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The Phenomenology of the Heart in Sukhomlinsky's Pedagogy

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ABSTRACT

The article is a theoretical study based on philosophical analysis, phenomenological description, and pedagogical reconstruction: 1) the ideas of moral education related to insightful contemplation; 2) the ideas of learning related to its hidden function of cognition, which transforms into an emotional understanding and experience of the learning process as meaningful and valuable for the growing individual, as an experience of reflection, empathy, self-respect, and self-realization. An attempt was made to carry out a philosophical analysis, pedagogical interpretation, and reconstruction of V. Sukhomlinsky's pedagogical ideas, with the aim of identifying the immanent modifications of the concept of the heart, particularly the «joy of knowledge» and the «school of joy» as pedagogical ideas and methods. The study was based on the epistemology and methodology of the theory of knowledge by I. Kant, the philosophy of life and phenomenology by I. Ilyin, the axiology of education, and the pedagogy of cooperation by V. Sukhomlinsky. Of scientific interest is the fact that V. Sukhomlinsky associates education with freedom and is convinced that education imposed from the outside, rather than coming from the heart, will not have a positive effect. V. Sukhomlinsky associates the idea of freedom and responsibility it with the rationality of choice and the ability of a person to develop themselves. A person should act according to their conscience, guided by the call of their heart, rather than by fear of punishment. The philosophy of the heart is a profound phenomenon that forms the ethical core of V. Sukhomlinsky's pedagogy. The concept of the heart is presented as a holistic,

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original, practice-oriented philosophy with a personal, existential, and preaching system of views on human beings and their qualities.

Keywords: I Give My Heart to Children; the Joy of Learning; Educational Work; Education; Philosophy of the Heart

1. Introduction

The concept of the heart can have different meanings depending on the approach to studying this phenomenon. In this article, based on a philosophical and pedagogical (existential-humanistic) approach and drawing on the ideas of V. Sukhomlinsky, the concept of the heart is presented as the center of human spirituality and moral life; as the focus of profound ideas: emotional comprehension, the joy of knowledge, and the recognition of the self-value of the individual.

In Russian religious philosophy, I. Ilyin's works on the topic of the heart are the most well-known, including «The Axioms of Religious Experience», «The Path to Obviousness (On Heartfelt Contemplation)», and others. Ilyin not only develops the ethics of the heart, epistemology, and knowledge of the heart, but also focuses on the sociology of the heart and the functioning of heartfeltness not only at the individual level but also at the societal level. In European philosophical thought, it has been studied by M. Scheler and B. Pascal.

The history of Russian thought contains the greatest spiritual legacy - the development of the pedagogical concept of the heart, which has not lost its significance. Knowledge about the heart in Russian pedagogy has not yet been generalized; secondly, the achievements of rational and irrational approaches to the study of the heart have not been integrated; thirdly, the religious, philosophical and pedagogical aspects of the study of the heart have not been sufficiently compared; fourthly, under the domination of the materialist paradigm, cognitive activity was tied to one anatomical-the physiological organ, the brain, but the function of the heart in ensuring the cognitive activity of the individual and his emotional life has not been taken into account; fifthly, the potential of an integrated approach to the study of the heart has not yet been sufficiently exploited, therefore there is no holistic concept of the heart.

The search for prospects for the development of pedagogical science and practice in the information era prompts us to look for methodological foundations and innovative ideas in the axiology of education. An attempt has been made to rethink the experience of the theory of knowledge and practical pedagogy of cooperation by V. Sukhomlinsky. Unfortunately, the phenomenon of heartfelt contemplation is not the result of scientific research at this stage of the development of philosophy and pedagogy. At the same time, the phenomenon of heartfelt contemplation remains among the axiological problems of personality development and is of certain scientific and practical interest, both for philosophy and for pedagogy, which is confirmed by the works of Russian authors[1–5]. The phenomenon of heartfelt contemplation is viewed depending on the point of view and the field of knowledge, which only outlines the prospects of scientific research and indicates the need for its study based on interdisciplinary analysis[6] on the latest achievements in philosophy, religion, and pedagogy.

Based on this, we have attempted to take an integrative approach to the heart, using both rational (philosophical) and irrational forms of knowledge. The goal is to present an author's concept of the heart based on an integrative philosophical and pedagogical approach, drawing on the ideas of V. Sukhomlinsky. The hypothesis is that the heart creates a spiritual and moral vector for human education, training, and development. Propositions. 1. The heart acts as an organ of knowledge and self-knowledge in education and as a channel for deep spiritual unity between people in upbringing. 2. Based on an interdisciplinary approach, philosophical analysis, and pedagogical reconstruction of Sukhomlinsky's ideas, the concept of the heart in education and training is presented. The concept of the heart in V. A. Sukhomlinsky's pedagogy suggests that it is important to «give your heart to children» in the process of education. Sukhomlinsky believed that the formation of a child's personality is possible through the interconnection of intellectual and moral education. Some aspects of the concept include: 1) experiencing and heartfelt contemplation. According to Sukhomlinsky, emotions serve as a conduit for learning and education that is filled with personal meaning. The key incentive for motivation to learn is not reason or will, but the feeling of joy of learning, the

teacher's love for children; 2) the role of the word. Sukhomlinsky believed that the word has an educational power that unites hearts. It is the teacher's word that can convince and inspire, fill hearts with meaning, a sense of joy and conscience; 3) the unity of family and school. Sukhomlinsky was convinced that in the process of educating a child, in the struggle for the spiritualization of the child's heart, the family and the school should act in unity; 4) the development of empathy in dialogue. Sukhomlinsky believed that it is essential to develop empathy in young children: «So that the child feels the heart of another person»; 5) «The School of Joy» and the joy of learning. Sukhomlinsky was convinced that true love for children, as well as care and sensitivity, can open the child's heart to learning and make the child more receptive to guidance.

2. Materials and Methods

The research is based on: 1) a philosophical and analytical approach, pedagogical reconstruction, and interpretation of V. Sukhomlinsky's ideas related to moral education and pedagogical guidance, as well as emotional understanding and experiencing of the learning process as a valuable and meaningful experience for a growing individual, as a joy of knowledge; 2) the methodology of the theory of knowledge and epistemology by I. Kant; 3) the phenomenology and philosophy of life by I. Ilyin; and 4) the humanistic approach in the pedagogy of cooperation by V. Sukhomlinsky. Kantian pedagogy and V. Sukhomlinsky's pedagogy were united by the common categories of conscience, happiness, love, heart, freedom, self-knowledge, and the human spirit.

3. Results

In the twentieth century, knowledge was considered the power of the Enlightenment, and pure reason was the means of acquiring knowledge. However, by the beginning of the twenty-first century, the theory of knowledge warned about the potential risks of a lack of spirituality and meaningless emotional contemplation, which were partly related to the transition from letters to numbers. This lack of spirituality, skepticism, and disdain for emotions can lead to a skeptical mindset that is prone to being influenced by lies, destruction, and temptation, rather than being guided by the voice of conscience.

V. Sukhomlinsky's pedagogy is immanently close to the Christian tradition, and its core is the category of joy in knowledge[7]. In this pedagogy, feelings predetermine the process of knowledge and serve as motivation for learning. A child's personality is formed through a combination of intellectual and moral education. The teacher's word is a living and persuasive phenomenon, filled with a sense of conscience, self-respect, and moral norms. The word serves as the basis for educational and pedagogical cooperation, and the art of education is based on the ability to find words and meanings that appeal to the heart.

The word has a powerful, educational force that unites hearts. Sukhomlinsky himself compared the word to a musical instrument in the hands of a musician: just as there is no music without a violin, there is no pedagogy without the word. The heart was perceived as the center of love, reason, and will.

V. Sukhomlinsky's philosophical and pedagogical views[8] are similar to the philosophy of education by I. Ilyin and the Christian tradition, along with the discovery of the *phenomenon of the joy of knowledge* as a feeling that predetermines the learning process. His pedagogical concept is in line with the values of Christian ethics in the categories of goodness, friendship, and beauty. These values allow the educator to see the human in the growing individual, to understand the value of life and the meaning of human existence. Through the experience of the joy of learning, the growing individual achieves moral purity[9].

I. Ilyin himself wrote: «Reason alone and an empty imagination are not enough for reading. One must feel with the heart and contemplate from the heart». He saw a way out of the impasse of lack of spirituality in following one's heart, which is capable of seeing, distinguishing, contemplating, and listening to the voice of conscience. The heart has the protective function of responsibility, and the will has the ability to grow from animal instinct to the greatness of the spirit. The salvation of man from the lack of spirituality is the power of the heart, the power that gives the intention to all of man's spiritual abilities. The views of V. Sukhomlinsky are spiritually close to the philosophy of I. Kant. Kant's golden rule of morality was formulated by him and the religious tradition, but it found practical application in the pedagogy of V. Sukhomlinsky: education that comes from the heart will always have a positive effect, if it is not imposed from

the outside, but is connected with the inner freedom of the individual.

The deep-seated phenomena of upbringing reflect the essential aspects of the interaction between a teacher, a parent, and a student, aimed at shaping the personality through internal, emotional, and moral mechanisms. These phenomena go beyond formal methods, touching upon the existential and spiritual dimensions of human development.

The phenomenon of the *joy of knowledge* (the joy of learning) in the philosophy of the heart of V. Sukhomlinsky. The value of this phenomenon is revealed in the manifestation of the willpower aimed at overcoming educational difficulties, in the awakening of feelings of love and conscience, in the ability of the mind to comfort. Sukhomlinsky connects education with freedom, he is convinced that education imposed from the outside and not coming from the heart will not have a positive effect.

I. The inner conscious *freedom of a growing personality, as a deep-seated phenomenon* of upbringing, implies its responsibility for choice and result, which trains a person's ability to act according to conscience, guided by the voice of the heart, rather than avoiding punishment. V. Sukhomlinsky is a creator of a new spiritual reality, sincerely believing that «a person develops only in the spiritual world». His pedagogical legacy has shown individuals the possibilities of gaining moral strength and spiritual meaning. Today, scientific interest in the theory of knowledge remains, and there is a tendency to combine the rationality and irrationality of knowledge; however, the methods of knowledge are not sufficiently studied, and attention to heartfelt contemplation is lacking.

II. The application of the philosophy of the heart in pedagogical practice is a merit of V. A. Sukhomlinsky, who was convinced that for true education it is necessary to «give your heart to children» and that the goal of true education is to form a worldview [10] and a special attitude to knowledge [11]. In his pedagogy, the ideas of Socrates can be traced, as the philosophical content of his methodology is revealed in a dialogue as the beginning of harmony in the relationship between the teacher and the student. Dialogue was a method of developing self-knowledge, responsibility, and independence, as well as improving academic performance through the efforts of the students themselves. Dialogue served as a tool for educating parents and fostering constructive interaction between families and schools. In dialogue, as a means of understanding one person by another, emotional comprehension cannot be overlooked.

III. Emotional comprehension is one of the deep-seated phenomena of cognition of the emotional world of other people, which manifests itself in the external world by empathy and serves as a pedagogical method in teaching and upbringing [12]. V. Sukhomlinsky's pedagogy reflects Aristotle's ideas, according to which thinking begins with a question and surprise [13]. For example, in his book «How to Raise a Real Person», V. Sukhomlinsky expresses his humanistic views: «A real person is a human spirit that manifests itself in beliefs and feelings, will and aspirations, attitudes towards others and oneself, and the ability to love, see the ideal in dreams, and fight for it» [14]. Heartfelt contemplation as an experience of the individual becomes a pedagogical discovery by V. Sukhomlinsky and acts as a conduit for knowledge. Knowledge is filled with inner content through the student's relationship with the teacher. The primary motivation for learning is the joy of knowledge. In his pedagogical practice, V. Sukhomlinsky used conversations and fairy tales to help children come to their own moral conclusions. For example, discussing the nature of good and evil through parables helped them understand moral norms. In this regard, the method of dialogue and the teacher's word proved to be effective.

IV. The deep *foundation of knowledge* is not reason or will, but feeling (the joy of knowledge, love for children: from I. Kant and V. Sukhomlinsky). Feeling is possible thanks to the capabilities of the Heart and God for immanence and transcendence. In V. Sukhomlinsky's philosophy of education, the culture of the heart holds a special place. In V. Sukhomlinsky's philosophical system of views, the heart is a gnoseological phenomenon with an ethical content, as the heart is capable of subtly perceiving knowledge, understanding the world as a whole, and emotionally comprehending it. This was a philosophy of education that was open to beauty and resonated with the laws of the heart, which was sensitive and receptive to moral guidance and its

own conscience. «Conscientious people grow up in places where there is a spirit of wonder at the beauty of heroism, courage, and loyalty to one's beliefs. This spirit of wonder creates the refinement of the heart that makes the word a powerful tool for education» (Sukhomlinsky, 1990, pp. 156-157).

V. Today, V. Sukhomlinsky's pedagogical legacy is part of the golden treasury of Russian and global pedagogy, but there were times when his ideas were harshly criticized, and the «Uchitelskaya Gazeta» wrote that «we need struggle, not preaching!» In his letters, V. Sukhomlinsky bitterly mentioned that his ideas were not of an academic nature; each of them had been tested in practice and confirmed by the experience of the war. V. Sukhomlinsky's legacy is not a sermon, but a confession: it is frank and sincere. Every word of V. Sukhomlinsky was confirmed by his actions, which means that his confession was born in a struggle. In V. Sukhomlinsky's «Letters to His Son»[11], we find lines about how he carried the ideas of humanity on his own back. After thirty years of teaching, communication, pedagogical reflection, and understanding of own educational practice, accusations of «vague humanity» and «abstract humanism» were inappropriate.

VI. Sukhomlinsky's book «I Give My Heart to Children» was first published in the GDR in 1968, and in the USSR only in 1969. Sukhomlinsky wrote an afterword for the German edition, where he described his own tragedy during the war, related to the death of his family, and called on German educators to take responsibility for the education of humanism. His ideas and principles, such as respect for the child's individuality, the «school of joy», and the collaboration between family and school, became the foundation for the development of pedagogy in East Germany. The GDR actively published his works, and he visited the country himself, spreading his ideas.

VII. V. Sukhomlinsky's book «One Hundred Tips for Teachers» became a bestseller in China in 1981. The book was included in the list of «state-important books». This shows the extent of its influence. Inspired by Sukhomlinsky's work, Zheng Zhe, a school principal in Shanghai, wrote «One Hundred New Tips for Teachers», which combined Chinese educational traditions with Sukhomlinsky's ideas. His ideas about moral education, such as respect for the child's individuality and a creative approach, and the absence of punishment, are highly valued in China because they contrast with traditional Chinese methods and align with Confucian values. This is significant because it demonstrates how his work has become a part of educational policy.

So, the deep phenomena of education in the philosophy of the heart (the joy of knowledge, freedom to learn, dialogue, cooperation, etc.) create a unique and unrepeatable «intellectual background» (Sukhomlinsky's term) in the classroom: children become open to the teacher and learning, and thus to new knowledge.

Some methods that are used in dialogic education: - The teacher's conversation with the children (an unprepared dialogue). Conversations can be intentional or unintentional: the former are planned in advance, the latter arise on the initiative of children or a caregiver during walks, games, and routine processes; - receiving verbal instructions. The child is given a sample of a verbal request, and sometimes they are asked to repeat it so that they remember the phrase. Such assignments contribute to the consolidation of forms of polite speech; - reading literary works. Reading gives children examples of dialogical interaction. Dialogues using questions and answers help to master the form of various statements, the rules of sequence, different types of intonation, and develop the logic of conversation; - various games. These include role-playing, didactic, mobile, staging, and dramatization games. Such games contribute to the development of empathy and cooperation.

Methods of heartfelt contemplation and emotional comprehension exist in various contexts: in philosophy, religious teachings, and pedagogical practice. Below are examples of such methods in different fields. 1. The concept of Max Scheler. Human cognition is based on the experience of a loving relationship with the world («ordo amoris»). The philosopher argued that the fundamental basis of personality is not reason or will, but feelings and emotions, and that love is the primary essential emotion of humans. 2. The idea of «heartfelt cognition» in the philosophy of I. Ilyin. Heartfelt contemplation is a «feeling into» «the very essence of things», a focused immersion driven by spiritual love for a «beloved spiritual object». In this act of contemplation, the object appears as spiritualized, free,

self-active, and whole.

In V. Sukhomlinsky's pedagogy, methods related to communication with nature, working with art, using words, and the influence of a collective were employed for emotional comprehension (the development of feelings). The educator believed that the success of upbringing was largely determined by the development of the emotional and sensory sphere, and he employed various approaches that included interaction with nature, the perception of works of art, the influence of words, and work in a collective.

Nature. Sukhomlinsky noted that nature itself does not educate, but becomes a factor of education only in the skillful hands of a teacher. Some methods: 1) observation of natural objects and phenomena. The teacher believed that the more subtle the senses and perceptions, the more shades of the world the child can express personally; 2) creating visual images of nature to switch the mind to processing information about them; 3) involving children in various activities in nature, such as thinking, artistic, labor, and environmental protection.

Art. Sukhomlinsky believed that art tunes the strings of the soul to the wave that conveys the sound of the beauty of the world, awakening a sense of beauty and goodness. And for this, he had his own pedagogical tools. For example: 1) the use of music – the teacher set himself the task of evoking an emotional reaction to the melody and convincing children that the source of the beauty of music is the beauty of the surrounding world; 2) reading literary works or their fragments in the bosom of nature, which stimulated the responsiveness of children to the emotional coloring of the word.

The word. Sukhomlinsky believed that the word should be meaningful, have a deep meaning, be emotionally charged, be addressed to a specific student, and be truthful. Sukhomlinsky suggested several pedagogical techniques to encourage children to experience a variety of emotions and express them through words. For example, he encouraged children to create their own fairy tales, stories, and short poems. During outdoor activities and in the «Fairy Tale Room», children accumulated emotional experiences that helped them create their own small literary works.

Group. Sukhomlinsky believed that it was pedagogically advisable to develop and enrich: - inspiring students to work for the team – such work enriches the spiritual life of students, creates a sense of duty to the team. But in the process of doing collective work, the child should put as much of his personal, individual work into it as possible; - the experience of gratitude to the team for help in a difficult situation is the task of the educator – so that every child experiences a feeling of gratitude to the team for their sensitivity and help in difficult times; - help not only each other, parents, but also other people who are not part of the usual circle of communication: the elderly, the disabled, and everyone who needs help. This help should not be sporadic, but constant.

The deep-seated phenomena of education are phenomena associated with the internal processes of the individual's consciousness and worldview (from a philosophical perspective) and phenomena associated with the external aspects of their spiritual and moral education (from a pedagogical perspective).

The phenomenon of «heartfelt contemplation» in V. Sukhomlinsky's «philosophy of the heart» is revealed through the phenomenon of the human «I», whose purpose in life is to serve the world, to manifest will and action, to awaken love and conscience, and to provide comfort. Sukhomlinsky associates education with the qualities of inner freedom and dignity, and he is convinced that education imposed from the outside and not coming from the heart will not have a positive effect.

In his pedagogy values are not transmitted from the outside, but are experienced through communication (dialogue) with other people and are assimilated through one's own spiritual activity.

Practices based on the philosophy of the heart: 1. Creative self-expression. Through various creative activities, such as reading and writing fairy tales, engaging in nature-based conversations, listening to music, and engaging in visual, dance, and theatrical arts, one can connect with their soul and open their heart. 2. The practice of forgiveness. This practice allows one to open their heart, as unresolved resentment and pain can close it, preventing one from being open to love and support. 3. The practice of gratitude. When a person is grateful for what they already have, their heart opens up to accepting even more. At parent-teacher meetings, the teacher did not express dissatisfaction with the children's actions, but rather found opportunities to thank the parents for their upbringing and the collaboration between the family and the school. Awards and letters of appreciation

were used. 4. Training students to act according to their conscience rather than out of fear of punishment. 5. The teacher's personal example – the education of the heart is achieved not by preaching or pedagogical instruction, but by good deeds and personal example from heart to heart. 5. The formation of a need for a «role model» – in addition to the teacher's own example, the role model (ideal) that the teacher introduces to the students plays an important role. The development of observation skills for the beauty of nature – for example, exercises in observing the activities of butterflies, caring for plants in the schoolyard, starting from a young age. Every Russian school had an apple orchard! This was also due to V. Sukhomlinsky.

Sukhomlinsky's philosophy of education, based on the «phenomenology of the heart», is a synthesis of traditional values and innovative pedagogical methods. Its core is the idea of education through the emotional sphere, where the heart serves not only as an organ of sensation but also as a tool for understanding the world and shaping one's morals.

The phenomenology of the heart in Sukhomlinsky's pedagogy. The heart is the foundation of education. Sukhomlinsky viewed the heart not as a physical organ, but as the center of spiritual education, where reason, will, and emotions intersect. Through «heartfelt contemplation», children learn about the world, empathy, and responsibility. This process is revealed through: - The joy of learning is a key phenomenon that combines intellectual development and emotional experience. It arises when educational work becomes a creative search, rather than coercion. - The word as a tool of education. The teacher, using figurative speech, awakens moral feelings in children, forms a «subtle mental organization». - Love and trust are the basis of the relationship between the teacher and the student. Punishments are replaced by a dialogue, where the child learns to act «according to conscience, not out of fear».

Traditions in Sukhomlinsky's Approach 1. Connection with Christian Anthropology Sukhomlinsky relied on ideas about inner freedom and responsibility that were close to Christian ethics. He emphasized that education that comes from the heart forms a «refined soul» that is receptive to goodness. 2. Emphasis on the Family Education begins in the family, where the foundations of morality are laid. The harmony of family relationships and the respect between parents and children are essential conditions for the development of «heartfulness». 3. Collectivism as a value The collective in school is not a means of control, but an environment for self-realization. Children learn to work, create and help each other, which forms a civic responsibility.

Innovations in the pedagogy of the heart 1. Abandonment of authoritarianism Sukhomlinsky rejected punishments, considering them destructive for the child's psyche. Instead, he proposed: o Non-evaluative education in primary grades, where marks are replaced by encouragement of efforts. 2. Emotional situations – specially created conditions for awakening moral feelings (for example, conversations about nature, art). 3. Aesthetic education Nature, music, fairy tales were used as means of developing aesthetic taste and morality. For example, Sukhomlinsky called fairy tales the «cradle of thought», where children learn to distinguish between good and evil. 4. Pedagogy of Cooperation The teacher and the student are equal participants in the educational process. Dialogue, rather than monologue, becomes the basis for interaction.

Sukhomlinsky's phenomenology of the heart is not just a pedagogical technique, but a philosophy where education is based on the harmony of reason and emotions. His approach remains relevant, combining timeless values (love, freedom, and responsibility) with innovative methods aimed at fostering a holistic personality.

4. Discussion

For the first time, the philosophy of the heart manifested itself as a mystical doctrine about the human heart as an organ of communication with God in Christianity. In the Western tradition, Blaise Pascal was the founder of the philosophy of the heart, and he wrote that «the heart lives according to its own laws, which the mind does not know. The heart lives by love»[15]. Max Scheler echoed this sentiment, agreeing that «the heart has its own logic and its own laws of the value world: knowledge is impossible without love»[16]. M. Scheler is known for his criticism of the Western tradition for its rational culture and lack of a heart culture.

He rightly believed that emotional life is multifaceted and gives meaning to life. The philosopher perceived and understood emotional life as a logical language of signs, in which the heart was given the role of «listening» to the human self and a subtle sense of beauty. The heart was a sensory

organ that could hear the voice of conscience and respond to it by trusting oneself. The dichotomy between mystical practices and the philosophical understanding of the heart phenomenon in the humanities discourse still persists. In the religious tradition of 20th-century Russian philosophy, the phenomenon of the heart has been studied in detail, but the problem of heartfelt contemplation is always approached in a new way.

A number of approaches interpret heartfelt contemplation as a method of cognition. However, it is also referred to as either sensory cognition or an act of thinking. The term «contemplation» was introduced into scientific discourse by Immanuel Kant. In his epistemology, contemplation serves as an act of thinking and a means of acquiring knowledge. Kant outlined the boundaries of human cognition [17]. In his philosophical system, human senses cannot think, and reason cannot contemplate; only the divine can do so.

At a new stage in the development of the theory of contemplation in 20th-century philosophy, I. Ilyin [18] suggested that people should align their life goals with the Divine plan and follow it throughout their lives. For example, in Ilyin's concept, the human understanding of the Divine plan is facilitated by the singing heart, and «the heart sings when it loves and is in harmony with God» [19]. In his work, Ilyin combined the traditions of Russian philosophy with the classical German theory of knowledge by I. Kant. He believed that without heartfelt contemplation, knowledge remains empty and devoid of essence. The technogenic civilization, with its pursuit of material wealth and external comfort, has given rise to a lifeless philosophy. This philosophy focuses on rational thinking, but without a spiritual dimension. It is only the first stage of human knowledge. The spiritual aspect of human beings must be developed. The development of rational thinking into intelligent thinking involves the experience of joyful knowledge.

The key phenomenon of I. Ilyin's philosophy is contemplation, which he interpreted as the highest form of insightful comprehension of reality. Here, the senses are capable of understanding, and the heart serves as an organ of knowledge. The philosopher believed that the heart holds the answers to many of the key questions that life poses: «What is the meaning of life?», «Who should we serve?», and «What should we overcome?» Heartfelt contemplation serves as the basis of religious faith and can manifest itself as: «empathy» «in the very essence of things»; as an embodiment driven by spiritual love for «a beloved spiritual object»; as a «total embodiment of any life content» and its cultural and creative transformation [20]. People with a particularly sensitive spirit are prone to heartfelt contemplation; people who are able to admire the results of their hard work; people who are able to appreciate beauty.

In general, heartfelt contemplation appears as a special spiritual state of «heightened responsiveness»; as an emotional response to all the truly beautiful and to the imperfections of the world. Creative power and emotional insight are characteristic of heartfelt contemplation. I. Ilyin interpreted heartfelt contemplation in the best traditions of Plato: as the basis of foresight, useful in politics, culture and education. The phenomenon of heartfelt contemplation, in the words of I. Ilyin, is «imaginative empathy», a holistic approach to the world and the human being in it, which modern pedagogy has «forgotten to think about». By choosing the path of heartfelt contemplation, a person becomes spiritually enriched and finds meaning in life. Their heart and emotions are guided by spiritual values, among which the joy of knowledge plays an important role.

Reason helps a person to understand and build the trajectory of their own life, and the heart helps to fill it with «value-emotional-motivational» content. Life becomes more multifaceted and rich, more complete and perfect, as it «sees beyond the veil of external reality». The content of life becomes the hidden harmony and love that the heart preserves. Heartfelt contemplation helps in life, creativity, and love, and the heart can teach a person to see objects in their true essence through their inner vision. The heart, like a tuning fork, brings people's relationships to harmony, allowing them to perceive subtle meanings.

Heartfelt and rational contemplation complement each other: the former, with its everydayness and empiricism, comprehends meanings in their diversity without internal unity, while the latter establishes unity without diversity. Only heartfelt contemplation can capture the inner meaning of all things in a harmonious and consistent manner. I. Ilyin, as a representative of Russian philosophy in spirit, with its religious Christian consciousness and love for the Motherland, rightly believed that the Russian idea is the idea of a contemplative heart. It is in the Russian mentality that I. Ilyin identifies conscience, heart, contemplation, and free-

dom as the primary forces that other nations vaguely sense in the Russian spirit, while thought, form, and organization are secondary forces. According to Ilyin, Orthodoxy and Russian culture can clearly demonstrate how the emotional and value-based aspects of a person take precedence over rational and volitional formalism.

In heartfelt contemplation, there is a logic that gives it a living meaning. The meaning of heartfelt contemplation is preserved in its entirety, which is why Russian science is fundamental: those who see an object as a whole do not forget about its parts. Here, rational formalism does not kill the living organicity. I. Ilyin calls heartfelt contemplation «contemplation through a loving heart». Russian classical philosophy was also fundamental because it was based on the method of heartfelt contemplation. The method of heartfelt contemplation made it possible to cultivate legal self-awareness and moral feelings: love for the Motherland and a sense of beauty. I. Ilyin rightly believed that experience spiritually enriches the mind and will. I. Ilyin himself wrote about this: «Heartless education outside of faith, honor, and conscience creates not a national culture, but the debauchery of a vulgar civilization»[8].

The method of heartfelt contemplation, combined with living objectivity, served as the humanistic foundation of the pedagogy of V. Sukhomlinsky.

In September 2025, Russia will celebrate the 137th anniversary of the birth of the famous educator. Through his selfless work, V. Sukhomlinsky defended the ideals and values of the Russian pedagogical tradition, which elevate the growing person as an individual, recognizing their uniqueness and value, and granting them the right to freely learn and develop in an atmosphere of joyful knowledge and love for others. It is crucial for modern teachers to not only remember but also enhance these traditions.

Practical recommendations. V. Sukhomlinsky's pedagogy of the heart is based on the principles of humanism, respect for the child personality and education through emotional connection. Its key methodological recommendations are aimed at forming a harmonious personality without the use of punishment, with an emphasis on the development of spiritual and moral qualities. Some of V. Sukhomlinsky's methodological principles are widely used in modern world educational practice. They have Become entire directions in modern pedagogy.

1. Education without punishment. Punishments destroy trust and form fear, rather than conscious behavior. Proposed: a) to use the assessment as a tool of encouragement, rather than punishment. For example, in elementary school, negative marks were excluded in order not to reduce motivation; b) to replace punishments with individual ethical conversations between the teacher and the student, aimed at analyzing actions and developing responsibility. 2. The role of the word and emotional communication. The teacher's word is the main tool of education and training. Recommendations: a) avoid an authoritarian tone, use constructive dialogue as a method instead of pressure; c) to educate through fairy tales and artistic images (the method of example and indirect pedagogical influence), which help children to understand good and evil; c) to create an atmosphere of trust, creativity, and beauty (in our case, based on Russian practice, the author's course on creating a situation of success in educational activities), where the child feels supported and respected. 3. Individual approach in pedagogy. Every child is unique, so it is important to: a) take into account age and personality characteristics when choosing methods; stimulate cognitive activity («the school of joy» by V. Sukhomlinsky) through game and research tasks, such as observations in nature. 4. Labor and aesthetic education. Volunteering. Guidelines and principles: a) involve children in socially useful work (e.g., growing plants, collective projects) to develop responsibility and joy of creation; b) use the beauty of nature and art as a means of aesthetic development. For example, walking in the forest, creating creative works. 5. Cooperation with the family a) involve parents in the educational process through joint activities (hiking, family projects); b) conduct consultations and conferences aimed at teaching parents how to raise their children in a humane manner. 5. Cooperation with the family a) involve parents in the educational process through joint activities (hikes, family projects); b) conduct consultations and conferences aimed at developing humane parenting skills in parents. Examples of methods – «School of Joy»: learning through play, creativity, and emotional involvement. For example, lessons in nature, where children studied the world around them through observation. - The «word box» system: students recorded interesting words and phrases, developing their language skills and love for reading. - Collective creative activities: joint projects (such as planting trees) that

brought children together and fostered a sense of community. Performance criteria 1. Reduced conflicts within the group. 2. Increased motivation for learning and creativity. 3. Emotional resilience, empathy, and self-criticism among children.

Sukhomlinsky's pedagogy of the heart remains relevant due to its emphasis on personal development through love, trust, and respect. Its methods can be adapted in modern educational practices, combining tradition and innovation.

5. Conclusions

V. Sukhomlinsky's philosophy of the heart consists of profound phenomena of education that focus on the world of the human self, the life purpose of the individual, their service to the world, and their pedagogical interest in the fate of their students. Sukhomlinsky's pedagogy is closely aligned with the Christian tradition, which emphasizes heartfelt contemplation, the function of thought, will, and movement, and the manifestations of love and conscience. This phenomenon also serves as a source of comfort, expressing a sense of trust in God and acceptance of what cannot be changed. Such a form of experience as heartfelt contemplation can re-emphasize the philosophy of education, pedagogical science, and educational practice. Today, V. Sukhomlinsky's pedagogical legacy is part of the golden treasury of Russian and global pedagogy, but there were times when his ideas were harshly criticized, and the «Teacher's Newspaper» demanded that «we need struggle, not preaching!»

In his letters, V. Sukhomlinsky bitterly mentioned that his ideas were not of an academic nature, but rather practical and based on the experience of war. V. Sukhomlinsky's legacy is not a sermon, but rather a confession, as it is open and sincere. Every word of V. Sukhomlinsky was backed up by action, and thus, the struggle became a form of confession. In V. Sukhomlinsky's «Letters to His Son», we find lines about how he «carried the ideas of humanity on his back» from his practical experience. After thirty years of teaching, communication, pedagogical reflection, and analysis of his own educational practices, accusations of «vague humanity» and «abstract humanism» were inappropriate. V. Sukhomlinsky's pedagogy is a holistic and original practice-oriented philosophical (personal-existential, preaching) system of views on a person and their qualities.

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Conflicts of Interest

The author declares no conflict of interest.

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