a purposeful creation of the child by the mentor in accordance with his\her plan, as a kind of productive activity aimed at "processing" the object of labour. The educator is likened to a sculptor, who with the help of certain methods, from a rough block creates a perfect image, pre-formed in his imagination. In the historical aspect, the pedagogy of formation originates in the viewpoints of J. Locke and J. Herbart. Nowadays, such approach to understanding the essence of education is most consistently developed by representatives of behavioural pedagogy (B. Skinner and others).

The pedagogy of formation is based on the explicit recognition of the educator as a more mature, experienced person, the right to determine the purpose of education, as well as pedagogical ways and means of achieving it. In the context of this model, students are placed in situations that require them to comply with the requirements of the teacher, his\her orders and instructions, recognition of his\her leading role. The teacher, taking into account the achieved level and prospects of development of society, based on historical experience, plans and implements practically the process of educating his pupils. He\she determines the purpose of education, projects the properties and qualities that should be formed in students as a result of pedagogical

interaction. The educator is guided, first of all, by the standard state instructions which define the purpose, the maintenance and means of education; secondly, takes into account the existing in society as a whole and its individual groups ideas about what a person should be brought up; thirdly, within the freedom of pedagogical creativity granted to him, he relies on his own ideas about what qualities should be formed in pupils.

It is obvious that the efficiency of education significantly depends on considering the gender, age and individual characteristics of children, their health, life experience, needs and abilities, and so on. Therefore, the teacher cannot be limited to the general normative tasks of education, but must clarify them taking into account the specific children and the circumstances of their lives. However, no matter how much he\she adjusts the purpose of education, the model of pedagogy of formation ultimately always determines its determination by the *imperatives* that lie outside a particular child. This is due to the general attitude of the pedagogy of formation, according to which in order to live fully in society, children must learn certain social roles, master certain ways of activities and communication, norms of behaviour, sign and value systems. At the same time, it is admitted that a teacher knows better than a child what he\she should become, in what direction he\she should develop. This attitude consolidates the authority of the teacher as a leading participant in the educational process. Ideally, the authority of the teacher should be recognized by students on a personal level. But this often remains only a wish, while the formal authority of the teacher ("authority of power") is inherent in the very structure of this type of educational process.

The context of the pedagogy of formation considers that the interaction of the educator and the learners takes the form of the influence of the former on the latter. The teacher is a subject who always determines the purpose and way of development of his\her pupil, while the child is an object that is brought up under the guidance and control of a mentor. Thus, the teacher does not try to hide in any way the position of the leader in educational process. On the contrary, he\she openly demonstrates it to the children, urging and obliging them to follow him\her, to obey his\her demands, to implement the pedagogical plan. The pedagogy of formation is inherently normative. It is created to involve the younger generations in the achievements of the historical experience of mankind, the mastery of which is considered necessary for life in a particular socio-cultural environment. Pedagogy of formation is a way of purposeful socialization of the person, its preparation for performance of certain social roles and functions. It does not matter whether the child him\herself understands the need for the way of development, which is determined by considerations of pedagogical expediency. It is clear that the pedagogy of formation does not necessarily involve the use of coercion to students, the suppression of their initiative and

independence. It manifests itself in strict control, dictation and violence against the child's personality only in its *extreme, repressive form*. In its positive version, it is focused on the fact that the educator using his\her authority, tries to turn the pupil into a like-minded person in the implementation of pedagogical tasks. The teacher begins to resort to pressure and violence only when he\she is unable to organize interaction with students on other grounds. This sharply reduces the efficiency of the educational process, because it inevitably leads to a clash of intentions of the teacher and the aspirations of students, to the resistance of the second to the educational influences of the first.

The pedagogy of formation has another acute problem, which is that the child constantly feels pressure of the educator, who directs its development. This results in the pupil being unable to make independent choices, because such choice is made by the educator instead. As a result, the child does not develop responsibility and willingness to live in freedom. Speaking about the *negative features* of the pedagogy of formation, it should be noted that the cultural values and norms that the pupil learns in the process of such education, are often perceived by him\her as "foreign", imposed from the outside and not internally accepted. Therefore, the pedagogy of formation allows you to plan neatly, control and adjust the process of child development, ensures its mastery of objectively significant elements of culture, regardless of how much the child has come to realize this need. This can largely explain the fact that in the history of education the model of formation pedagogy was and, unfortunately, still remains almost basic, despite the fact that it ignores the individual needs of the child and thus creates resistance to pedagogical influences [9].

4.3. Pedagogy of freedom as an alternative to traditional education

Nowadays, when the Ukrainian society is facing a crisis in all spheres of public life, as never before, there is a need for an active, creative person, internally free, focused on universal values, ready for mutually beneficial cooperation with other people, able to live in freedom, aware of their self-worth, uniqueness and feel the connection with the world as a whole, *pedagogy of freedom* becomes an alternative to the traditional system of education and upbringing. Focusing on educating an independent, creatively thinking person, able to actively act, make decisions and take responsibility for their consequences, requires pedagogical science to revise its traditional values, and conventional rules and regulations that do not contribute to the successful socialization of a person in this dynamic and fast-changing world [26].

European priorities in the development of a modern Ukrainian state set previously unclaimed guidelines for the individual: his focus on success and development of such socially significant personal qualities as independence, initiative, enterprise, internal freedom and responsibility. In view of the above-mentioned processes, revision of the notions in the system of traditional perception of the tasks of pedagogic education and upbringing takes place in accordance with the humanistic values of a democratic society.

There is no doubt that since Ukraine gained its independence, significant movements in accordance with the current official humanistic paradigm of education are in progress. These have to do with democratization of the educational process, pluralism of pedagogical reflection and rejection of totalitarianism. All of these make it possible to implement alternative approaches in the practice of modern teaching and upbringing.

In national educational thought, this *alternative pedagogy* is treated as a direction that reaches the fundamentals of a new type of upbringing based on principles of freedom. At the present stage it is associated with the experience of reforming of educational process, with pedagogical innovation and experimentation *aimed* at bringing into pedagogic theory and practice some new ideas and prospects for development of a free individual. This type of pedagogy is different from the conventional, dominant forms and methods and organizational models of education and upbringing. It is similar to a political process in which the opposition in ideal is designed to be an incentive to improve the status quo. Alternative pedagogy, being competitive to traditional pedagogy, stimulates its development, indicates weaknesses and indirectly offers alternative solutions to the problems. Thus, *pedagogy of freedom* becomes an incentive for the reconstruction of the traditional system of education and upbringing in Ukraine. In the *author's concept* substantiated by us, we interpret *pedagogy of freedom* as a modern direction of humanistic pedagogy, which considers the theoretical and practical principles of education of inner freedom, development of its subjectivity, self-awareness, ability to conscious and responsible self-determination, independent choice and realization of life.

Ukraine has taken the direction of a humanization of education, which brings certain improvements. Yet in today's national educational space the previously formed educational pattern is entrenched and inherently reproductive. It implies the existence of two hierarchically subordinate units: a teacher as the source of truth and a student as a recipient. These initial positions do not allow an implementation of a subject-to-subject pattern of education. A personality formed in hierarchical dependence easily yields to social manipulation, and is not ready for constructive self-determination and partner collaboration in conditions of freedom.

Thus, the inadequacy of the existing education pattern to meet modern social and cultural requirements puts the society in general and teachers in particular in a quandary as to achieving the declared humanistic principles of national education in line with the democratic society [27]. One of the ways to solve this problem in the context of personality-oriented paradigm of education is the *pedagogy of freedom*. Owing to the sociocultural situation in Ukraine, which was formed during the years of independence, it became possible to comprehend the pedagogy of freedom through both theoretical reflection and practical educational activities. So, the appeal to theoretical principles of the pedagogy of freedom and *its active* implementation in today's educational practice are some of the current trends of national pedagogic science.

Based on the *principles of free education* (recognition of personal self-worth, absolute value of childhood, naturalness of education, freedom of self-determination of pupils, harmonization of social environment and upbringing), pedagogy of freedom overcomes inconsistency between pedagogical tasks of educators and vital needs of pupils. The educational process organized on its principles provides development at pupils the ability to an independent, free, responsible life choice, readiness to live in the conditions of external freedom.

Proponents of free education of the past and present, above all, care about mindful treatment of the child's psyche, the disclosure and development of its natural inclinations, for which they sought to ensure a state of inner comfort and freedom in education, creating the necessary conditions. The main condition for the internal emancipation of a growing person here is external freedom, but its pedagogical boundaries in different educational models are different, due to the specifics of the original theoretical foundations of a concept of education.

The analysis of the ways of definition and ways of realization of educational tasks offered in various humanistically oriented educational concepts gives grounds to allocate *two basic approaches* to the organization of educational process on the basis of pedagogy of freedom: *pedagogy of indirect educational influence* (directed freedom) and *pedagogy of facilitation* (assistance, support).

In the context of *pedagogy of directional freedom*, the educational process is constructed in such a way as not to set before the pupils a pedagogical goal in an explicit form, to avoid direct formative, albeit appropriate to the interests of children, influence. This method of pedagogical interaction contributes to the formation of learners' sense of independence, responsibility for what happens to them in the process of education. Moreover, the educational

process itself is perceived by them as a manifestation of their own activity, not the result of organizational influences of the teacher. The idea of the hidden nature of educational influences has been expressed by many humanist educators. V. Sukhomlynsky, in particular, believed that “one of the conditions for high efficiency of pedagogical influence is the atmosphere of ease of this influence. In other words, a learner should not know at all times that the teacher is educating him ... Educational intention should be hidden by the atmosphere of friendly, relaxed relationships ..., to make his educational plan invisible is one of the very important elements of pedagogical skills” [12, c. 248].

The pupil in the context of pedagogy of directional freedom is the *subject* of pedagogical influence, because, despite the fact that the purpose and means of its development are directed by the educator, subjectively he acts independently, without feeling guidance from the teacher, which avoids inconsistencies in intentions and interests of the participants in the educational process. Pupils develop the ability to live in conditions of freedom, to take responsible decisions, to make independent life choices, despite their freedom is guided by the teacher.

One of the first attempts to theoretically comprehend the *pedagogy of directional freedom* was made by J.-J. Rousseau. In his view, its essence lies in the hidden organization of the environment by the educator that causes the pupil certain needs and motivate him to planned actions. The purpose of education is determined by the teacher, but it is not imposed by force or coercion, but embodied covertly, by creating special situations that require self-determination. Under such circumstances, the child will consider himself independent. By maintaining a subjective feeling of freedom in the pupil, the teacher will be able to prevent children's whims, to avoid the collision of their own intentions with the aspirations of the pupils. Not only this is the key to successful pedagogical tasks, but it also frees children from fear and allows them to be who they really are.

J.-J. Rousseau's pedagogy of hidden educational influence was developed by the Italian pedagogue M. Montessori, according to whom education should *not shape* the child, but only give him the opportunity to *develop* his body and soul through their own activities. The essence of Montessori's pedagogical methodology was to organize the child's living environment in a special way, to give him the opportunity to act freely in accordance with his own natural inclinations. Developing J.-J. Rousseau's idea that the best means of education is a well-directed freedom, M. Montessori formulated the principle of "discipline in freedom." According to her, discipline can and should be achieved by indirect means, self-organization of children's activities in their spontaneous work. The scientist has repeatedly stressed that the

educator must manage the child without revealing his presence, without interfering in its activities. The task of the teacher is not to impose their will on children, but to guide them in the environment, to organize it according to the age and internal needs of children. In an effort to avoid direct educational influence on the child, M. Montessori attached special importance to the creation of a *pedagogical environment*, which should include in a "filmed" form the experience of previous generations, standardized in the elements of human culture. This environment, which does not suppress, but on the contrary, promotes the manifestation of various spontaneous activities of the child should guide its development in the direction determined by the educator and ensure the assimilation of cultural achievements of mankind.

In line with the pedagogy of directional freedom in the late XX century, the *theory of modeling humanistic educational systems* was developed (V. Karakovsky, Y. Manuilov, L. Novikova, N. Selivanova, V. Semenov, etc.). The main focus of this approach was on creating a pedagogically appropriate, organized educational space that surrounds learners and determines their development [11]. Proponents of this approach emphasize that the educational space, providing opportunities for self-realization of the child, thereby ensures the subjectivity of its position in it. Being a subject of educational space, the child structures it himself, creating a space "for himself and for himself." The teacher as the creator of space can only offer the child a field of possible development. The probability of realization of the child's subjective position in the proposed educational space is higher, the richer and more diverse the structure of the latter is. Thus the main developing possibilities of educational space are seen in: *freedom* of decision-making by the child on entering educational space; the child's *freedom* of choice of activity (its content and forms) and, most importantly, such activity that would allow him to achieve the highest self-expression; *freedom* in building dialogical relations with people of different ages and social groups; *freedom* to live more intensively in different social roles; *freedom* of choice of different groups, communities and their change; *freedom* of development of subspaces: cultural, natural, informational, artistic, etc. [11].

The pedagogy of directional freedom, in comparison with the pedagogy of formation, creates much more favorable conditions for stimulating the *subjective activity of children*, the development of their independence and responsibility. At the same time, the pedagogy of directional freedom, although in a hidden form, but still retains the function of educator leader and organizer of the pedagogical process, which based on state and social guidelines, as well as their own ideas about the educational ideal, determines the purpose of education, ways and means of achievement. In such circumstances, the pupil *does not become* a full partner of the teacher, and their relationship can not be considered as completely subject-to-subject.

The pupil becomes a full partner of the teacher, and their relationship becomes really subject-subject in the context of another direction of the model of pedagogy of freedom - *the pedagogy of facilitation*. It differs significantly from the traditional approach to the organization of child's upbringing. It is based on the belief in the constructive, active, creative principle of human nature, in its original morality and kindness, prosocial orientation. According to the pedagogy of facilitation, the educator does not lead the child and does not even direct its development, but follows it, supports it in self-realization, helps to solve their own problems. First of all, he gets acquainted with the child, establishes mutual understanding and productive communication based on mutual respect and trust. At this stage, it is important for the teacher to understand the pupil. In the process of communication and observation, he tries to delicately and unobtrusively penetrate into the inner world of the child, to find out his needs and abilities, potential opportunities, current interests, motives of behavior, life problems that concern him. Only then can the educator take the next steps in pedagogical work with children. These steps can be connected, first of all, with the support of the child in self-knowledge, in his comprehension of his own experience, interests and opportunities. On this basis, the teacher helps the learner to determine the tasks of their own development.

Thus, in the context of pedagogy of facilitation, the *aim* of education is determined by the joint efforts of teacher and learner. Its content is determined not by external imperative notions of what the pupil should become, but is determined by his direct, growing participation. The task of the educator is, *firstly*, to stimulate this participation, based on the motives, interests and needs of the pupil, and *secondly*, to neutralize possible antisocial and destructive goals, which, for example, may reflect the child's tendency to steal, use drugs, alcohol, etc. It is not a question of imposing a specific way of behavior on a learner, but of imposing certain socially and personally significant restrictions, after which he is given the opportunity to make a free choice. This creates the conditions for self-determination and self-realization of the pupil in the world. Having defined educational tasks together with the child, the teacher promotes their realization. In the context of pedagogy of facilitation, the inconsistency of the pedagogical tasks of the educator and the life aspirations of the pupils is practically excluded, because the pedagogical goal is determined on the basis of taking into account the life goals and with the personal participation of children. Therefore, they perceive educational tasks not as imposed from the outside, but as their own. In this case, the position of the teacher is the position of a senior friend, advisor and facilitator.

Therefore, the pedagogy of facilitation is aimed at helping the child to know himself, to find out his uniqueness, to build his own trajectory of life and, accordingly, the individual

trajectory of learning and education. Educational tasks in the context pedagogy of facilitation are adjusted to the learner's developments, interests, needs abilities and motives. At the same time, the child's participation in the organization of their own upbringing becomes more conscious, active and independent. According to the conceptual principles of pedagogy of facilitation, the teacher and the pupil are equal subjects, co-creators of the pedagogical process, the relationship between which acquires a truly subject-to-subject character. The educator acts as a subject, because it depends on him whether this model of pedagogical interaction will be chosen. In addition, he not only organizes the development of the pupil, but also quite consciously develops with him, creating in the course of communication a common trajectory of life within the educational process. The pupil also becomes a real subject of his own development, because it depends on his inner world, opportunities, interests and problems, the purpose of education and the means of its implementation. Thus, in the *pedagogy of facilitation*, the child is transformed from a means of achieving externally set educational goals, as it happens in the context of the pedagogy of formation, *in the subject and purpose* of their own development.

It should be noted that the first attempts to theoretically substantiate and practically implement the ideas pedagogy of facilitation were made by humanist teachers in the early XX century in the framework of the so-called "pedocentric revolution". D. Dewey in his book "School and Society" wrote about the Copernican revolution in pedagogy, the essence of which was to transform the child into the center of the pedagogical universe, around which all means of education, its purpose, content, forms, methods and educators should be revolved and organized. E. Kay demanded the organization of the educational process on the basis of observation of spontaneous behavior of children, because only in this way, in her opinion, development can be carried out not by adaptation to the world, but by natural disclosure of potential opportunities.

K. Wentzel can also be considered a follower of the pedagogy of facilitation, who demanded the liberation of the child from the "chains of invisible slavery" by which he is entangled in upbringing, restricting freedom and hindering the development of individuality. K. Wentzel called for during the organization of educational work with children to rely on their inherent natural desire for the fullest realization of their "self". According to K. Wentzel, the starting point and the ultimate goal of the teacher's educational efforts should be only a certain child. He stressed the need to create conditions for the child to freely and consciously choose the path of his life. By upbringing, he did not mean the purposeful formation of the child in accordance with a certain ideal of man, but the promotion of the inherent in the child

the image of the individual personality acquired through the spontaneous development of a clear and expressive form. At the same time, K. Wentzel paid special attention to the fact that the child, as a subject with which the teacher deals, develops in accordance with its own interests and preferences.

Since the second half of XX century the conceptual provisions of the pedagogy of facilitation were embodied in the so-called "humanistic pedagogy," in the origins of which were A. Maslow, K. Rogers, R. May, E. Fromm, and others. They considered the personality of the pupil a complex, individual integrity, uniqueness and higher value, striving for self-actualization, that is, full realization of their potential. K. Rogers saw in the pupil a person who is able to independently develop their natural inclinations, make choices, make decisions and be responsible for them, to develop their own values in the process of life. Representatives of humanistic pedagogy proposed to build teaching on principles different from the traditional approach. The essential among them is the *principle of the developing assistance*. It is not to act instead the child, not to tell him / her what to do, not to solve his problems, but to help him realize himself and awaken his own activity so that she can make choices, make decisions and be responsible for them. The teacher, according to K. Rogers, should stimulate and facilitate (guide) children's own activity aimed at self-actualization. Of course, appropriate *preconditions* for this should be created in the educational space: changing the position of the educator, creating an atmosphere of "freedom of learning" at school, the use of methods that stimulate learner's activity and their development. The position of the educator should be similar to the position of a counselor or even a psychotherapist who provides "developmental care".

One of the options for implementing the pedagogy of facilitation at the turn of the XX-XXI centuries was the concept of *pedagogical support* proposed by O. Gazman and a group of his staff (N.Ivanova, T.Frolova, N.Mikhailova, S.Yusfin, etc.) [4]. *Pedagogical support* meant a special pedagogical process designed to "support the development of human independence", aimed at enabling the child to self-determine, that is to make free choices, for which knowledge of the world around him alone is not enough. Self-determination also implies knowing oneself, one's own "self", one's aspirations and opportunities for better realization of one's own strength. According to O. Gazman, it is possible to support only what the child already has (his "self", independence) and what requires further development. He saw the essence of pedagogical support in the joint definition of the child's own interests, opportunities and ways to overcome obstacles.

Given the analyzed approaches, there are grounds to assert the kinship of the *pedagogy of freedom* with other personality-oriented pedagogical concepts: humanistic (Sh. Amonashvili), affective-emotional-volitional (E. Yamburg), humanitarian (I. Kolesnikov), dialogical (G. Ball, M. Burgin), manipulative pedagogy (G. Kornetov) and support pedagogy (O. Gazman). At the same time, we must emphasize that the *pedagogy of freedom* has a number of *features* that characterize it as a *qualitatively unique direction of humanistic pedagogy*: genetic succession with the ideas of free education, which developed in national and foreign pedagogy in the late XX century; focus on the development of personal freedom of learners, their "self", readiness for self-determination and self-development; implementation of the educational process through modeling the space of free self-determination of the individual; consistent focus on invariant principles of pedagogy of freedom.

4.4. Introduction of the concept of pedagogy of freedom in the modern educational space of educational institutions

In today's pedagogical practice, personality-oriented educational systems based on the *principles of pedagogy of freedom* are created mainly in educational institutions of various levels, which are usually an alternative to traditional ones. These include author's and private schools, complex schools, colleges, institutes and universities, as well as some secondary and higher education institutions that operate as experimental sites. Analysis of the practice of alternative secondary education shows that many of them really focus on educational values and principles of freedom pedagogy: child-centeredness, respect for children and childhood, freedom of choice, creativity, humanization of the educational environment, individualization and differentiation of learning, interests and needs children, democratization of pedagogical relations, etc.

Already at the beginning of this century in some cities of Ukraine secondary schools, the basic foundations of which were the principles of pedagogy of freedom began to operate [9, p. 371]. Thus, there is a group of innovative teaching and education institutions of primary education, acting under the patronage of the Ukrainian Fund 'Krok za Krokom' (the 'Bereginiya' and the 'Parostok' in Kyiv, the 'Lyceum of Arts' in Kerch, the 'Mechta' in Kropyvnytskyi, the author's school of M. Chumarna in Lviv) and others. Within the frames of the personality-oriented paradigm, the pattern of upbringing a child as the subject of a vital self-identification is introduced. The modelling of the situations of free, creative cooperation that is an alternative means to traditional pedagogic activities ensures opportunities for the children to take independent decisions and identify themselves, that is, to exercise free choice. The knowledge

of the surrounding world of people, things and nature alone is not sufficient for self-identification. It also involves knowing of oneself, one's own 'self' and one's own goals and abilities for better realization of personal strengths.

Based on the Khortytsa Teaching rehabilitation multidisciplinary centre in Zaporizhia, there is the 'School of vital creativity of a personality' (I. Ermakov and others). The primary goal of this school is upbringing of the personalities, capable of self-creation and creative construction of life, in a competitive society with the market economy. The pattern of the school is based on the principles of pedagogy of freedom and psychology of vital creativity. The most important part of the pattern is the implementation of the programme of vital creativity of a pupil's personality. The task of the teachers is to ensure optimal conditions for self-realization of the pupils in various types of activities. The programme of extracurricular education work and self-development of children envisages assistance for children, while they design their own way of life, based on the expediently chosen type of social behaviour, degree of activity and life-values outlooks and consciously accepted norms of human relations. The key indicators of the affectivity of activities of the school of vital creativity of a personality are the ability of pupils to consciously define the main directions of their development and independent organization of the life process, the ability to build a life of their own, the gaining of a required social experience, skills of living in a group, mastering of means of communication, the development of mechanisms regulating a role behaviour, gaining of skills of emotional self-regulation, the ability to overcome difficulties, the ability to solve everyday problems, to cope with inner spiritual crises, overcome psychological depression and to perceive life optimistically [9, p. 372-373].

One of the innovative types of educational institutions in Ukraine that bases its activities on the principles, consonant to the ideas of pedagogy of freedom, is the author's school. An example of such an institution is the author's schooling complex No. 3 in Yuzhny city, headed by M. Guzik. The main objective of the school is to create an enriched educational environment that ensures free development of personality of its own choice. Within the framework of M. Guzik's schooling complex, there function in a single mode four structural units: a secondary school, an art school, a sport and physical culture school and a college. Due to this, each pupil, depending on his/ her inclinations and abilities, is able to take part in music, art or sport at a general or amateur level or master them under the programmes of specialized educational institutions. According to the individual and age-related features of pupils and their ability to acquire knowledge, it is already at an early stage of schooling that their individual pace of learning progress is specified. This pattern allows the pupils to demonstrate a high level of cognitive interests, fantasy and imagination, a high degree of adaptability and performance [9, c. 374-379]. Most of them form a stable motivation for cognitive activity, which ensures

optimum functioning of the self-regulatory processes and a high level of vital activity of the children.

Another example of the realization of the ideas of upbringing in freedom is the Schooling complex of aesthetic teaching and rearing No. 9 in Zaporizhia. In this school the 'Azimut' technology of flexible differentiation of education, developed by S. Podmazin, is introduced. Its main objective is to get the pupils of the secondary educational institutions ready for conscious, vital and, in particular, professional self-determination. The AZIMUT technology (which is an abbreviation for the words: alternative, interest, initiative, motivation, awareness, creativity) realizes the principles of a personality orientation of education. It takes into account not only the available attainments and properties of each pupil, but also the perspective directions of his development as well. The technology envisages the partnering and subject-to-subject relations between the teacher and the pupil. This school provides the optimal conditions for the development of pupils, considering their aptitudes, interests and abilities. This facilitates the forming of a persistent motivation for cognitive and practical activities of the pupils, their conscious attitude to the vital and professional self-identification. The implementation of the AZIMUT technology has testified its positive influence on the state of psychosomatic health of schoolchildren. This technology also provides favourable conditions for creative self-expression of the teacher, who has the opportunity to create 'his own school' and thus realize himself both as a professional and as a pedagogue [9, p. 380-382].

During the last decades in many alternative educational institutions of Ukraine, the elements of the pedagogic systems of M. Montessori, R. Shtayner, C. Freinet and others have been widely used. Such is the Montessori school, with children from two to ten years old studying there, that it has been functioning in Kyiv for more than 30 years now. The managing directors of the project (B. Zhebrovsky, L. Vashchenko) had no intention to recreate the Montessori pattern in its pure form, similar to those schools that function in the Netherlands, Germany, the US and other countries. The school works in accordance with the Ukrainian pattern of such a school, adapted to the conditions and social needs of the Ukrainian society and Ukrainian national culture, customs and traditions of the people. The concept of the activity of the Kyiv Montessori school is based on the idea substantiated by the well-known Italian educator. It states that every child has its own natural inner potential that can be developed only in interaction with the environment and in conditions of freedom. Exploring the environment in the classroom, the children find in it something that fits their interest exactly at a given stage of development. The successful combination of the curricula and programmes, the work of creative teachers and the cosy interior space create conditions and atmosphere for free development of children. Pedagogical approaches and teaching methods, the

specificity of class schedules, the daily mode of life and the school rules help create the microclimate, the spirit of cooperation, which the Montessori schools are famous for. In this atmosphere children feel relaxed and free. They have freedom, they are able to use it and every day they take decisions and make their own choices [9, p. 384-386].

Currently, Montessori schools operate effectively in many cities of Ukraine under the patronage of the All-Ukrainian Montessori Teachers Association (UMTA), established 20 years ago to promote the pedagogical system of Maria Montessori and provide all possible assistance in implementing the Montessori Method in secondary and extracurricular education. The Association now brings together Montessori schools, kindergartens and playgrounds under its roof, becoming a vibrant and talented community of Montessori educators, teachers, parents and simply Montessori supporters. The work of the members of the Association is aimed at ensuring that Montessori pedagogy undoubtedly occupies its prominent place as one of the priority areas for the development of education in Ukraine. The priority of the Association is to develop, implement and comply with all its members' standards of quality Montessori education. Increased interest in our country in the pedagogy of Maria Montessori and the emergence of a large number of educational institutions of various types and educational Montessori sites, inspire experts of the All-Ukrainian Association of Montessori Teachers to work hard to develop and implement standards of Montessori education for Ukrainian educational institutions. The Montessori Teachers Association supports fruitful cooperation with many Montessori Associations around the world (AMS and AMI), working with international colleagues and with the support of the leadership of the American Montessori Teachers Association (AMS) improve standards specifically for Ukraine. Working in compliance with and in accordance with the standards of UAMT, the All-Ukrainian Association of Montessori Teachers provides support for professional development of teachers, promotes their employment, provides information to parents interested in the Montessori Method, disseminates information about Montessori institutions (schools, kindergartens and kindergartens) organizes conferences, publishes information materials, creates conditions for professional communication of teachers, as well as exchange of experience. Recognized specialists of international level conduct demonstration classes and sections on various professional topics, following the principles of education by freedom.

During the last few decades Ukraine has seen an increase in Waldorf Schools that work according to R.Steiner's method [9, p. 386-388]. Today, the most famous of them are the experimental school "Sofia" in Kyiv, and others working in Odessa, Kryvyi Rih and Dnipro, Lviv, Zhytomyr on the basis of the principles of pedagogy of freedom. The concept of their

work involves providing of a child with support in its formation according to the consistent patterns and trends of the development of its nature. Alongside, the task of maintaining and enhancing the physical health of a child and of the developing its spiritual world is tackled, which is very important especially in the first seven years of life. The implementation of this pedagogical goal creates the prerequisites for comprehensive development of all the potential abilities of a child and the disclosing of its unique individuality. At the same time, the task of educating a child as a social being is solved, the child capable of finding its place in the world, the child who feels the relationship with the natural environment. Waldorf pedagogy, being the world's most widespread independent system of alternative education, where the amount of knowledge acquired is not the only criterion for learner's success and it aims at humanistic and holistic upbringing of children.

One of the main differences of Waldorf pedagogy is the study of subjects in the so-called epochs. Instead of studying several lessons at the same time every day, as in regular schools, Waldorf students study one thing in depth for a whole month, for example, history or geography. Other subjects are given less attention at this time. From the first to the eighth grade, one teacher works with students, who teaches as many subjects as his education allows. During this time, he must become an authoritative mentor for his class and a role model, which makes great demands on the Waldorf teacher. In the junior and middle grades of the school there are no usual assessments or tests, which avoids competition between children, which, according to Waldorf teachers, is unnecessary in early and adolescence. Special emphasis is placed on art objects such as music, vocals, painting and eurythmy – a special Waldorf discipline similar to dance. The school also does not encourage children under the age of 10 to use computers and various gadgets.

An interesting experience of implementing the principles of pedagogy of freedom in a new type of school is also gained in the Ukrainian College named after V. Sukhomlynsky (Kyiv), opened more than 25 years ago by V. Khairulina. The main principle underlying the system of education and upbringing is the recognition of the self-worth and individuality of the student, the identification of his natural inclinations, the stimulation of cognitive and creative activity, taking into account the capabilities and inclinations of each. According to this approach, the basis of the pedagogical staff of the institution was the development of the subjective position of students in the educational process; study of individual capabilities of each student; development of abilities and individual inclinations of schoolchildren; introduction of the newest technologies which provide realization of the basic purpose of education through revealing of subjective experience of the student; adaptation of the content and forms of the educational process taking into account the personal interaction of student

and teacher; providing conditions for creative self-realization of each learner [9, p. 384].

Currently in the Ukrainian college named after V. Sukhomlynskiy, where the candidate of pedagogical sciences, doctor of philosophy, corresponding member of the National Academy of Pedagogical Sciences of Ukraine V.M. Khairulina remains the ideological mastermind, among other teachers graduates of the college work, who were brought up with a code of honor of the college, the main provisions of which are based on the principles of pedagogy of freedom. Each teacher is elected to the position by the highest board of collegiate management of this educational institution at the open conference, where the main principles are personal freedom, respect for others and the right of choice. Delegates of the conference are elected in equal numbers from three categories: from teachers, from college students, their parents as members of the public, adhering to the inviolable principles of democracy, humanism, freedom and responsibility based on the collegiate management.

The ideas of a personality-oriented education, which are essentially very close to the principles of upbringing in freedom, constitute the conceptual principles on which the work of the Kyiv-Mohyla Collegium in Kyiv is based [9, p. 383]. The pattern realized in this gymnasium is a comprehensive, scientifically substantiated system of educational activities that incorporate the traditions of academic education in Ukraine, founded by the Kyiv-Mohyla Academy, and the innovative approaches targeted at the creation of a special educational environment. The content of the latter is becoming a new person, able to shift from the values of the totalitarian regime to the democratic values, to get opened for the European and world culture and to comprehend one's own national (personality) dignity and worth. The main guide mark of the gymnasium is a personality with its abilities, gifts, talents and inexhaustible possibilities for self-development, self-education and self-fulfillment. The work of the gymnasium is based on the principles of humanism and democracy, freedom and responsibility, combined human and national values, the independence from political, social and religious organizations, individualization and the developing nature of teaching. The real educational environment knowledge and the skills to implement it in practical life and it prepares the learners for their vital self-identification. of this institution encourages learners to develop a holistic perception of the surrounding world; it ensures mastering of the methods of independent gaining of knowledge and the skills to implement it in practical life and it prepares the learners for their vital self-identification.

Nowadays, the extrapolation of the principles of pedagogy of freedom is observed in the educational space of the most modern Ukrainian schools of a new type, which include

"Community School" (Kyiv). The philosophical basis of its work was the concept of the American scientist, founder of humanistic psychology K. Rogers, and in the organization of the educational process as a model used the competency curriculum of basic education in New Zealand, one of the first countries (2013), which changed at the state level the basis of the education system from subject to competence. The main purpose of work in the Community School is to promote the free choice of every child who is able to live with dignity in peace and respect for themselves, others and the world around them; creating a special educational environment that allows each child to best understand their own "self" and develop in various ways, taking into account the variety of motivations of students, their own, previous experience, given the individual characteristics and emotional state of each. Such an environment of the Community School determines constant direct and complex interaction with the child and his family. Therefore, we have every reason to believe that the innovative educational environment created at the Community School, in its basic principles, undoubtedly relies on invariant principles of pedagogy of freedom, namely: positions students as the main figures of the educational process and creates conditions for awareness and understanding the motives of their own activities; it is extremely sensitive to the individual characteristics of each student, takes into account the initial knowledge and personal experience of each of them, but at the same time, is based on the social nature of education and upbringing and actively supports various group interactions; specialists working within the created educational environment are fully adapted to the motivation of students and the key role of emotions in their achievements, and children's learning takes place without excessive overload; special attention is paid to the feedback to support each child and his "horizontal connection" both through the areas of knowledge, understanding and needs of each student, and to society and the outside world as a whole.

Hence, the review of the alternative education systems that function in conformity with the principles of freedom in upbringing makes it possible to draw the following conclusions. The *common* feature of these systems is they all target at forming the learners' ability for self-determination and self-realization, at the disclosure of their individual inclinations and at the cultivation of their sense of personal dignity. The *specific* feature includes dependence of the ways of achieving the set objectives on the world outlooks of teachers, learners and parents, on their level of capabilities and needs, on the school traditions and on the leader's personality. It is this *peculiarity* that defines the specific for each school's ways of harmonization of external and internal conditions of development of the children. While considering the above-mentioned educational systems we considered primarily the ways of child-upbringing, directed at achieving the child's inner freedom. The analysis conducted from this perspective has

confirmed that in the schools of a new type that currently exist in the system of general education in Ukraine, the ideas of upbringing in freedom, filled with the new content and adapted to modern conditions, are, in varying degrees, realized. Making efforts, sometimes at an intuitive level, to implement the personality-centred approach to upbringing, the innovative schools demonstrate invariance of the humanistic ideas of the pedagogy of freedom.

The academic policies and experience of running the teaching and education process in some higher educational institutions of Ukraine are also to some extent consonant with the principles of pedagogy of freedom. Among them it is possible to distinguish the activities of the National University 'Kyiv-Mohyla Academy' (Kyiv), which, in our opinion, is the brightest example of integration of the alternative high school educational pattern, based on the principles of free self-determination of a personality into the Ukrainian higher school. The Kyiv-Mohyla Academy builds its life on the principles of freedom and academic self-government in the educational and scientific activities. Based on the national traditions and achievements of international experience, the University actively implements a new pattern of higher education in Ukraine, aimed at integration into the world educational system. With a view to the development of the Ukrainian science and culture by means of training highly qualified specialists and thus forming new generations of national intellectuals, the activity of the Kyiv-Mohyla Academy is built on the principles of humanism and directed at the development of a personality as the highest social value. The main efforts of the Academy teaching staff are aimed at the education of a highly educated, individually unique personality, able to generate original and fruitful ideas for the society, of thinking freely and of acting in accordance with the principles of goodness and justice.

The Academy realizes its mission through implementation the balanced and constructed work on the basis of the world's best practices of the bachelor's, master's, candidate's and doctoral programmes; organic combination of studies with scientific and research work; targeting at the fundamental academic courses of international standard, which give a fundamental education, bring up the culture of thinking and allow a graduate to respond flexibly to dynamic changes in the labour market; selection of talented young people to be taught; formation of the spiritual environment; creative adaptive use of international achievements in the field of organization of the educational process and modern educational technologies. Liberal Art Education concept is the basis of this pattern of education and upbringing, which was tested in the USA, and founded on

the values of a democratic society. It envisages the participation of the students in shaping of their curriculum, the student's independent choice of academic disciplines, specialties and specializations (major) after the second year of training, the two-step system of higher education with an opportunity to seek further specialization (minor), or a combination of the two specialties (double major), the shift of focus in the studies from classroom work to independent work.

In recent years, at the Department of Vocal-Choral Studies and Methods of Musical Education of Volodymyr Vynnychenko Central Ukrainian State Pedagogical University, Art Faculty, in the framework of the scientific-research programme, the academic staff of the department has been fruitfully working on the introduction of the concept of pedagogy of freedom into the practice of training of future teachers-musicians. The main objective of the teaching staff activity is the developing of such personality qualities in future professionals as openness, activism, creativity, the ability to reject stereotypes, readiness to innovative activities, the acquiring of new means and forms of work, the creative attitude to possibilities of the music art and to their own activities. The availability of the mentioned qualities stipulates the development of such business, integrative, professional qualities of the students as initiative, independence in the organizing of their own personality strategies of conduct in professional activities, responsibility for decisions taken and results of their actions, that is, of that basic foundations of pedagogy of freedom that predetermine personal and professional becoming and growth of a young, creative, competitive leader [8, p. 66].

At present training of the future professionals is carried out in the specially organized art educational space of Art Faculty, where, due to the creation of appropriate educational conditions, future teacher-musicians master not just professional competencies of a music teacher. Gaining individual freedom and having access to global information, future specialists constantly expand the space for their own creative initiative and ability to bring into the modern education the newest vision of the essence of musical art, by means of which people spiritualize the world around and impart it with noble humane traits. The work of the theoreticians and lecturers of the Department is focused on the creation in the art educational space of the Higher Educational Institution such pedagogical conditions that ensure free self-expression and self-manifestation of a future professional musician. First of all, these are developing a need for constant self-improvement with a focus on the future professional activity, encouraging independence and activism in musical and creative activities and using interactive teaching methods in the process of studying professional

disciplines. The work, carried out in this direction, is aimed at the formation of the essential features of modern professional musicians: their intellectual (IQ) and emotional (EQ) development, leadership skills, professional responsibility, effectiveness of practical activities, acquiring innovative teaching methods, formed skills of the effective use of academic time, description of the strategies of musical, performing and creative activities in academic and extracurricular work, forming of interpersonal relationship, managing of the personal behaviour and activities of students during pedagogic and field practice.

In this regard, there occur significant changes in the content of the special training of future professional musicians, resulting in the streamlining of the structure of the subject and methodical courses, the use of innovations and the system of feedback in the class and extra-curricular work, the methods of modelling, the computer and multimedia technologies, etc. Alongside with the improvement of the academic courses, in the preparation of a future teachers-musician, attention is focused at the research activities; work is carried out regarding the improving of the traditional programmes of special professional training, new special courses are introduced into the curricula that meet the special needs of students, the new professional disciplines that help students test themselves as mobile specialists in interaction of the various kinds of art, in the composing and performing skills, as well as in the process of fulfilling their own creative projects in the extracurricular work and during the teaching practice. The successful implementation of the set tasks is ensured by a qualified pedagogic guidance and the support of the faculty members, with the aim of expanding the boundaries of the creative practical activities of students, the developing of their skills of independent, critical thinking and independent decision-making in the process of self- realization.

We should state that in recent years on the basis of pedagogy of freedom the work of other faculties of Volodymyr Vynnychenko Central Ukrainian State Pedagogical University is organized. For example, at the Faculty of Foreign Languages, the all-Ukrainian organization English-Speaking Union Ukraine (ESU Ukraine) is active, the basic foundations of which are based on the humanistic paradigm of the XXI century, and the principles of pedagogy of freedom become vitally important. The ESU Ukraine is a part of a unique global education charity organization that brings together and empowers young people with confidence in communication, critical thinking, promotes the development of their creative initiative and potential leadership qualities. The ESU Ukraine seeks to build skills and give individuals the opportunity to realize to freely choose the trajectory of their own and professional self-development, realize their personal potential to the fullest, develop a common outlook, individual inclinations, creativity, and thus prepare young people for their role and responsibilities of citizens in the world of global change and enhanced

interaction [17; 20]. The things the convenors of the organization teach and how they teach them can inform, influence, inspire and motivate students and express their empathy, understanding and creativity. It is their ability to communicate that enables young people to build positive relationships, collaborate for common purpose, deliberate and share their ideas as citizens [23; 25].

Through its successful projects and programs the ESU Ukraine represents one of the clearest manifestations of the ESU goals: to enable young people to become confident communicators, critical thinkers and empowered citizens [15]. It provides students with an opportunity to develop their vital skills that enable them to speak with confidence in public, have experience in articulating their ideas and sharing them with others, to hear all the voices and to be heard. It helps young people to become informed, responsible and mature citizens who are aware of their rights and realize their responsibilities [15]. This approach promotes spiritual, moral, social and cultural development, equips young people with the knowledge, skills and understanding to play an active, effective part in society as informed, critical citizens who are socially and morally responsible both in the classroom and outside it [22;24]. It aims to give them the confidence and conviction that they can act with others, have influence and, most importantly, make a difference in their communities locally, nationally and globally.

The teachers of the Faculty of Foreign Languages actively implement the principles of pedagogy of freedom through language classroom communication. In fact, preparing university students for conscious life and professional self-development, the ability to become conscious citizens by applying the principles of pedagogy of freedom, usage the ideology of free education is a far-reaching educational endeavor that overlaps with language education. Language lecturers can easily fix these ethics with every feature of language classroom. This requires from them to take into account the topics they choose, the types of educational activities, as well as a variety of communicative tasks. Therefore, the goal of their educational process is the effective and dynamic participation of students in work, because it helps them to improve communication skills, a sense of responsibility, and to cultivate norms of openness to the whole educational process as a whole. Thus, acting as mentors, adhering to the principles of free education, respecting the rights of students and actively motivating them to coexist harmoniously in their academic group, teachers can create a language environment in the audience where tolerance and mutual respect are practiced, and therefore agreement and mutual understanding are achieved both in the educational process and at the level of the university, city and national community. It is through discussion and active listening that students develop their professional views and acquire new knowledge and professional competencies [5;19;20]. This approach broadens students' thinking and professional outlook and improve their professional awareness and critical thinking, which leads to higher

academic performance which is extremely important in an ever-changing, information-rich society [21].

Thus, the attempt to introduce the concept of pedagogy of freedom into the practical activities of a modern higher educational institutions shows that the creation of a specially organized art educational space, where the construction of the educational process is carried out in accordance with the principles of upbringing in freedom, reveals for the future professional musicians broad opportunities for their self-identification, the expression of their initiative and independence, facilitates their personal and professional growth, the forming of important personal qualities, the developing of consciousness and self-awareness, improvement of motivational, cognitive, field and emotional spheres, the ability to self-regulation and self-realization in future professional activities.

Summing up, we emphasize the fact that the situation that takes place in the present-day Ukrainian educational system testifies that there is a great necessity of significant changes in the traditional practice of teaching and education of the growing generation. Owing to the introduction of the education systems, oriented at the principles of pedagogy of freedom into practical work of the educational institutions of a new type, it becomes clear that the real reforms in this area are not possible without the support of inner aspirations and needs of the learners (pupils, students), without expanding the space of their self-determination and freedom of choice. The reforming of the secondary school and higher education will not give the expected results without understanding one fundamental fact: that man is not a product, not a thing, but a personality, the most important need of which is the desire for self-regulation, autonomy and freedom.

So, having reviewed the methodological foundation and fundamental principles, the possibilities and results of the practical work of the educational institutions of various types on the basis of pedagogy of freedom, we conclude that the sociocultural situation in the present-day Ukraine requires the elevation of the idea of upbringing in freedom to the level of comprehensive implementation. Since it is pedagogy of freedom, aimed at the developing of the man as a unique personality, the subject of its own life, that gradually becomes the more and more required theoretical basis in the reconstruction of the pedagogical and education system in Ukraine, it is clear that only on having brought the educational ideology in line with the general human values, we may rely on true humanization and democratization of the pedagogical theory and practice.

Conclusion to Chapter 4

The analysis of the process of functioning of freedom pedagogy in the paradigmatic space of modern educational systems allowed us to conclude that it is currently represented by two humanistically oriented models, which are opposite to the authoritarian-technocratic paradigm of formation, namely: pedagogy of directed freedom and pedagogy of promoting / assistance. In the context of the pedagogy of freedom of *education* is understood not as a purposeful formation of the child according to a certain abstract ideal, but as an *active contribution to the development of inner freedom of learners*, their ability to conscious self-determination and creative self-realization.

In domestic pedagogical science and practice, since the end of the last century, it has become obvious that the principles of pedagogy of freedom used in line with the personal approach proclaimed by the leading trend of modern pedagogical theory and practice have become the subject of growing interest of leading scientists and educators. Innovative personality-oriented educational systems based on the ideas of freedom pedagogy began to be created mainly in private schools, as well as in experimental educational institutions of the state education system: lyceums, gymnasiums, colleges, author's schools, schools-complexes.

Analysis of the experience of educational institutions at the beginning of the XXI century shows that *common* to them was the focus on the development of children's ability to self-determination and self-realization, the disclosure of their individual inclinations and abilities, the education of self-esteem. The *special* is the dependence of the ways to achieve the set goals on the worldviews of teachers, students and parents, on their level of capabilities and needs, school traditions, the personality of the leader. This determines the *unique* ways for each school to harmonize the external and internal conditions of children's development. It should be noted that innovative schools do not always clearly set themselves the goal of educating the inner freedom of the individual. However, implicitly internally free personality is envisioned as an ideal in the educational systems of most of these schools.

Analysis of the principles and conditions of the organization of education in modern innovative schools shows that they implement the ideas of education with freedom, filled with new content and adapted to modern conditions. In particular, they practice the implementation of such principles of pedagogy of freedom as the presence in school of "space of uncontrollability", which is created by stimulating children's independence (self-determination in situations of choice of activities, relationships, positions, social roles; use of independent, individual or group creative activities) and problem-solving tasks, projects, works, reports, abstracts, etc.); the "right to make

a mistake", which is manifested in the absence of fear of assessment of educational achievements, in the absence of comparison of the child with other children, but only with his own previous achievements; stimulating the personal creativity of each teacher by providing him/her with opportunities for self-determination; openness of the school to the social environment; organization of reflection by children and teachers not only on their personal development, but also on the development of the educational system as a whole through the participation of teachers, students and even parents in experimental research. Thus, the experience of modern innovative institutions of general secondary and higher education shows the invariance of the principles of pedagogy of freedom, their viability and applicability.

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FINAL CONCLUSIONS

The monograph presents the results of the study of the development of the idea of freedom in the scientific discourse of domestic and foreign pedagogy and the functioning in the paradigm space of modern education and upbringing of freedom pedagogy as a special direction of humanistic pedagogy, which at the turn of the centuries acquires special significance in the context of the introduction of the latest paradigm of education of the XXI century. All this allowed to make the following *conclusions*:

1. Freedom as a complex and multifaceted philosophical category, being a cultural phenomenon, has various manifestations in all spheres of human life and, circulating in pedagogy, forms a multidimensional theoretical and practical layer. In the process of analyzing the historical development of the idea of freedom in education, we have identified periods when it acquired the most vivid manifestation in human history: the era of Antiquity, the Renaissance, the Enlightenment, the mid XIX century - Russia, the end of the XIX - the beginning of the XX century, the end of the XX - the beginning of the XXI centuries. It is proved that during the Renaissance and the Enlightenment by the efforts of J.-J. Rousseau and other philosophers, educators-humanists the philosophical and pedagogical basis was laid for the emergence and conceptual design in the late XIX - early XX century of the theory of free education, a powerful pedagogical direction, which considers education as promoting natural development of the child, which develops in the process of mastering the world and free self-determination in it, and at the turn of the millennium acquired a new reconsidering in the concept of freedom pedagogy.

2. It is determined that the prerequisites for the formation and development of the theory of free education in the domestic pedagogy of the late XIX - first half of the XX century became: *socio-economic* (capitalization and industrialization of the economy, liberalization of public life, development of democratic traditions and the associated increase in the alienation of the individual from society, which increased the need to humanize the pedagogical process and change the pedagogical ideal to educate active, proactive, independent personality); *organizational* and *pedagogical* (critique of the old school as outdated, inadequate level of production, science and culture, the requirements of modern times; intensification of contacts between teachers of different countries nationally and internationally; the emergence and spread of Western schools in Western Europe; creation of international pedagogical organizations); *socio-political* (increasing interest in civic values and humanistic orientations to universal values during the First World War and the revolution of 1917 and the resulting transformations in education) and *scientific* prerequisites (development of ideas of environmental education in the legacy of philosophers and teachers of XVII - XIX centuries; achievements in the development of physiology, pedagogical psychology, in particular experimental psychology and experimental didactics, which provided more objective knowledge about the psyche and physiology of the child, the laws of its development at different ages; the emergence and development of pedology, which tried to combine biological, sociological, psychological and other approaches to child development). These prerequisites stimulated the development of a new approach to education in the late XIX - early XX century – personal-value, one of the options of which was the theory of free education.

3. It is found that the ideas of free education in foreign pedagogy of the late XIX - first half of the XX century developed in line with such humanistically oriented areas of pedagogical theory and practice as experimental pedagogy, functional pedagogy, the Montessori system, A. Neill's psychoanalytic pedagogy, J. Dewey's pedagogy of progressivism, R. Steiner's anthroposophical pedagogy, the theory of new "free education" of teachers-reformers of the Bremen Scientific School.

4. It is established that the development of ideas of free education in the Ukrainian pedagogical science of the 20s of the XX century took place mainly in the field of pedology, the centers of which were the Kharkiv School (V. Protopopov, I. Sokolyansky, O. Zaluzhny) and the Kyiv Research Department of Pedology (S. Ananin, K. Lebedintsev, J. Chepiga, etc.), where the ideas of free education acquired a special meaning in the context of the liberation struggle of the Ukrainian people, building an independent state and formation of a national education system. Changes in public life required a revision of the pedagogical ideal, the search for ways to educate an active, proactive person capable of independent creative activity. The main attention of

Ukrainian teachers was paid to the theoretical substantiation of such educational principles as nationality, humanism, democracy, naturalness, cultural conformity, individualization of education.

5. Comparative analysis of domestic pedagogical concepts of the late XIX - first half of the XX century allowed to identify four main theoretical areas that to some extent developed the ideas of free education: *free-humanistic* (V. Butkevich, K. Ventzel, I. Gorbunov-Posadov, S. Durilin, M. Krupsky, J. Mamontov, M. Chekhov etc.), *anthropological-humanistic* (S. Ananin, V. Vakhterov, A. Gotalov-Gotlib, P. Kapterev, K. Lebedintsev, S. Rusova, A. Fortunatov, J. Chepiga, etc.), *social-pedagogical* (O. Zaluzhny, I. Sokolyansky, S. Shatsky, etc.) and *humanistic-religious* (A. Anastasiev, G. Vashchenko, M. Demkov, V. Zenkivsky, K. Pobedonostsev, etc.).

6. Invariant principles of free education are revealed, which are closely interconnected and form a hierarchical system: *the principle of self-worth of the individual* (recognition of the child's personality as the initial basis of the pedagogical process, its main purpose and result, unconditional positive attitude to the individual and the ability to self-development); *the principle of the absolute value of childhood* (assertion of self-sufficient value of the child's period of life, unproductive approach to it with utilitarian measures); *the principle of naturalness of education* (recognition of the nature of the child as the main reference point of pedagogical process, activation of internal potentials of development of the person, the account of its individual features and psychophysiological laws of formation); *the principle of freedom* (ensuring that the child can choose the forms of their activities and the nature of relations in the absence of external pressure and violence); *the principle of harmonization of the influences of the social environment and education* (use of positive influences of the environment in education, ensuring the optimal relationship between socialization and individualization in education) and they form the basis of the pedagogy of freedom.

7. The system of constructs which represent alternative views on the nature of the child and its development and act as criteria of orientation of pedagogical systems on principles of education by freedom is demonstrated. The selected constructs are closely interrelated and represent two common factors: "freedom - dependence" and "activity - passivity", which are the basis of the parametric model of types of educational environment. Different combinations of these factors form four types of educational environment: *dogmatic* (aimed at the development of passivity and dependence of the child), *directive* (focused on the development of pupils in control, limiting opportunities for self-initiative and creativity), *permissive* (focused on personality development in complete absence of external stimulation, any restrictions and control), *creative* (ensures the free development of an active person capable of self-organization and responsible choice). It is

investigated that the pedagogical systems of the representatives of the theory of free education of the end of the XIX - first half of the XX century belong to the creative type, as they focus on ensuring external freedom in the educational process and at the same time stimulating the activity of learners.

8. The author's concept of *pedagogy of freedom* as a modern direction of humanistic pedagogy is presented, which considers theoretical and practical principles of education of inner freedom of personality, development of its subjectivity, self-consciousness, ability to conscious and responsible self-determination, independent choice and realization of own way of life. From the standpoint of the pedagogy of freedom, the purpose of education is reconsidered, the technology of its implementation is developed, and the requirements for the personality of a teacher who is able to work effectively on the basis of the ideas of free education are determined.

9. The psychological and pedagogical conditions of development of internal freedom of the person are defined to which we put: activization of the reflexive processes directed on realization by the person of the actual and potential possibilities; creation in the educational process of "space free from observation", situations of uncertainty that encourage independent choice; orientation of the pedagogical process on the development of individual inclinations and inclinations of pupils, their creative self-realization; enrichment (amplification) of the content, forms and methods of activity and communication, which ensure the realization of age-old opportunities for development; creating an emotionally comfortable educational environment that stimulates the manifestation of subjective activity of the individual; humanization of the pedagogical process on the basis of the principles of dialogue, problematization, personalization and individualization.

10. *The structure of the educational space of self-determination of the individual* is presented, the basic components of which are: spatial-subject, socio-psychological and organizational-pedagogical. The pedagogical conditions of effective functioning of the *spatial-subject* (heterogeneity and complexity of the environment, the relationship of functional areas, flexibility and controllability of the environment, its individualization and authenticity); *socio-psychological* (mutual understanding and satisfaction with the relations of all subjects of the educational process, their positive-optimistic mood, authority of teachers, partnership participation of all subjects in the management of the educational process, their cohesion and consciousness); *organizational and pedagogical* (ensuring freedom and choice in the educational process, recognition of the self-worth of children and childhood as a special stage of human life, dialogue of pedagogical space, personalization of pedagogical relations, problematization of educational

process, individualization of educational interaction) components in the context of freedom pedagogy model.

11. The main methodological directions in the context of which the development of ideas of education by freedom in modern foreign pedagogy is determined: *humanistic pedagogy*, which considers education as a complex contradictory process of self-realization, deep self-knowledge and revelation of one's true "self"; *existential pedagogy*, which emphasizes the internal existential moments of personality development, which give him confidence and courage in the free creation of his own personality; *anti-pedagogy*, which substantiates the principle of spontaneous autonomy of the individual, is the basis of the concepts of "open education" and "self-imposed learning". The practical application of the idea of freedom education in Western Europe and the United States is carried out mainly in the activities of alternative types of educational institutions: "open schools", "schools without walls", "ungraded schools", "family schools", Waldorf schools, Montessori schools and others.

12. It is stated that in the late XX - early XXI century in domestic pedagogy, the ideas of education by freedom are developed in the context of a personal approach to education, proclaimed a leading trend in pedagogical theory and practice. They are most fully embodied in the activities of innovative educational institutions: lyceums, gymnasiums, colleges, author's, family and private schools, schools-complexes, which focus on the pedagogical process of the learner's personality, provide freedom of choice and opportunities for creative self-realization, development of individual abilities.

13. It is verified that nowadays the fundamental principles of pedagogy of freedom acquire a new sound due to the change of emphasis in the interpretation of the phenomenon of freedom. If in the early XX century free education was understood mostly as education in the absence of external restrictions and pressure (lack of strict regulations, excessive care of children by educators; introduction to the educational process of situations of free choice; use along with classroom other forms of educational process; development of special, individual-oriented didactic material, etc.), and its main purpose was to promote the development of natural inclinations of the child, today the problem of preparing a person for life in freedom comes to the forefront, i.e. the development of the qualities necessary for creative self-determination and responsible life choices. Thus, the concept of freedom as a means and conditions of education is transformed in our time into the concept of freedom as a goal of education.

14. It is proved that the introduction of the pedagogy of freedom in the modern educational space is carried out on the basis of application of its invariant principles in the activities of modern

institutions of general secondary and higher education and in particular, its orientation of education on the values of personal development; study and consideration in the pedagogical process of internal patterns of personality development, age and individual characteristics of students; stimulation in the subjective activity of the individual in the process of development and self-development; providing conditions for self-expression and self-realization of everyone, creating an emotionally comfortable educational environment, etc. It is confirmed that the pedagogy of freedom actively functions in the paradigmatic space of modern educational systems, its invariant principles are brought to the level of complex implementation in modern social-cultural conditions of Ukrainian society and can become one of the most effective models that allows to really implement the latest educational paradigm of the XXI century, aimed at the development of man as a unique personality, the subject of his own life.

The proposed research does not claim to the complete presentation of the results of the concept of freedom pedagogy in nowadays' educational space of general secondary and higher education establishments, more thoroughly the experience of its implementation in modern interpretation is presented in the authors' scientific publications and their practical professional activities.

References

