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AXIOLOGICAL CHARACTERISTICS
OF TEACHER'S ACTIVITY IN THE PEDAGOGICAL WORKS
OF VASYL SUKHOMLYNSKYI
(1918–1970)

INTRODUCTION

The recent social changes and socio-cultural conditions in the world and Europe affect the organization of the educational process in each country, transform the concepts of teacher training and the professional development. The teacher faces problems, the solution of which is aimed at forming the student's personality, ensuring the development of their intellectual and physical characteristics, instilling moral values, and teaching them to think independently. This, in turn, requires an increase in the requirements for the professional and cultural level of the teacher, and accordingly increased attention to the training and activities of teaching staff, the use of innovative forms and methods, understanding the axiological core of pedagogical wisdom. Regardless of the socio-political and economic conditions, the teacher is always the pivot of the educational policy in each country. In the process of modernization of the education system, the teacher is called to perform a difficult task, i.e. to form a personality.

The problem of the teacher is the core of pedagogical works of Ukrainian scholars who form the basis of Ukrainian and world pedagogy, namely: Kostyantyn Ushynskyi (1823–1870), Ivan Franko (1856–1916), Sofia Rusova (1856–1940), Mykhailo Galushchynskyi (1878–1931), Yulian Dzerovych (1871–1943), Vasyl Sukhomlynskyi (1918–1970), Yakym Yarema (1884–1964), etc. Among the

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cohort is the humanist educator Vasyl Sukhomlynskyi, whose 100th birthday was included in the UNESCO Calendar of Commemorative Dates by the resolution of the 39th session of the UNESCO General Conference and was celebrated in 2018. His hard work and reliance on the national roots gave humanity an unparalleled example of how a nation's heritage becomes the achievement of universal humanistic culture. He worked as a teacher and headmaster at the Pavlysh School from 1948 to 1970, where he wrote his most important works, in which he claimed the school itself to be the highest value. Sukhomlynskyi's achievements encourage reflection on the mission of a teacher as a person who is entrusted with developing a child's soul and forming a personality. His legacy continues to be studied by scholars from different countries (Ivan Bech, Alla Bohush, Alan Cockerill, Joanna Gajda, Vasyl Kremen, Vitaly Kurylo, Mykhailo Mukhyn, Wincenty Okoń, Igor Ostapjowski, Ivan Prokopenko, Oleksandra Savchenko, Olha Sukhomlynska, Mykola Vashulenko, etc.). In the context of our research, the most valuable are the works on the humanistic principles of Sukhomlynskyi's pedagogical system, the formation of the teacher's professional culture through the prism of his pedagogical legacy (Czepil, 2012; 2017; 2018; Sanach, 2000; Sukhomlynska, 2012). Mykhailo Antonets (1994) examines the use of Sukhomlynskyi's pedagogical achievements in the modern educational theory and practice. Wincenty Okoń (1997) analyzes the life and career of V. Sukhomlynskyi and the main principles of the "school of joy". Valeriy Radul and Olha Radul (2003) present the development of Sukhomlynskyi's views on the personality of the modern teacher, while Halyna Sahach (2000) demonstrates the art of the teacher's speech. Lyudmyla Bondar (2006) shows how Sukhomlynskyi defines the teacher's pedagogical culture as the basis of their professional competence. Alan Cockerill (2009) highlights the activities of the Pavlysh school, the problems of educational organization, the intellectual and aesthetic development of the children, civic responsibility, the disciples of Sukhomlynskyi, and the relevance of his ideas for Western countries. Tetyana Zavorodnia (2019) highlights the leading dominants of V. Sukhomlynskyi's pedagogy. The purpose of this article is to highlight the value orientations of the teacher's activity stated in the works of the Ukrainian educator Vasyl Sukhomlynskyi (1918–1970).

1. LOVE FOR THE CHILD AND LOVE FOR THE PROFESSION

According to V. Sukhomlynskyi, the teacher is not only a bearer of values and competences, a professional in their subject, or a regulator of innovation. A teacher should be a person who accompanies the process of self-discovery and self-development of a child in accordance with the specific aptitudes of each one, teaches them to learn, and is

dealing with the most difficult, invaluable, most precious thing in life – with a person. Their life, health, mind, character, will, civic and intellectual face, their place and role in life, their happiness depend on us, on our skills, proficiency, and wisdom (Sukhomlynskyi, 1976d, p. 420).

In the work “I Give My Heart to Children” he **revealed not only his own pedagogical creed, but also the axiom of pedagogical work: the love for children as a fundamental, pedagogical principle. He embodied pedagogy “from heart to heart,” deeply understanding how difficult, costly, sacrificial, and sometimes exhausting it is.**

A teacher must have a great talent of love for people and boundless love for their work and, first of all, for children, in order to preserve the cheerfulness of the spirit, the clarity of the mind, the freshness of impressions, the receptivity of feelings for many years – and without these qualities, the work of a teacher turns into torment (Sukhomlynskyi, 1976e, p. 342). Without love for each child, it is difficult to raise and teach students. Among the qualities of a teacher, according to V. Sukhomlynskyi,

the first and most important quality, without which not every person can be a teacher, is a deep love for children, an organic need for being among children, deep humanity and the ability to penetrate into the spiritual world of a person, to understand, to feel personal, individual in each of the students (1977d, p. 31).

Love for a child is a wise human love, spiritualized by a deep knowledge of the human, an understanding of all the weak and strong sides of the personality – a love that warns against reckless actions and inspires honest, noble actions (Sukhomlynskyi, 1977g, p. 293). The teacher's work is first of all the intense work of the heart, and only because it is the work of the heart, it is also the creativity of the mind, there is no work in the world more difficult, more exhausting for the heart than the work of a teacher (Sukhomlynskyi, 1976e, p. 341).

The teacher must know the soul of the child, know and feel their inner world, instill faith in their abilities, successful development, know their thoughts,

needs, anxieties, that is, know and “get used to the world of childhood.” And it is very good when the teacher works together with parents and teaches them too. A humanistic approach in all pedagogical actions should be based on the interests and needs of the student’s personality. A teacher, emphasizes V. Sukhomlynskyi,

is not only someone who imparts knowledge and skills to students. This is primarily the one from whom a child learns to live, as from the father and mother. Children learn about the world mainly through the behavior of those who they see around every day, who care for them, who demand from them (1977f, p. 197).

V. Sukhomlynskyi, based on many years of his experience in school, singles out the axiological characteristics of a good teacher. Firstly, this is a person who loves children, finds joy in communicating with them, believes that every child can become a good person, knows how to be friends with children, takes children’s joys and sorrows close to their heart, knows the soul of a child, never forget that they themselves used to be children;” secondly, this is a teacher who knows the subject well, loves it, knows the latest scientific research, conducts research independently and gets students interested in it; thirdly, this is “a person who knows psychology and pedagogy, understands and feels that it is impossible to work with children without knowledge of the science of education;” fourthly, it is “a person who perfectly possesses skills in one or another labor activity, a master of their craft” (Sukhomlynskyi, 1977d, p. 49). The teacher is not indifferent to their subject, independently conducts research, engages in self-education, conducts research himself, searches for necessary information, knows much more than the program for the school provides. For the teacher, the subject is only the alphabet of science. A teacher needs in-depth knowledge, a broad outlook, interest in the subject in order to form children’s inquisitiveness, cognitive interest, and thirst for knowledge. Such a teacher is an educator at the same time.

However, a teacher coming to school does not always possess such qualities. Many years of work experience as the headmaster of the Pavlysh school gave him an opportunity to analyze the selection of teaching staff. Sukhomlynskyi sought the right to independently select teachers, tried to maintain gender equality among them. Despite the difficult post-war years, he managed to employ male teachers at the school, who made up almost half of the teaching staff. It was often necessary to hire only a teacher who had the appropriate training for teaching activities. Undoubtedly, professional training, pedagogical technique, pedagogical skills are important and necessary, but in the absence of humane qualities of the teacher, they will not do well in teaching. And later, when they start working in a team, they can become good teachers under the condition

of creative work of a team of teachers and students, a combination of love for children and creative interest in the subject and the problems of science (Sukhomlynskyi, 1977d, p. 50).

The teaching profession is a “place in the sun” that should inspire, encourage others to be creative and to develop. The essence of the pedagogical vocation presupposes, first of all, deep trust in each child, the possibility of their successful education. Sukhomlynskyi appeals to everyone who dreams of becoming a teacher to think carefully and make a decision for himself.

You had a dream of becoming a teacher. Check, test yourself. [...] Here are forty kids in front of you – at first glance, they will seem very similar to each other, even in their appearance, but already on the third, fourth, fifth day, after several hikes in the forest, in the field, you will be convinced that each child is a whole world, unique and original. If this world opens up before you, if you feel the individuality of each child, if the joys and sorrows of each child knock on your heart and respond in your thoughts, worries, anxieties – feel free to choose the noble teaching work as your profession, you will find the joy of creativity in it. (Sukhomlynskyi, 1976d, p. 422).

Contemplating on the content of the teacher's activity, V. Sukhomlynskyi noted that their creativity depends on the children, who are constantly changing, their needs, views on life are changing, and these changes are noticeable every day. Therefore, the activity of a teacher and its main task – the formation of a person – imposes a special responsibility on the teacher. The educator considers the teaching profession to be the learning of humans, a constant penetration into the spiritual world of a person, which is a constant, creative process that never stops. An excellent feature of a teacher is that they can always discover new things in a person, be surprised by new things, see a person in the process of their formation. This is one of the roots that nourish the vocation to pedagogical work (Sukhomlynskyi, 1976d, p. 421).

2. MENTOR TEACHER

Reflecting on the functions of a teacher, V. Sukhomlynskyi outlined the concept of a “mentor teacher,” who creates a personality – the greatest wealth of society. A mentor is a teacher who sees a child every day, gets to know their soul, character, feelings, communicates with them, has the opportunity to be with them, influence their development. If they do not know how to do this, then conflicts are inevitable. The mentor is the “eternal problem of pedagogical

creativity,” who defines the secrets of education, which they interpret as the unity of science, skill and art. The criterion of pedagogical skill is the ability to reveal the child’s inner world. To do this, you need to know the child, and this knowledge is the main thing in pedagogical activity. In the educational process, the teacher must instill universal and national values, nurture future personalities, and take care of the spiritual wealth of the people. The task of the mentor is to shape moral values so that the child can assimilate, appropriate and be guided by them in everyday life.

“Education is, first of all, a constant spiritual communication between the teacher and the child” (Sukhomlynskyi, 1976c, p. 9). From the point of view of upbringing, the teacher considered the formation of the child’s personality. This idea is reflected in a number of works: “I give my heart to children,” “Birth of a citizen,” “How to love children,” “Teacher and children,” “The wise power of a teacher,” “Parental pedagogy” and others. The axiological perfection of the pedagogical approach to raising a child enabled V. Sukhomlynskyi to assert that the life, health, character, will of the child, their place and role in life, and their happiness depend on the teacher’s skill, brilliance, craft, and wisdom (Sukhomlynskyi, 1976a, p. 5). A good teacher is characterized by kindness, honesty, humanity, justice, cordiality, kindness, love for children, the ability to understand and guide the development of a child’s personality. The level of their formation is an indicator of pedagogical skill.

According to V. Sukhomlynskyi, the most important features of a mentor teacher are love for children and love for their profession, and the most important task is the development of the spiritual world of the child, the holistic acceptance of the world of childhood and the understanding of its uniqueness and importance in the life of a person. The educator called love for a child the flesh and blood of a mentor. Instead, a teacher without love for a child, in his opinion, “is the same as a singer without a voice, a musician without an ear for music, a painter without a sense of colour” (Sukhomlynskyi, 1977g, p. 292). The highest manifestation of the humanistic values of a teacher is the heart, given to children.

V. Sukhomlynskyi claims that the mentor must have the power of persuasion, be a role model, help the child create a positive environment, because they are influenced every day by various mass media, many people, events, phenomena and facts, and this influence is not always positive. The mentor must teach the child to live, touch the strings of the child’s soul with the example of their own life.

Based on the way how and why the teacher expresses himself, the child draws a conclusion about what people are like in general, what is good, what is ideal.

Therefore, it is necessary that the teacher's personality attracts pupils, inspires them with its integrity, the beauty of ideological and life views, beliefs, moral and aesthetic principles, intellectual wealth, hard work (1976b, p. 197).

At school, it is very important to smooth out those troubles, sorrows, conflicts that happen to children in the family; it is important to strive to get information about what is happening in the soul of each child, what they have come to school with – in order not to allow any painful intrusion in the vulnerable child's heart. Every teacher should feel the need for self-improvement, constant work on themselves.

Sukhomlynskyi insisted on trusting the person, their kindness, on humaneness of relations between teacher and student, between teacher and parents, insisted on doing good for other people. According to his conviction, a teacher should have the ability to show boundless trust in a person, in a source of good in them, to be tolerant of children's weaknesses, which, if one knows them not only with the mind, but also with the heart, turn out to be very insignificant, such that they are not worth the anger, or outrage and punishment. At school, he sought to create an atmosphere of humaneness and kindness, convinced that "where there is no trust in a person, in their kindness, any pedagogical system crumbles to dust" (Sukhomlynskyi, 1977a, p. 335–336). To understand the child, to enter the inner world of each child, according to V. Sukhomlynskyi, was the most important prerequisite for the teacher's creativity, and determined the nature of the relationship between the teacher and the student. He considered the teacher a key figure in the society, the central figure of the educational process, and developed a system of requirements for their training and proved its effectiveness, governing the social and professional development of the teachers of the Pavlysh secondary school, and those who corresponded with him, who came to him for experience.

3. THE CHILD AS THE GREATEST VALUE

The purpose of the school is the formation of personality, taking into account that the child is the greatest value for the society, the family, and the teacher. The school is not a "storehouse of knowledge" but a "luminary of the mind", so the right approach to personality should prevail in it. However, some teachers consider the school to be a storehouse of knowledge, to which children come every day, take some of the valuables, and the less they took, the worse. The one who takes little is a lost person. However, important is the ability not only

to find knowledge, but also to manage it (Sukhomlynskyi, 1977c, p. 425). The task of the school is to educate a person who is able to rise to the highest level in any field of activity useful for the society, in particular in the so-called simple work of a worker or farmer. It is possible, according to V. Sukhomlynskyi, to realize a pedagogical vocation only on the condition of deep faith in the possibility of successful education of each student, harmony of heart and mind, manifestation of cordiality, sensitivity and benevolence in the attitude towards children (1976a, p. 423–424).

The child is very sensitive to the good and evil, truth and untruth, and it has a sensitive emotional reaction to these actions. The child has a sensitive nature, it is oppressed and struck by indifference. A child loses sensitivity to the good and evil when they experience indifferent or unfair treatment of themselves. Often this can lead to misunderstandings and conflicts, which the teacher must prevent, according to Sukhomlynskyi, because otherwise they corrode school life like rust. The conflict between the teacher and the child, between the teacher and the student team is a great danger for the school, it is one of the extremes of teacher's incompetency. The teachers themselves, when they were in such situations, felt and understood little of the child's soul, therefore "it is necessary to cherish children's trust, what a wise and loving protector of the child the teacher must be, so that the harmony of friendly, cordial, benevolent relations is always preserved between him and the children" (Sukhomlynskyi, 1976a, p. 619). In his opinion, education should be conflict-free, without shocks and explosions, without those strong means of influence that do not lead to anything good. It is impossible to transfer concepts and rules from the "adult" sociology to "children's world." Analyzing the causes of this phenomenon, the scholar claims that conflicts arise where the teacher lacks generous parental and maternal wisdom, great pedagogical authority, understanding that he is dealing with children's actions, with children's world of thoughts and views; a child cannot be compared with an adult at all, there is no single standard by which an adult and a child can be measured. Therefore, Sukhomlynskyi believes, "real education is not where the teacher descends from the heights to the ground, but where he rises to the subtle truths of Childhood" (1976d, p. 642).

The school should help the child gain life experience. And this is possible under the condition of using school traditions. In Pavlysh school, these were winter holidays, spring festivities (day of song, day of flowers, day of birds), day of the first sheaf, day of the first bread, etc. Preparing and celebrating these holidays together with teachers and parents is a life experience of communicative activity, creativity, acquisition of life skills, and resolution of life situations. Each teacher, with his moral face, work, and interests, makes

a personal contribution to the multifaceted spiritual life of the student team in general, and of each child in particular. The teacher must study the child, know his individual characteristics, needs, because without this knowledge it is impossible to teach or educate. The “Program of Moral Habits” developed by Sukhomlynskyi together with the teaching staff of the school has not lost its relevance, and the success of the program depends on the motivation to do good; deep respect for the individual in general and for the intimate world of teenagers; increasing the educational power of the team, which must see in a person a hundred times more merits than defects and shortcomings, requires strengthening work with each individual, a kind, human touch to each heart.

According to V. Sukhomlynskyi, the school can become unique if each child is unique and inimitable, as it is the most important light in the school. The child with their preferences, interests, and values should be at the centre of the educational process. In pedagogical activity, he proceeded from the fact that a person is unique.

Each human personality is unique. The education of a new person consists first of all in revealing their uniqueness, originality and creative individuality. Accomplishing this task means guiding each pupil along the path on which the power of their mind and skills, brilliance and creativity can be revealed with the greatest brightness. there are so many paths as there are students. It is precisely in this that the difficulties and at the same time the nobleness of the teacher's work lie (Sukhomlynskyi, 1977b, p. 93).

V. Sukhomlynskyi opined that the school was not a place where you go to work and earn money, it was life itself. His words that a person must be born a teacher are true.

The teacher's profession is considered the learning of humans. He visited the families of the students, knew his students and the relationships in their families, the peculiarities of development, provided support and help as needed, projected the educational itinerary for each child, used an individual approach to students. In the Pavlysh school, he implemented partnership pedagogy. Students and teachers performed different roles – organizer, analyst, performer, generator of ideas, assistant, etc. For him, the life of the school is

the unity of the spiritual life of the teacher and pupils, the unity of their ideals, aspirations, interests, thoughts, and experiences. To convey moral culture and ideological beliefs to a person, to teach how to live in society, to establish moral and ethical principles – all this requires the degree of spiritual unity at which the teacher and the pupil feel like-minded (Sukhomlynskyi, 1977e, p. 433–434).

Such an atmosphere is formed when issues that interest children are freely discussed, when there is an opportunity to discuss, think critically, and draw one's own conclusions. Spiritual unity and relations of tolerance in the school will contribute to the spiritual and moral education of students, the implementation of partnership pedagogy.

Reflecting on the humanistic atmosphere at school, in the family and the society, the scholar claims that it is destroyed by indifference. There should be an "emotional rainbow" over every school, which should have all the emotional colors – love and hate, joy and sadness, happiness and sorrow, in addition to indifference. Parental pedagogy is the basis for designing a child's development, their comprehensive education, further coordinated interaction and cooperation between the school and the family. According to his beliefs, it is important for a teacher to know well the conditions of the child's family, the specifics of the influence of each family member on them. The school leader's mission is to make every teacher a thoughtful, inquisitive researcher.

The unquenchable flame of mental life must burn brightly in the school; the richer and more multifaceted the intellectual interests of the teacher and students are, the more valuable the most important source of knowledge – the book – for each pupil is, the less the danger of mental limitation and indifference to knowledge (Sukhomlynskyi, 1976b, p. 85).

V. Sukhomlynskyi attached great importance to the development of the teacher's professional culture: constant creative work, acquiring one's own experience and studying the experience of colleagues; self-improvement throughout life; formation of students' value system; education of students; formation of cognitive interest in the subject. Educational influence is possible only on conditions of conjoint activity of the entire teaching staff of the school, parents, the public, and the social environment. The essence of the teacher's activity is that its final result can be expected after a certain time, that is, not today or tomorrow (Sukhomlynskyi, 1976a, p. 420). A teacher needs to develop confidence in their own strength, patience, optimism, in no case to despair, to be disappointed in their profession, but to hope for success that will come later.

CONCLUSION

The axiological perfection of V. Sukhomlynskyi's pedagogical approach to the problems of a teacher and raising a child brought him recognition. Social ideals and technologies may change, but there are unchanging eternal values:

kindness, love, faith, sincerity in relationships, wisdom acquired through hard work. The ideas of humanism pervade the works of V. Sukhomlynskyi, which are the life-giving source where one can find a comprehensive answer to the problems of forming a scientific outlook, pedagogical skills, creative potential, and are the pedagogical foundation for everyone who is aware of the value of a child and childhood for the nation. He considered love for a child to be the most favorable basis for the implementation of educational tasks. The profession of a teacher is the learning of humans, the development of a child's spiritual world, a holistic acceptance of the world of childhood and an understanding of its uniqueness and importance in a child's life are the most important tasks of a teacher. He advocated trust in a person, in their kindness, the humaneness of the relationship between the teacher and the student, and insisted on doing good for other people. A teacher must be a self-confident researcher, believe in their own strengths, improve, monitor his own results, track the achievements of their students. Our task is to outline and understand the values that Vasyl Sukhomlynskyi so carefully nurtured.

Nowadays, the teacher must fulfil the role of a mentor, consultant, adviser, be a source of knowledge, carry out the educational process in an atmosphere of subject-subject interaction, implement partnership pedagogy, take into account the individual characteristics of students, and create a development-promoting environment for them. The educational process, the personal development orientation of education and training can be enriched by achievements, findings and pedagogical discoveries of V. Sukhomlynskyi. Creative understanding of his works, the valuable aspects of teacher-student interaction is one of the prerequisites for the formation of a child's personality, a scientific basis for solving the tasks of improving the quality of work of teachers in various educational systems.

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AXIOLOGICAL CHARACTERISTICS OF TEACHER'S ACTIVITY
IN THE PEDAGOGICAL WORKS OF VASYL SUKHOMLYNSKYI
(1918–1970)

SUMMARY

The article examines the value orientations of the teacher's activity in the works of the Ukrainian educator Vasyl Sukhomlynskyi (1918–1970). His pedagogical legacy is a source for everyone who understands the value of children and childhood. He considered the profession of a teacher to be the learning of humans, and love for a child as the most favourable basis for achieving educational goals, while the development of a child's spiritual world, a holistic acceptance of the world of childhood and an understanding of its uniqueness and importance as the most important tasks of a teacher. He advocated the trust in a person, in their kindness, in the humaneness of the relationship between the teacher and the student, and insisted on doing good for other people. A teacher must have a great talent of love for people and boundless love for their work and, above all, for children. The teacher must know the soul of the child, know and feel their inner world, instil confidence in their abilities, successful development, know their thoughts, needs, and anxieties. The educator must teach the child to live, touch the strings of the child's soul with the example of their own life. The task of the school is stated, and namely the personality formation, taking into account the fact that a child is the greatest value for the society, the family, and the teacher. The highest

manifestation of Sukhomlynskyi's humanistic values was the heart devoted to children. It is possible to realize the pedagogical vocation only on the condition of deep trust in the possibility of successful upbringing of each child, harmony of heart and mind, and manifestation of cordiality, sensitivity and benevolence in attitude towards children.

Keywords: Vasyl Sukhomlynskyi; teacher; mentor; love for the child; love for the profession; value dimensions.

CHARAKTERYSTYKA AKSJOLOGICZNA DZIAŁALNOŚCI NAUCZYCIELA
W PEDAGOGICZNEJ KONCEPCJI WASYLA SUCHOMŁYŃSKIEGO
(1918–1970)

STRESZCZENIE

Artykuł analizuje wartościowe orientacje w działalności nauczyciela w twórczości ukraińskiego pedagoga Wasyla Suchomłyńskiego (1918–1970). Jego spuścizna jest źródłem dla każdego, kto jest świadomy wartości dzieci i dzieciństwa. Zawód nauczyciela uważał za humanistyczny, miłość do dziecka za najkorzystniejszą podstawę do realizacji zadań wychowawczych, natomiast rozwój świata duchowego dziecka, integralne postrzeganie świata dzieciństwa oraz zrozumienie jego wyjątkowości i wrażliwości w życiu dziecka za najważniejsze zadania nauczyciela. Wyróżniono cechy aksjologiczne dobrego nauczyciela, nauczyciela-wychowawcy. Opowiadał się za wiarą w człowieka, w jego dobroć, człowieczeństwo relacji między nauczycielem a uczniem, nalegał na tworzenie dobra dla ludzi. Nauczyciel musi mieć wielki talent miłości do ludzi i bezgraniczną miłość do swojej pracy, a przede wszystkim do dzieci. Nauczyciel musi znać duszę dziecka, poznać i wyczuć jego wewnętrzny świat, zaszczebiać wiarę w jego możliwości, w pomyślny rozwój, znać jego myśli, potrzeby, lęki. Wychowawca musi nauczyć dziecko życia, dotknąć strun duszy dziecka przykładem własnego życia. Opisano zadania szkoły: kształtowanie osobowości z uwzględnieniem faktu, że dziecko jest największą wartością dla społeczeństwa, rodziny i nauczyciela. Najwyższym przejawem humanistycznych wartości nauczyciela jest serce oddane dzieciom. Realizacja powołania pedagogicznego możliwa jest tylko pod warunkiem głębokiej wiary w możliwość pomyślnego wychowania każdego dziecka, harmonii serca i umysłu, przejawu serdeczności, wrażliwości i życzliwości w stosunku do dzieci.

Słowa kluczowe: Vasyl Suchomłyński; nauczyciel; nauczyciel-wychowawca; miłość do dziecka; miłość do zawodu; wartościowe wymiary.