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**Лакно Ольга Вікторівна**, кандидат медичних наук, доцент, кафедра внутрішньої медицини № 3, Харківський національний медичний університет, пр. Науки, 4, м. Харків, Україна, 61022  
E-mail: lakhno\_olga@mail.ru

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## EXPLICATION OF THE JEWISH CHILD-REARING TRADITIONS IN THE PRINCIPLES OF PEDAGOGY OF FREEDOM

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**Annotation.** *The article considers the author's view on the process of explication of the most characteristic for the Jewish national culture traditions of child-rearing in the principles of pedagogy of freedom. It is based on reconsidering, summarizing and comparing of the basic ideas of the Jewish child-rearing traditions based on the values of Judaism and identifying their basic ideas in the system of invarious principles which constitute the basis of the author's developed concept of pedagogy of freedom as a special direction of humanistic pedagogy. It views theoretical and practical bases of a personal inner freedom, its subjectivity, capability of conscious and responsible self-identification, independent choice and realization of the own life experience. Such comparison demonstrates fundamental Jewish education traditions in the principles of freedom pedagogy, their deep connection and it supports the idea that the pedagogy of freedom, not being a fully autonomous phenomenon, is genetically linked to the Jewish child-rearing traditions, which to some extent are focused on values of freedom*

**Keywords:** *freedom pedagogy, principles of freedom pedagogy, the Jewish family, the Jewish tradition of upbringing*

**Анотація.** *У статті розглядається експлікація найбільш характерних рис єврейського виховання дітей у принципах педагогіки свободи. Порівняння інваріантних принципів педагогіки свободи і особливостей єврейського виховання демонструє їхню глибинну єдність і призводить до висновку, що педагогіка свободи, не будучи повністю автономним явищем, генетично пов'язана з єврейським вихованням, яке орієнтоване на цінності свободи*

**Ключові слова:** *педагогіка свободи, принципи педагогіки свободи, єврейська сім'я, єврейські виховані традиції*

### 1. Introduction

Today, when the Ukrainian community lives with the crisis in all spheres of social life, we may feel the need for active, creative, internally free people, who are focused on human values, who are ready to cooperate with other people, who are able to live in freedom, to realize their uniqueness and their own worth, to make relations with the world. The orientation on the development of individual, independent, creative thinking type of person, which is able to act, make decisions and take responsibility for the consequences, demands from the national pedagogy to renovate the educational objectives of today and force

active efforts to create a modern concept of education for the new generation of Ukrainians.

In order to prove the urgency of the reconstruction of the national system of upbringing of the young and the urgency to update its content on basis of our concept of freedom pedagogy, we consider, that it's necessary, together with deep knowledge of the strategy and characteristics of child-rearing in cultural heterogeneous environment of Ukraine, to study the Jewish national child-rearing traditions. After their thousands-of-years crystallization, they have, in our opinion, one of the most important factors that in some way influenced the development of free

child-rearing ideas, which, since the 1920's gradually acquired the theoretical basis in Ukrainian pedagogy [1].

The basis for such statement is the historically conditioned coexistence of plenty of ethnoses on the territory of Ukraine during many centuries which have differences in special cultural originality, but have been a part of the Ukrainian society, so that they can introduce their own national traditions in the child-rearing environment of the multinational society of our country. The creative experience and the constructive ideas of upbringing of the growing generation, that were produced in the multinational Ukrainian society, may certainly find their reflection in the Ukrainian pedagogy. It refers to the theories that were created on the principles of domination of democratic values in up-bringing and new ideas about up-bringing as a process of the development of natural potentials of the individual. They have to ensure the child's state of inner peace and freedom by creating the right conditions in the child-rearing environment.

## 2. Literature review

Since the time of independence of Ukraine there gradually took place radical reassessment of goals and objectives of child-rearing and awareness of necessary implementation of humanistic pedagogic paradigm into the process of upbringing. The perspective of view on the above mentioned phenomenon and the scale of its evaluation was gradually changing, and the context expanded due to the introduction of the idea of child-rearing on the principles of free creative development. The evidence of these changes was presented by the Ukrainian researchers during the last 15–20 years due to whom on the essential experience of the domestic and foreign pedagogy of the late XIX – early XX century the development of the ideas of the humanistic pedagogy in Western Ukraine in the late XIX – early XX century, the theory of new «free education» of teachers-reformers of the Bremen scientific school in Germany, O. Neill's concept of free upbringing and its implementation in school practical activities, some aspects of the ideas on development of free upbringing by some representatives of the Ukrainian pedagogy, scientific and pedagogical foundations of educational and upbringing process in modern school after Waldorf's pedagogy were investigated.

In 2000s the interest of the researchers to the pedagogical works of the representatives of the free upbringing is observed. It is because of the implementation of the personally oriented pedagogical concept at the official level, the goals and objectives of which coincided upon the whole with the ideas of the humanistic pedagogy. The lack of modern studies was still observed dedicated to holistic analysis of methodological and socio-pedagogical foundations of the free upbringing theory, the stages of its historic evolution, the fundamental principles and possibilities of their realization in terms of reforming of the national system of education and upbringing. Such aspects have directed our research to the development and analysis of the concept of the pedagogy of freedom.

In the context of the above-mentioned concept of freedom pedagogy, a perspective way of modern upbringing of the young generation can be seen in the for-

mation of educational space and free self-identity, which creates the conditions for monitoring and development of students' individual freedom and capability for self-determination. At present, when the main goal of reforming of the national system of education and upbringing is free and creative self-development of a personality, it is just this angle that has become the subject of particular interest of the scientists [2, 3].

Perspectives of reforming of the education and upbringing on the humanistic basis and implementation of the principles of freedom pedagogy in modern socio-cultural conditions of deepening of the integration processes draw Ukrainian and foreign researchers' attention to studying tendencies of development of various educational systems, identifying peculiarities and specific features of their education tasks, appealing to historic and pedagogic experience of the child-rearing in traditions of various peoples and ethnic groups that has been forming for ages both in multinational Ukraine and in their residential countries [4–8].

However, we have to state that the problem of interconnection, interdependence and interpenetration of traditions of upbringing of the peoples of Ukraine with invariant principles of freedom pedagogy has not yet become the subject of special consideration, while the determinacy of the latter by, for example, the Jewish tradition of child-rearing, in our view, is of no doubt.

## 3. Aim of the research

The **aim** of this article is identifying of specific features of the child-rearing traditions and presenting their explication in the fundamental principles of pedagogy of freedom. Innovation providing in achieving this goal is stipulated by a number of tasks solution in the context of which we apprehend both the unquestionable value of the concept of pedagogy of freedom of modern educational theory and practice, and multidimensionality of its fundamental principles determined not only by multilevel socio-cultural and subjective personal factors, but also they reflect the educational traditions of different cultures and peoples. Explication process of Jewish educational traditions into the principles of pedagogy of freedom will contribute to a broader vision and understanding of the laws of the educational system, grounded on the ideals of freedom and self-identity, and it can be an important tool in the fight against xenophobia and nationalistic tendencies and influence the development of the global Ukrainian community based on interpersonal solidarity, awareness of self-responsibility and for the fate of other people and the whole world.

Objectives:

– to outline the conceptual idea about the purpose of education based on the principles of pedagogy of freedom in the context of solving relevant to modern pedagogical theory and practice educational objectives and to track the possibility of implementing such a purpose into Jewish educational traditions;

– to determine the extent of the relationship and interpenetration rooted in the fundamental principles of pedagogy of freedom of Jewish educational traditions;

Thus, the disclosure of the objectives can to confirm our view that the explication of meaningful charac-

teristics of Jewish educational traditions into the principles of pedagogy of freedom is a process in the result of which their genetic unity and focus on the values of freedom is revealed

#### **4. The main part as to presentation of the explication of the Jewish upbringing traditions in the principles of freedom pedagogy**

In any society, the child-rearing is determined by the place of children in cultural traditions, attitude of parents toward their children as an object of parental love and care, using the value bases and centuries-old experience of national pedagogy. Jews, living in Ukraine almost a thousand years, along with the Russians, Belarusian, Poles and other ethnic groups are not only close neighbors of Ukrainians, but also, according to the Ukrainian literary and cultural studies expert Sergiy Yefremov, one of the components of Ukrainian lands population, because they live in the closest connection with the Ukrainian people [3]. And as the spiritual heritage of Jews is supranational and has international importance, binding of Jewish national traditions of child-rearing with the spiritual values of the Ukrainian people and then, their extrapolation to the fundamental freedom pedagogy principles seems to be clear and logical.

Considering that the aim of up-bringing in the context of freedom pedagogy acts as internally free, ready for the life self-identity, characterized by a high level of need for self-actualization, focus on higher existential values; ability to self-regulation in activity and behavior; aspiration to be competent; realistic and unbiased perception of the world, openness to a new experience and focus on the search for truth, the ability to consider different views; a positive "I" conception; volitional qualities that allow you to overcome internal and external obstacles in the way to establish personal values; self-esteem in unity with the willingness to respect others; democratic style of communication; adoption of social and cultural norms and at the same time critical attitude to them, the ability to form their own "personal norms", we will try to track the extent of realization such a purpose in the Jewish child-rearing traditions.

In the history of the Jewish cultural and child-rearing traditions a family has always played a special role. All known especially kind atmosphere that prevails in a Jewish family, based on the strong foundation of family life laws, according to the Torah. Precisely in family up-bringing of Jewish children laid a "cultural gene" [9], which allows people to assert themselves in life through volitional qualities, commitment to competence, capacity for self-regulation and behavior, to overcome internal and external obstacles in the way to their own success.

The success of Jews in all important spheres of human life is largely caused by right upbringing in the family. Paternal love of Jewish parents to their children has no boundaries. Such cult of children does not seem to exist in any other nation. Jewish parents will never say that child is bad or other children are better. Vice-versa, they always encourage a child, emphasizing that it is the best in the world and that it will be a good person. From an early age children are encouraged to ask questions,

taught to think and discuss important family issues, and in these conversations all are equal and everyone has the right to vote, but every statement should not be unfounded, child must be able to substantiate their position. These principles are tested for thousands of years of up-bringing and fully have proven effective: Jews ability to realistically and objectively perceive the world, openness to new experiences, new focus on search, the ability to consider different views, but do not lose "its own face."

An essential feature of the traditional Jewish home is strong cohesion of all members of the family. The Jewish family always based on peace and harmony. Much of the family pastime associated with subordination to requirements of families and traditions that contributes in the child-rearing respectful attitude not only to parents, but also to public institutions. As O. Gerkerova's research shows, exactly in the family forms psychology, mentality, national pride and outlook of Jewish family and there carrying out the incipience of child's intellect, maintaining and developing its individual image, provided the conditions necessary for their personal fulfillment [4].

The main idea, embedded in Jewish child-rearing, is individualization of "אימון" (which means up-bringing) with a purpose to develop in a child a healthy and spiritually developed personality. In any case, parents and up-bringers should act according to the personal qualities of the child to develop its character, reinforcing the abilities and control negative impulses, but never to destroy them.

Reasonable interrelation between absolute value of the personality and the level of its development is, in our opinion, one of the most important characteristics that suggest about opacity of the Jewish child-rearing traditions in one of the most important principles of pedagogy of freedom – the principle of self-sufficiency. Because the essence of the aforementioned principle is the recognition of the child as a basic purpose and the main result of the process of up-bringing at the same time, which means its focus on preservation and development of the child in its personal image, providing all the necessary conditions for personal fulfillment. This principle requires respect any child just the way it is at the moment of life, with all its advantages and disadvantages. A specific personality, a real child is declared as an end in itself, not a mean of achieving any other purpose, and the process of up-bringing should be directed to meet the needs and interests of each child, giving it opportunities to realize individual development program.

Another principle that belongs to the semantic invariant of freedom pedagogy is closely related to the previous the principle of self-esteem childhood, which claims self-sufficient value of period of the child's life, emphasizing its uniqueness, imposing a ban on the approach to childhood with utilitarian standards. This principle is opposed to the traditional installation to prepare children for future adult life, and its essence is not seen in preparing children for future life in the traditional sense, but in creating conditions conducive to the development of all the forces of the child's body here and now. It is important to emphasize that the world picture of the Jewish people, in classic Jewish texts, folklore, and other sources of Jewish pedagogical thought is absolutely iden-

tical understanding of childhood as a unique, special period of human life.

In the hierarchy of the Jewish people values only love to the Lord is stronger than the love to children. The Lord's commandment "Be fruitful and multiply" is one of the first commandments given to humanity in general and Jews in particular. That is why children are "the measure of all things" in a Jewish family, and implementation of parents' responsibilities of upbringing a child that are written in the Code of Jewish laws are compulsory and absolute. According to them, the value of childhood as a child's right to life, individual happiness and opportunities for self-development and self-improvement is the main goal of education of Jewish national tradition.

The sacred book of the Jews Torah emphasizes the special status of childhood in Judaism, likening the relationship between God and the Israel people to the relationship between a parent and a child: "You are the sons of the Lord your God" (Deuteronomy 14: 1). This special relationship is even more evident when in Holy Writ it is said about preserving the Jewish spiritual heritage: "My son, keep my words and treasure my commandments within you." (Parallel Verses 7: 1, 4:20). One of the historians of ancient Judea wrote: "We care about the up-bringing of children and the preservation of law most of all, and we believe that compliance of everlasting devotion is the most important thing of our lives" [5].

Thus, the Jews gave the world the high concept of morality, according to which the love of their children was also a feature of traditional values, starting with the ancient civilization of Israel. Love for offspring was one of the most important features of Jewish psychology. By personal example and appropriate environment, parents give their son or daughter an idea of such fundamental values as reverent attitude to God, respect to elders, justice, kindness, hard work, love to fellow man, charity to the poor. Nevertheless, decisive significance is given to the wisdom, which a child learns from the childhood [10].

Caring attitude to the child as a "germ" personality that naturally follows from the idea of individual worth is complemented by a Jewish tradition of respect for the child as a unique period of life in general, when the foundation for future human biography is laid. Total support of a child by the family and respect for her or his natural features is one of the principles of the Jewish child-rearing. A child always receives the approval of the family, whatever he or she does, that is uncertain sounds when a child learns to play the violin or unsuccessful throw of the ball into football gate. Everything that a child does is brilliant, wonderful, and perfect and it gives basic self-confidence, because willingness to study and learning to do something is vital.

A very important feature, typical for the Jewish child-rearing, is complete absence of competition. It is neither in a Jewish family, nor in Jewish schools, where ratings are never posted and grades are not announced aloud. All that could lead to injury of a person, who failed task performance, is output beyond the frames of upbringing. Only yourself comparison is possible. No one is compared with the neighbor, brother or classmate. This rejection of competition works well in the Jewish community, where there is no kind of rivalry even among

adults. You decide for yourself what you do in your life. The main consideration of the Torah people can be expressed as: it is better not to teach children some practical knowledge than develop an inferiority complex and lack of faith in them. They will still receive required knowledge and trauma may remain for the whole life.

Thus, the phenomenon of the Jewish child-rearing is based on the total love for a child, creation of atmosphere of warmth, security, support that largely coincides with the principle of self-worth childhood, that is the most important step in the development of personality, which is not compensated by any other age periods and therefore requires the creation of conditions favorable for the development of all the forces of child's body, providing a natural transition a child to the adulthood through a complete solution of age-related problems at every stage of childhood.

The concept of pedagogy of freedom self-worth principle of childhood is closely linked to the principle of individual self-worth, affecting the latter, emphasizing the equivalent value of the individual personality of the child and the adult, preventing their hierarchical distinction as the phenomenon of lower and higher order. Consideration of child's life as the best example of adult improvement is the expression of this feature.

The principles of self-worth of a personality and childhood can be practically implemented in the process of up-bringing and education only under certain conditions. First of all, it is necessary to take into account physical and psychological characteristics of the developing person. This need is reflected in the content of the principle of its congruity to nature. Except the inner nature of a child, this principle also requires taking into account the natural features of the surrounding world and it is understood as the need to rear a child only in accordance with the natural laws of the development and with the world of nature in general. This principle claims the impossibility of voluntarism and arbitrariness in the upbringing of a child, because even the principle of congruity to nature provides an opportunity for development of an independent and creative personality in the process of his or her own activity. This secret is hidden exactly in the childhood, in special education, because even then all the major personal qualities that help in later life are laid. Of course, the person's formation, improvement and development requires big commitment, strength, and it is desirable to instil useful qualities even in the childhood. Then we can expect that the child will be successful and happy.

The idea that every single person follows the way of life, that was mentioned before, by all the mankind, fully applies to up-bringing of Jewish children, because it is in principles of up-bringing that basic laws and regulations are concentrated, which were formulated in the Torah and which are followed by people. According to the L. Knoring, the complex of unique qualities of the Jewish people is not a random thing, and it is quite a natural phenomenon. He emphasizes, that all these qualities are provided by nature and given the Jewish people to fulfil its purpose in the universal ethnic system [6].

There is no doubt about the natural intelligence of Jews. It is worth remembering that major achievements

and discoveries in any field of knowledge, science, technology, culture are related with the names of Jews, including the sphere of human spirit. The Jews can think nontrivially, look for new solutions, that is why there is no human activity, where the Jews have not demonstrated themselves as people, who ensure the flourishing of this sphere. Mostly the Jews are of an extremely high intelligence. This is confirmed by numerous researchers of scientists on the level of their IQ (140 and above, six times higher than among all other nationalities), the percentage of all Nobel Prizes, which received the Jews in comparison to other nations, their share in the worldwide list of big names in literature, science, art, music, finance, medicine, many discoveries and inventions in the science and technology, which are used by hundreds of millions of people.

The pursuit of knowledge is one of the most important features that characterise the Jews. Following the commandments of the Jewish sages, who are considered to be the founders of the principle of human lifelong learning, Jewish families always tried to give their children good education, considering it as a base for further successful life.

Jewish parents are well aware of consistent pattern of children's nature, their innate curiosity and activity. Therefore, when we are talking about schooling and developing the children, all these spheres should be brought into an active state by engaging the intellectual, artistic, creative, gaming, working activity, communication and so on. Jewish children usually never sit idly by, they study languages, learn to play different instruments, play sports, learn the basics of informational technologies. They always have enough time for everything. Such active involvement of children in various activities provides an opportunity for development independent, creative personality in the process of his or her own activities and this is the feature of natural development of personality.

The Jewish child-rearing traditions provide an individual approach to each child both in up-bringing as well as in schooling. In accordance to the commandments of the Torah, parents and educators should act in each case according to personal qualities of the child to develop the character and reinforce the ability to control negative impulses, but not to destroy them. [10]. So, the Jews old-centuries experience in upbringing and education of children are based on natural needs of human development on the basis of religious teaching, historical, social, cultural and national traditions, which are in close connection with the development of their intellectual and creative instincts through motivational activity and stimulation of individual development that provides disclosure of all abilities and features of a specific child as a whole for maximum self-revelation and self-realization, thus, it correlates with the principle of congruity to nature.

It must be mentioned that the principles of self-worth of a personality, self-worth of childhood and congruity of nature in the context of pedagogy of freedom exist only in case of following the principle of freedom. This principle, that provides opportunities for the realization of all others, is the main concept of pedagogy of

freedom, evidenced by its very name. The basis of the principle of freedom in upbringing is specific attitude to the nature of the child. According to humanists, a child does not possess any innate moral flaws, therefore a child is perfect. The demand of freedom for realizing all its natural qualities is natural. Any violence, any external influence in order to create a certain type of person with pre-set features will keep away from certain natural image of the person. Ensuring conditions for development of the personality's natural foundations, recognition that identity is fully disclosed on condition of the absence of external pressure and restrictions for its expression is the essence of pedagogy of freedom. Hereby, the freedom is not identified with permissiveness. It means being able to go their own way, as far as the laws of the world of nature, society, and the particular circumstances of life allow. Freedom of thought is inextricably linked with responsibility for individual choice.

For Jewish parents freedom of a child is not special "up-bringing", but the air which is impossible not to breathe with [11], so, above all, they have identified freedom as the lack of any form of violence against the person in the process of education and upbringing. In a Jewish family special young children treatment is connected with the understanding that there is not a man exists for the world, but the world to a man. That is why freedom is natural for the maximum realization of all natural inclinations and abilities of Jewish children.

According to the Jews, it is out of the question of the vision of man as a complete detail of the mechanism of society. Education and upbringing is not means for them in any case, even the main principal for having happy and fulfilling life, and self-upbringing is a goal that provides free individual development. This is stated in the words of King Solomon: "Upbringing the youth according to their way, even becoming old they won't lose it." This interpreting implies the upbringing exclusively according to personal needs, which may be for human a matter of life that is actually self-realization of a personality [12]. Self-upbringing, self-development, self-realization is a full and happy life for Jews, which is impossible in conditions of violence and is inalienable from freedom. This position is directly correlated with the concept of pedagogy of freedom, asserting that full development of personality of its own natural bases, deploying its internal potential and creativity is possible only because of freedom.

It is an important proof that the tradition of the Jewish child-rearing is partially explicated in the principles of pedagogy of freedom is the fact that the child is the basis of the process of education and upbringing in modern Jewish school, and freedom of implementation of the principles of self-worth of a personality, self-worth of childhood and congruity to nature is the purpose, content and the main condition.

The problem of correlation of freedom and responsibility in the Jewish child-rearing tradition and the concept of pedagogy of freedom must be taken into consideration, because position of individual freedom as the freedom of choice is grounded in each of them. This freedom is not identified with permissiveness. So, speaking of freedom in the upbringing of a Jewish child, some

authors [10, 11] indicate that the Jewish child-rearing combines two seemingly multidirectional things: freedom of the child and quite rigid requirements for responsibility. Jewish child, surrounded by love and warmth, has a lot of freedom, but it is not unlimited, there are bans. For instance, you cannot harm anyone, be aggressive, do not respect elders and others. Strict upbringing begins when the child crosses unacceptable lines, and the order is given so that it is clear once and for all. Thus, freedom is a natural inner ability to choose the best for you and for others, which has nothing to do with permissiveness, anarchy, violation of social norms.

According to the observations of psychologists, children of a Jewish family really hold very freely, but they are in some invisible framework. The situation is shown during adolescence most clearly, which, is relatively quiet because of upbringing. It is noteworthy that the fact that allowed rules are not perceived by the teenagers as something imposed by adults. They find it below their dignity to break these boundaries, be dishonored in the eyes of their families and parents. This is lavishly returning to children, when any questions, any family decisions are always taken just all together, and each child has not only the right to vote but also the right of choice in any situation.

So, freedom of choice for Jews, as well as for supporters of pedagogy of freedom means being able to go their own way as far as the laws of the world of nature and society, the interests of other people, who also have the right to freedom, allow. Freedom of thought is inextricably linked with responsibility for individual choice. The man, who follows the path of spiritual self-improvement, should be ready to bear personal responsibility for the choices of ethical guidelines in life and concrete actions made by him.

### 5. Results of the research

The study and analysis of the defining characteristics of the Jewish child-rearing give grounds to state that the latter really are in close relationship with fundamental ideas that form the basis of the author's concept of freedom pedagogy that we have substantiated. The process of their explication in the invariant principles of freedom pedagogy is confirmed by the presence in each of the principles of those essential features that are common both to the Jewish child-rearing tradition, and to the trend of the humanistic pedagogy that we are investigating. Thus, the principle of self-worth of a personality reflects the Jews' recognition of a child's personality as the starting point of upbringing, its main objective and result, the undoubted positive attitude to a personality, belief in its human nature and capacity for self-development. There are no utilitarian standards in treating a child in the Jewish family, and their attitude to childhood as a special period of life is confirmed by the principle the absolute value of childhood. The Jewish parents recognize the child's nature as the major target in activation and development of its internal potentials, with consideration to the individual characteristics and needs, and this fact is projected onto the principle of the child-rearing in congruity to nature. The ensuring a child with possibility to make a choice of the forms of his or her

activities and the nature of relations in the family, where there is no violence and no external pressure on him or her, is explicated in the principle of freedom [13].

The presence of common features of the substance characteristics of the basic principles of pedagogy of freedom and Jewish educational traditions affirms that developing and expanding in these principles the last ones provide some basis for the creation of educational system aimed at human development as a unique, unrepeatable personality, capable of free choice of individual path of life creation.

### 6. Conclusions

In summary, we want to note, that achieving the goals of research to study the specific characteristics of Jewish education and the acknowledgement of its defining features in the content of the basic principles of pedagogy of freedom, we examined the basic ideas of raising a child in Jewish national traditions that were based on the principles of the Torah and tested for thousands of years. This allowed us to distinguish the most characteristic features of Jewish education built primarily on family values, which implicitly had to be reflected in educational concepts of humanistic orientation and in particular, the concept of pedagogy of freedom.

Comparison of the most essential features of Jewish education and thorough analysis of the explication of its substance characteristics such invariant principles of pedagogy of freedom as a principle of the individual self-worth, the principle of childhood self-worth, the principle of educational natural conformity, and the principle of freedom allowed us to assert their deep unity. This confirmed our view that the pedagogy of freedom, not being fully autonomous phenomenon, is genetically linked with Jewish traditions of education of the child in some way focused on the values of freedom.

So, perspective area of further research is in-depth study of the traditions of Jewish education in the context of personal liberty of a child identify and disclosure of the process of interpenetration and explication of educational traditions of other peoples living in the territory of Ukraine into the educational system which are focused on the principles of pedagogy of freedom to some extent. It can become a major contribution to the creation of a modern educational system in Ukraine.

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**Rastrygina Alla Mykolayivna**, Doctor of Pedagogic Science, Full Professor, Head of the Department, Department of vocal-choral disciplines and methods of musical education, Volodymyr Vynnychenko Kirovohrad State Pedagogical University, Shevchenko str., 1, Kirovohrad, Ukraine, 25006  
E-mail: [rastrygina.alla@gmail.com](mailto:rastrygina.alla@gmail.com)