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## **THE PROBLEM OF FORMING READINESS FOR THE MATERNITY IN DOMESTIC PEDAGOGICAL SCIENCE**

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The Problem of Forming Readiness for the Maternity in Domestic Pedagogical Science

The problem of forming readiness for the maternity in domestic pedagogical science is analyzed in the article. The author of the article accentuates the need to reconsider classical educators' creative works; in connection with modern tendencies of maternity value decline in the awareness of young people, emphasizing that all-absorbing spiritual corruption has touched the girl – the future mother, who in defiance of her nature is becoming less capable to fulfill her major and honorable mission – to bear and bring up a human being. It should be noted that in the modern pedagogical science the formation of maternal identity and readiness for the future maternity as a separate branch isn't singled out. It is proved that classical educators made certain stress on the necessity of sexual education within the bounds of forming readiness for the future marriage, family life and maternity. Basic pedagogical ideas were also defined in the article; these ideas can also be used in the modern pedagogical theory and practice concerning the preparation of students for the future maternity, orienting them on marriage, family and conscious maternity due to the increase of students' general morality level, especially in the sphere of sexual behavior. In the article the author has made a supposition that transference of the process of forming readiness for the maternity into the modern space of higher education, which will be grounded on the classical educators' ideas, will promote the creation in the consciousness of young people foundation of maternity based on value and will provide the integrity of the system of young people's preparation for the mother's role fulfillment.

*Key words:* maternity, readiness for the maternity, students, system of higher education, sexual education, family, family life.

The problem of preparing young people for the future maternity deserves special attention due to the fact that there is a decrease in sexual- role culture everywhere, soullessness of sexual –role values decline is particularly noteworthy. The most sad is that spiritual “corruption” has touched the girl – the future mother, who in defiance of her nature is becoming less capable to fulfill her major and

honorable mission – to bear and bring up a human being. Recently women's orientation has lost its pedagogical meaning. In the modern pedagogical science the formation of maternal identity and readiness for the future maternity as a separate branch isn't singled out. However, low demographic rate of the birth in Ukraine, degradation of relationships in family, lack of maternity and child value in the minds of modern youth speak about necessity to modify the situation, which is formed. The personality has to be prepared for the role, which somebody is off to perform daily. Women have been given an important mission the extension of mankind by the nature, not only physical and spiritual health of child, but physical and spiritual health of nation depend on women's readiness to perform mission and understanding the importance of mother's status in general. For this reason preparing young women for the future maternity should be timely and have system character, it should be based on original traditions of the traditional pedagogy and the heritage of classical educators.

Deep moral nature and spiritual grandeur of mother are found in the works of: N. I. Pirogov, K. D. Ushinskiy, P. F. Lesgaft, S. F. Rusova, A. S. Makarenko, V. O. Sukhomlinskiy, etc. However, their heritage needs rethinking due to maternity value decline in modern tendencies of society.

The purpose of the article is to study classical educators' ideas of forming readiness for the maternity and the possibility of using this scientific achievement in modern times.

The attitude of national pedagogy to the maternity was defined in XVII century, when education spread beyond the monastery walls. The lead direction was family education of girls in spite of governmental women's status of education. The women's education of XVIII century was concentrated on education of future wife, mistress and mother, that fully corresponded the society's views on the role of women.

In XIX century N. I. Pirogov linked the success of women's performance of educational functions with their personal preparation for the educational activity. "Let women understand, that taking care of their babies in prams, confirming games of

their childhood, teaching their lips to babble first words and first prayer, they become the essential tutors of souls in society”. The women’s education carries the education of all mankind” [8].

K. D. Ushinskiy shared position of N. I. Pirogov, he thought that on the one hand woman is a mediator between science, art and poetry, on the other hand she is between customs and character of nation. “Woman- mother is a guide- mediator in system of culture – child – society” [12]. This is a reason why next to learning of mathematics, physics like in gymnasium for women, also, there was taught housekeeping, basics of child care and the Law of God. K. D Ushinskiy in his works gives not only consideration to problem of woman’s education, but also calls attention to the mother’s cultural level, he makes accent that only mother is primary and the most significant educator for her children, and as a consequence she influences situation in society. P. F. Lesgaft in his time also made emphasize on actuality, importance, necessity and insistency of women’s education.

Pedagogy of XIX – early XX centuries tried to give opportunities for women to take a part in social life, making money for existence and to be a good mother and educator for children. It should be noted that all of listed targets about women’s education were gradually realized over the next decades. The realization of these aims led to scientific researches of educators-practicians.

In this regard, it should be noted that pedagogical legacy of S. F. Rusova, as conceptual in her pedagogical and scientific activities was position that “ family education is the best, because it is based on mother’s caress” [9]. As for mother’s caress and sacrificial mother’s love, S. F. Rusova was writing: “Without her (mother), without her caress there is cold, it would be horribly to live, and any school, kindergartens or childish hiding will not provide a child with such goods, saint goods, love and caress, will not awake feelings of truth and love in child as perfect education of responsible mother will” [9, p. 61]. For the young mother S. F. Rusova expressed demands of literacy, knowledge of child psychology, realization of mother’s role.

In the early XX century there was significant scientific interest of domestic educators for problems of readiness of youth for family life. At this time appeared

such works as N. Zharintseva “Explanation of sexual issues for children” (1907), V. Polovtseva “Sexual issue in life of child” (1903), K. Sydorovych “Children and sexual issue (systematic instructions for parents how to keep the moral purity of children from the influences of our time, modern literature and the environment that deprave)” (1909) and others.

V. Polovtseva emphasized the actuality and importance of the problem of sexual education while preparing young people for the future family life, the conscious maternity and the paternity. The researcher stressed that the first step towards correct and serious cross light of sexuality should be in studying of own body, understanding importance of sexual abstinence, as for own health and for healthy future generations. N. Zharintseva supported this position and noted: ”People are given love, and they have to choose wisely and seriously their wife or husband, when they consciously want to have a family and raise children together and for this they have to be fully grown adults; the solitary development of the reproductive organs would be not only useless but harmful, because people with undeveloped mind cannot bring up their children” [1, p. 43].

Talking about the necessity of the sexual education of the young generation, M. Lishnevskaya paid special attention to the peculiar role of the teacher. She thought that this case should be conducted methodically, like teaching history or math, that it demands professionals, because the majority of parents are unable to give foundational and right explanation, first of all because they do not have sufficient knowledge [5].

As we can see, nowadays the problems, which have been researched century ago, do not lose their actuality and importance. That is why modern researchers refer to studying the scientific heritage of this period.

When T. Kravchenko was studying research and practice experiment of the sexual education in 20<sup>th</sup> – 30<sup>th</sup> of XX century, she found that educator’s activities at this time was focused on forming orientation to youth marriage, family and conscious paternity; aimed at increasing general moral level of children and youth, including sexual behavior; using forms of work about sexual education in the context of

national pedagogical traditions in educational practice [4, p. 16]. The researcher proved that the problem of sexual education of pupils in the 20<sup>th</sup> – 30<sup>th</sup> of XX century was realized by the family, school and non-governmental organizations. Teaching culture of intersex behavior of boys and girls in family was determined, on the one hand, by the Christian religious tradition, family and household culture, the national and ethnic ritualism, but, on the other hand, by destruction of patriarchal relations, as a result of family proletarianization, emancipation processes, the soar of women's role in society, that significantly changed gender role stereotypes of socialization and identification.

It should be noted, that in Soviet period the majority of scientists, who were engaged in study of the problem of sexual education, focused their attention on moral aspect. For our research of great value is O. Cherepova's dissertation "Students moral preparing for family life in theory and practice of the soviet school (1917 – 1977)". As the researcher observed, "Theory of moral preparing students for family life in different historical periods of building soviet school was developed with different intensity. Old ideas about family, about the position of women in society, the relationship between parents and children were destroyed in accordance with Lenin's school of communist morality in 1917<sup>th</sup> – 1931<sup>st</sup> years. At the pre-war and early postwar years school cumulated valuable experience of forming students' moral foundations of family life both in the teaching of the certain subjects and in out-of-school activities" [13, p. 17].

Pointing at the importance of preparing youth for the love, family and marriage can be found at the creative heritage of P. P. Blonskiy. Scientist believed that the sexual education should comply with pedagogical tasks: it should not just inform, but exactly educate. The pedagogical interest is in his ideas about conducting "pedagogical tests" of the future spouses – getting special certificate of the level of knowledge concerning family education.

Also, pedagogical basics of preparing students for the future family, the family life and raising children can be found in A. S. Makarenko's works. A. S. Makarenko paid great attention to the sexual education, recognizing it as one of the most difficult

pedagogical issues. Many of his pedagogical works have ideas about the necessity of preparing youth for further meetings with issues of sex and marriage-family relationships. The educator said that the moral and the sexual education, example of parents, organization of life and activities of pupils can be fitted to the main issues of preparing young people for the family life. A. S. Makarenko recommended to include formation of culture of personal relationships between the genders into the content of work devoted to preparing youth for the marriage and the family relations [7].

The first decades of the Soviet state are characterized by polar opinions about the marriage and family. On the one hand, the utterance of A. Kollontai and her supporters: children, spouse, house – “survival of times past” [3] and on the other hand, A. Lunacharsky wrote that “due to the economic conditions and proper education, self-searching and self-discipline a person understands that it is impossible to become the father and mother to no purpose, this is one of the most delicate kinds of creation” [14, p. 10]. “And mother should be an expert in the sphere of education” [6, p. 238].

At that time, A. B. Zalkind paid great attention to the sexual education; he believed that it should be the prerogative of parents and educators, not laymen or uncontrolled media. At the heart of this education, according to opinion of A. B. Zalkind, should be the creation of healthy, moral, valuable social connections and skills of young people [2]. A. B. Zalkind was one of the first in soviet pedagogy, who substantiated the necessity of developing the complex of educational influences on youth with the aim of involving it into accepted in society, according to the norms of socialist morality, gender roles and relationships between the sexes in public and private life.

The ideas of system education for future parents and the formation of readiness for maternity in the second half of the XXth century were actively put into life by outstanding educator and humanist – V. O. Sukhomlinskiy. He wrote: “If you dream to leave a mark in history after you death– it is not necessary to be leading writer or scientist. You can confirm yourself in the society, raising beautiful children...” [11]. This opinion underlines the necessity and significance of parental experiences in

human life, the most important function of which is the birth and education of the future generation, these are direct duties of mothers due to nature and society. We think that men and women will never be equal by simple reason that nature has divided their functionality and it is impossible to change all back.

V. O. Sukhomlinskiy's maternal pedagogy gave paramount value to the teaching of the valuable relation to a role of the future mother. The pedagogue considered that education of good mother and father, properly speaking, is the solution of half of all school tasks, because "...bringing up mothers and fathers, we put the foundation of good mannerliness of the future generations" [10]. The famous educator-humanist emphasized consciously pure relation to own body, understanding that relationship between men and women leads to birth of new human being, for whose life they are fully responsible. So it is not only biological act, but first of all, "a great human creativity", and a large responsibility.

In due time V. O. Sukhomlinskiy was opening pedagogical wisdom of sexual and family education, he noted: if in the family relations are not built on love, but on cynical demonstration of animal instincts or sensible finding of material welfare, in soul of the child there is no place for purity of sensual motives, and as a result in such families young people grow up brute, cynical, indifferent, to push through whose lack of spirituality for educator in his work is very difficult and sometimes impossible. Such irresponsibility is a consequence of "sexless" pedagogy, as a result of which we have received the young people who are physiologically ready to have children, but morally and psychologically they are immature regarding the role of mother and father. The educator expressed his opinion that we should pay more attention to girl's education, because her mission is higher, only she is future mother, high aim of life sense should be inherited for her, which will be based on the principles of the culture and love.

The classical educators' ideas about the role of the maternity in social development were brought to life at official level. In the laws of marriage and family in USSR it was noted that "maternity in the USSR is surrounded by popular recognition and respect, it is protected and powered by the state". Such positions

were supported by a variety of social and legal guarantees. Mothers with many children were of high social status, and they used separate social recognition, the additional rights and privileges were provided to them. But high levels of woman employment and active implication into social and professional sphere reduced the time which mother could spend in the family, the time of full communication and interaction with child. So, demagogical lifting of maternity didn't accord with the real position of the woman in Russian society. Realization of maternal and family functions was pushed into the background, as a result it led to maternity devaluation.

In post-Soviet Ukraine the situation was complicated by a sharp decrease of value attitude to maternity, non-recognition of mother's role, child and family. We believe that the XXI century puts forward the necessity of the updated scientific pedagogical approach to the solution of the readiness to the maternity formation problem. As premarital preparation in schools is mainly considered like monosubject process, where a pupil appears to be only an object of pedagogical influence, then educational activity in this aspect is reduced to a set of standard actions and it is informational and educational in nature. We believe that today there is a need for transferring the problem of youth preparation to the conscious maternity into the system of the higher state education. Our position is based on the following.

Preparation for future parental role has its specifics and particular importance in the period of youth, because an early adolescence is characterized by intensive development of self-consciousness, value-semantic sphere, focus on the future and the desire for life self-determination, formation of gender-role positions, intimate and personal relationships with the opposite gender. However, the content of consciousness at youthful age is not constant and may be changed, so teachers can crucially impact on young students in relation of forming readiness for maternity. We think that the development and implementation of pedagogical model in modern high school that will be based on the ideas of educators-classics will promote the creation of purposeful preparation of youth for the role of maternity.

This process is many-sided, complex and dynamic, its elements are closely interrelated, interdependent and interconnected that points at significant possibilities



of the solution of this problem both in the process of educational training, and in extracurricular activities of students. We tend to believe that the process of forming readiness for the maternity has to be focused on creation of moral phenomena in youth as for the future maternity, formation of an ideal of future family and moral beliefs on which the love, marriage, family, and the births of the child are based.

In summary, conducted analysis of scientific literature, the study of educators-classics' heritage about forming readiness for the maternity showed that views and ideas of many famous pedagogues are far ahead of time and there are guides of preparing young generation for the role of father and mother. The largest value in educating of future generations educators-classics gave to woman, they considered that it was necessary to qualify her for a role of a mother not only in a family, but in an education system on scientifically reasonable basis. Changes of consciousness of modern youth determine the necessity not only to correct meaningfully formation process of readiness for maternity, but also to move it to the higher education system. Due to the fact, we think that consideration of the phenomenon's essence of readiness for maternity and determination of its structures will be the direction of our future research.

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Ткачова Ю. Г.

Проблема формування готовності до материнства у вітчизняній педагогічній науці

В статті аналізується проблема формування готовності до материнства у вітчизняній педагогічній науці. Автор статті наголошує на необхідності переосмислення творчого доробку педагогів-класиків у зв'язку із сучасними тенденціями зниження цінності материнства у свідомості молоді, акцентуючи увагу на тому, що всепоглинаюче духовне „розтління” найбільшим чином торкнулося дівчини - майбутньої матері. Доведено, що педагоги-класики робили певний наголос на необхідності статевого виховання у межах формування готовності до майбутнього шлюбу, сімейного життя та материнства. Виокремлено основні педагогічні ідеї, які можна використовувати в сучасній педагогічній теорії та практиці щодо підготовки студентської молоді до материнства, орієнтуючи їх на шлюб, сім'ю та усвідомлене материнство та завдяки підвищенню рівня загальної моральності у студентської молоді, зокрема у статевої поведінці. У статті автором зроблено припущення що, перенесення у сучасний вузівський простір процесу формування готовності до материнства, який ґрунтуватиметься на ідеях педагогів-класиків, сприятиме створенню у молоді ціннісної основи материнства та забезпечить цілісність системи підготовки молоді до виконання ролі матері.

*Ключові слова:* материнство, готовність до материнства, студентська молодь, система вищої освіти, статево виховання, сім'я, сімейне життя.

Ткачева Ю. Г.

Проблема формирования готовности к материнству в отечественной педагогической науке

В статье анализируется проблема формирования готовности к материнству в отечественной педагогической науке. Автор статьи подчеркивает необходимость переосмысления творческого наследия педагогов-классиков в связи с современными тенденциями снижения ценности материнства в сознании молодежи, акцентируя внимание на том, что всепоглощающее духовное „растление” главным образом коснулось девушки – будущей матери. Доказано, что педагоги-классики делали определенное ударение на необходимости полового воспитания в рамках формирования готовности к будущему браку, семейной жизни и материнству. Выделены основные

педагогические идеи, которые можно использовать в современной педагогической теории и практике относительно подготовки студенческой молодежи к материнству, ориентируя ее на брак, семью и сознательное материнство, благодаря повышению уровня общей морали студенческой молодежи относительно полового поведения. В статье автор делает предположение, что введение в современное вузовское пространство процесса формирования готовности к материнству, который будет основываться на идеях педагогов-классиков, будет способствовать созданию у молодежи ценностной основы материнства, а также обеспечит целостность системы подготовки молодежи к выполнению роли матери.

*Ключевые слова:* материнство, готовность к материнству, студенческая молодежь, система высшего образования, половое воспитание, семья, семейная жизнь.

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