

FOR PARENTS ON EDUCATION

A. V. VEDENOV

**RAISING A CHILD'S WILL-
POWER IN THE FAMILY**

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А. В. ВЕДЕНОВ

ВОСПИТАНИЕ
ВОЛИ
У РЕБЕНКА
В СЕМЬЕ

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РОДИТЕЛЯМ О ВОСПИТАНИИ



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Chapter I. TASKS OF EDUCATION OF CHILDREN IN THE SOVIET FAMILY.

In our country, great attention is devoted to educating the younger generation in the spirit of communism. In the Soviet Union—the land of victorious socialism—the exploitation of man by man has been abolished, unemployment has been eradicated; every Soviet citizen has the right to education, the right to work, and is provided with every opportunity for a creative life and for the development of the best qualities of their personality.

To work for the good of humanity, to participate in the construction of communism in our country—this is the only true human happiness.

Our socialist society, in educating a new generation of Soviet people, ensures that it will be a worthy successor to the work of those generations who dedicated their entire lives to the proletarian revolution, the construction of a socialist society, and the cause of communism.

Soviet people dream not of income from capital or estates, not of lucrative professions and positions for their children, but of their being devoted to the socialist homeland, and of their creative work, in any area of their work, earning honour and respect.

The bourgeoisie, and consequently bourgeois pedagogy, is not concerned with cultivating high human qualities. On the contrary, it is interested

in cultivating baser personal qualities: individualism, egoism, fear, dependence, and weakness of will. It instils in workers not the desire to struggle for a better existence, but the ability to adapt to existing circumstances and humility. Bourgeois education, along with religions of all persuasions and persuasions, does everything possible to divide workers, pit them against one another, in order to subjugate them to the influence of the bourgeoisie.

Proponents of bourgeois pedagogy try to prove that base human qualities are inherent in human nature itself and that the possibilities of education are very limited. In reality, both base and high qualities arise and develop not from natural human characteristics, but are the product of social relationships between people, a product of education. The capitalist system itself generates base human qualities, but the bourgeoisie and the bourgeois scholars who carry out its will attempt to attribute this to human nature, arguing that education is powerless to change anything in this nature.

Our Soviet reality long ago refuted these pseudoscientific bourgeois "theories." The best qualities of Soviet people were nurtured in the socialist family, in school, in free creative labor for the good of the homeland, in comradely collective work, and in the struggle to build communism.

It's not race or nationality that determines a child's personality development, but purposeful upbringing. Of course, a child inherits certain physical characteristics from their parents or more distant ancestors: body structure, skin colour, hair, eyes, and even certain temperamental

traits determined by the type of higher nervous system. However, upbringing has a decisive influence on personality development. Even in cases where inherited or innate organic traits can have a negative impact on personality development, this influence can be eliminated by the right system of upbringing.

In a socialist society, where people of various races and nationalities inhabiting the Soviet Union are placed in conditions that ensure the development of high personal qualities, where people are provided with all the opportunities for development, new people of the new era grow up regardless of what nation or nationality they belong to by origin.

1. Activity of Educators

Communist education is carried out in the conditions of our socialist society, the Soviet school, the family, but the child is raised by specific people.

Parents and caregivers shouldn't merely observe their child's development. They must be proactive: their actions, the lifestyle they create for their child, and the way they position them in relation to others and society as a whole determine the direction their child's development will take. Even in the most favourable environment, a child can receive a poor upbringing if the adults around them create the wrong relationships with themselves and others.

Let's imagine a family raising an only child, who naturally becomes everyone's favourite.

They're plied with treats, showered with toys, and carefully protected from responsibilities and worries. At the slightest difficulty, those around them come to their aid, doing for them what they should do themselves. Time passes, the child grows, and grandparents, aunts and uncles, and the parents, first and foremost, become convinced that their working-class family has produced a lazy child, irresponsible in their duties, capricious, demanding, and rude. They begin to look for someone to blame for the fact that a good child has turned into a repulsive, rude, and egotistical person, sometimes a disaster for the entire family. And the family is to blame for this, for failing to instil in the child a sense of duty, a responsible attitude toward their responsibilities, and a love of work. Unreasonable love and care led to the child growing up selfish and lazy.

If a child receives a proper work-oriented upbringing in the family, they will develop the best character traits; their personality will develop on the right path, even if their living conditions change for the worse. Let's give an example. Soon after Vasya S. entered school, his father became seriously ill—he was paralysed in his legs, leaving him disabled for a long time. His mother replaced his father at work, and Vasya, in addition to attending school, had to help around the house and care for his ailing father. This was very difficult for the boy, and he began to fall behind in school: he had no time to complete his homework. Noticing this, his father took strict control of Vasya's daily routine, ensuring that he had time to study, do all the necessary chores, and even go for a walk and play.

This led to Vasya quickly regaining his position as a good student at school.

Vasya's family circumstances seemed very unfavourable, but this aspect of his life did not negatively impact his personal development. Caring for his father and relieving his mother of minor household chores had already been instilled in the boy. He was accustomed to caring for those around him first and foremost, fulfilling his responsibilities to family members and school. His father's illness only temporarily threw him off course, but it did not lead to any personality distortions. His father's guidance helped the boy cope with all his responsibilities.

We have given these examples to show that raising a child does not happen by itself.

The sooner a child gets used to self-care, the sooner he feels like he can help adults with housework, the sooner the child is given responsibilities that he can handle, which he must fulfil regardless of whether he wants to or not, and for which he feels responsible, the more fully his personality will develop.

When raising a child, strictness and exactingness are necessary, but they can only be beneficial if they are driven by the goals of moral education; otherwise, they can even be counterproductive.

A six-year-old boy was let out into the yard before lunch to play with his friends in a clean shirt and new pants. He got so carried away playing that he didn't notice how his shirt ended up dirty and his pants even torn. If a child's family doesn't instil a sense of responsibility, the boy won't be concerned about his behaviour: "Mom will wash it, Mom will mend it."

If it's a strict family, the boy will expect punishment. He'll think only about how to avoid it, how to justify it: "I tripped and fell," "Kostya pushed me." In this case, the child thinks only of himself.

But if a family atmosphere of mutual care and respect prevails, if the child has already become accustomed to considering himself a helper to adults, he, noticing his ruined suit, will immediately remember how his mother sewed his pants, how she washed his shirt, and she will have to do it all again. And then his father or an older child, passing by, will say, "Oh, how dirty you are, and your mother tried so hard." And the boy will be ashamed of his behaviour; he might even welcome punishment now. But such punishment is essentially unnecessary now. A family member's condemnation of his behaviour was already a severe enough punishment.

A characteristic feature of family relationships that develop in a socialist society is mutual respect among family members, respect for the human dignity of each family member, and a high appreciation of their work and social activities. Members of such a family always care for one another. And children's activities aimed at caring for others are especially highly valued. Even when a small child is just beginning to learn basic self-care, parents dismiss the significance of these new skills for others. For example, while the mother used to dress the child and make his bed, now the child does these things himself, freeing the mother from these minor chores. At the same time, the child is entrusted with simple tasks that are beneficial to the entire family or to individual members. This makes the child a

useful member of the team, and the well-being of the family depends to some extent on his or her activities. The child feels responsible for this well-being of the family. This is how the child develops a position of responsibility within the family.

Only moral monsters don't love children. But we cannot love a child the same way we love things that bring us joy and pleasure. We have no right to amuse ourselves with a child. Neither a condescending or dismissive attitude toward them, nor constant admiration and adoration of them, are completely unacceptable. No matter how small a child, we must see them as growing people, still very weak and unstable, whose careless treatment can negatively impact their entire future development. Loving a child means, above all, respecting the growing individual within them, constantly remembering that they must eventually occupy a specific place in human society. The outstanding Soviet educator A.S. Makarenko, among other principles of education, recognised the most important: great respect for the child, combined with high demands on them.

Respecting a child means, first and foremost, taking into account the specific needs of their age and recognising the legitimacy of their needs and desires. But this doesn't mean that all of a child's desires must be fulfilled without question; respecting them means guiding them within the realm of what is possible and achievable, and directing their desires.

Respecting a child means treating their activities and the products of those activities with respect, noting their strengths and helping to correct their weaknesses, and developing their

skills within the limits of their age. Emphasising a child's incompetence or weaknesses is to show them their limitations, which doesn't develop, but rather dulls, their creativity.

It's especially important to emphasise respect for all manifestations of a child's creative activity and for their fulfilment of their responsibilities—first at home, and then as a schoolchild.

Respecting a child means placing high demands on them. A child's responsibilities are determined based on their age. It would be completely unacceptable to assign to a pre-schooler responsibilities that are within the capabilities of a schoolchild, and to a schoolchild responsibilities that only a young man can perform. However, within the limits of responsibilities appropriate for a given age, we must demand consistent performance and high quality work. High expectations for a child's fulfilment of their responsibilities demonstrate their importance to the family and to society, and compel them to respect their own activities and the activities of others.

Respecting a child means paying close attention to their questions, answering them seriously and skilfully, and not dismissing them with, "You'll find out when you grow up." Generally speaking, conversations with a child, no matter how young, should be treated as seriously as conversations with an adult. Children absolutely cannot stand being spoken to "like little children." If adults dismiss conversations with a child, they are clearly underscoring their lack of respect. After all, they would never do this to other adults, but will continue the conversation even when it's not

of much interest to them. If adults are busy, they can and should suggest that the child postpone the conversation for another time, but never shut it down by shouting, "Leave me alone, I'm annoying!"

We don't touch on issues of child language and speech in this book. However, we do feel it's necessary to say a few words about the language parents and adults in general should use when communicating with a child.

In light of J. V. Stalin's work on linguistics, the enormous importance of language in a child's development became especially clear. A child's consciousness and thinking develop alongside language, this powerful, uniquely human means of communication.

Children acquire speech and language through interaction with others. Therefore, adults must carefully monitor the language they use with children. Distorting language to adapt it to the child's language is unacceptable. Intentional baby talk, lisping, and burring only delay a child's language development, and with it, their overall mental development. All adults, including parents, must monitor their child's pronunciation and the correct structure of their speech.

It's essential to avoid using childish intonations in adults' speech when addressing children of any age; a "sweet" tone and deliberate "moralising" are particularly harmful. All of this negatively impacts children's speech development and sometimes even alienates them from adults. Even a child as young as 5 or 6 years old dislikes being spoken to "like a child," precisely because they feel disrespected and unbearably condescending.

Adults' speech to children should be clear, precise, and understandable. If parents or caregivers introduce a new word, they should explain its meaning. In other words, when talking to children, adults should speak to them as they would to other adults, with the same politeness and intonation, focusing solely on making sure the child understands the content.

The way we talk to children always expresses our attitude towards them, our respect for their needs, for their activities, and even preschool-age children feel this well.

A child will occupy their proper position among others, in their family, and later at school, provided their rights and responsibilities are consistent. A child's responsibilities grow with age. A child's rights change and expand as their responsibilities expand, but the most fundamental and unchanging right of a child always remains the right to respect and the attention of others.

2. Education and Social Experience

A distinctive feature of communist education is that the personal qualities instilled in children are truly the most advanced, the most perfect human qualities, already formed in the leading figures of our society during their life and work under socialism. Socialist relations, both in production and in everyday life, have become a common, everyday phenomenon in our country; these are the conditions in which our children are growing up.

Learning the fundamentals of science during school is crucial for children's development. The

experiences they accumulate throughout their lives are equally crucial for shaping their personalities.

The adults around a child play a huge role in shaping their personality, as they are the bearers of the most advanced experience for them. By constantly communicating with their parents and teachers, observing their activities, participating in them as much as possible, and conversing with them, a child absorbs their experience and learns from them.

A work-oriented atmosphere prevails in the Soviet family. All family members share their responsibilities, including children. The most important responsibilities are considered to be those of family members to society and the state, and their fulfilment is at the core of the entire family's interests.

In such a family, children live in an atmosphere of constant concern for the welfare of the state and society. Children always imitate the adults around them.

This primarily affects children's play, judgment, and actions. The work-oriented atmosphere of the child's family, the constant employment of adults and, in general, elders in useful activities, and the daily respect of elders for human labor and the products of that labor become objects of emulation for children.

And if at the same time children receive explanations about the importance of work in the life of society and each of the people, if, in addition, elders themselves organise activities for children that are useful for the family, and subsequently for society, then their development will go in the right direction.

Children may feel that adults are busy with big, important matters outside the family, that social and work-related activities always take precedence over all other household chores. Under these circumstances, children develop a desire to relieve adults of petty family responsibilities and allow them to rest after they return from work. In this concern for adults, children will see themselves as contributing to the larger, more responsible work their parents perform.

Concern about raising their children as future builders of a communist society obliges parents to remember that the family itself is the unit of socialist society, and that genuinely socialist relations must prevail within it. The development of a child's personality begins in the family; it is in the family that a child gains his or her first experience of socialist relations.

From the first steps of a child's conscious life, educators organise their activities so that they accumulate useful practical experience. To this end, they organise their play, which allows them to navigate the objects of the surrounding world, and later assign them some simple responsibilities.

The range of household duties prepares the child to fulfil social responsibilities, which begin for him from the moment he enters school.

When a child enters school, the teacher teaches them to fulfil their school responsibilities. The teacher and parents organise the children's behaviour in class, at home, and when doing homework.

After joining the Pioneer organisation, the child's range of social activities expands significantly, and the educators' job is to

organise the child's behaviour and teach him to cope with his new social position as a Pioneer.

A child gains personal experience under the guidance of those who raise them. A child would not be able to develop spiritually so quickly if the adults around them did not share their life experiences with them. Only from adults do children learn to play and use toys; only by observing adults' activities do they learn to fulfil their responsibilities.

A child acquires all the skills he practically needs only from those around him, just as he learns work and any kind of work through interaction with others. From his first steps, he is constantly learning, constantly absorbing the experience of others. If left unguided, a child will learn not only all the good but also all the bad he encounters.

Children, even from preschool age, begin to understand and comprehend many things. But this doesn't mean they begin to accurately understand the reality around them, and especially the actions of adults around them. Often, the criterion for evaluating adults' actions is personal affection and love. Not to mention younger children, even teenagers and young adults sometimes judge the actions of adults or their peers based on their objective value or social context, and only seek to imitate these actions from an external, ostentatious perspective. This is precisely why it is necessary to constantly guide the opinions and judgments of not only younger but also older children, and to guide their development of moral behaviour.

The importance of personal experience in the development of a child and the importance of the

child's own activity in acquiring experience are great, therefore constant care of parents and educators in organising the child's activities is necessary.

3. Parents' Responsibility for Raising Children

In our country, the Party and the government, and the entire Soviet people, show great concern for the upbringing and education of children. However, the state's concern for children does not relieve parents of their responsibility for raising their children. This responsibility is further heightened as the demands placed on the people of our era—the builders of communism—increase daily.

A child typically spends most of their time with their family. Parents, under any circumstances, remain their closest friends, and their influence is always of paramount importance. By teaching and educating children, teachers fulfil a mission of national importance, but their work is hampered if parents are not involved in their children's upbringing. It is completely unacceptable for parents to oppose their own educational system to that taught in school; they commit a crime against the child's future.

There are parents who consider the upbringing they themselves received as children to be ideal, and they attempt to transfer this experience to the upbringing of their children. By idealising their parents, they idealise an outdated educational system. They fail to recognise that not only their parents but also society participated in their own upbringing; that during

the years of Soviet rule, the Communist Party, the Soviet state, and the school system exerted a tremendous influence on their personal development; that teachers often had to overcome the shortcomings of these systems, which arose in the context of family upbringing. The educational system recommended to them by schoolteachers is a communist system of education, based on scientific data and the experience of our country's best teachers.

Some parents make the mistake of criticising a teacher's shortcomings in front of their children. The Soviet state entrusted teachers with the education of the younger generation, and as long as they hold this title, they have the right to claim respect from their students' parents. By expressing disrespect for teachers in front of their children, parents primarily harm their own children, who, following their parents' example, may lose respect for teachers and, at the same time, begin to neglect their studies. If, however, teachers, through their teaching experience and profound knowledge, manage to earn the respect and love of children, despite the parents' opinions and statements, then not only the parents' authority in the eyes of their own children is at risk, but even their simple respect for them. Parents will lose contact with their children and lose the ability to influence them.

Parents are obliged to listen to the advice of teachers, as people with special pedagogical education and experience in teaching, strictly follow their instructions, and in all respects cooperate with the school in its pedagogical activities.

Teachers have been and remain the best advisors to parents in the matter of family education.

Working closely with a school teacher or kindergarten teacher, parents ensure the unity of family and community education. Despite a teacher's extensive teaching experience, working with a large group of children often fails to account for the full diversity of their students' individualities. They may be unaware of the various, sometimes subtle, nuances of a child's character, which are well known to their parents.

For example, a teacher at school instructs children on how to do their homework at home, explaining the general techniques involved. Parents, monitoring their child's homework, help them implement these instructions in a way that suits their individual needs. A teacher may not always know a child's individual work pace or memory. Parents, observing their child's work, should recognise and notice these characteristics and, through their advice and guidance, help the child find the most appropriate methods for independent work.

Children are sometimes embarrassed to ask a teacher for help or advice, but they usually approach their parents freely and on any matter. Parents, interested in their children's academic achievements and their school life, are always able to offer advice and guidance. Younger children need parental help with schoolwork more often. In our country, it's becoming increasingly rare to find people without an education, and consequently, more parents can help their children with homework. Regarding children's various social activities, adult advice is essential throughout their school life.

Parents with experience in community service can always offer advice and guidance to their children. Of course, if school life is completely foreign to parents, if they have no interest in it, they often cannot answer their child's questions or give them the right advice.

The Soviet family is characterised by friendly, mutually supportive relationships among all its members. Members of a Soviet family don't simply meet in everyday settings—eat, relax, go to the theatre and cinema; they also share each other's interests, sharing their successes at work, difficulties encountered, and failures. Naturally, parents and elders in the family also take an interest in their children's lives, sharing their successes and failures with them, offering advice, guiding their activities, and thus raising them. With mutual understanding and a working relationship between them, thoughts, ideas, and advice expressed by a father or mother are usually easily absorbed by children.

Some parents cite their excessive workload, allegedly preventing them from devoting themselves to raising their children. This often conceals a disdainful attitude toward their children and their upbringing. There are also, albeit somewhat exceptional, people in our society for whom children are a burden. While they are willing to spend time with their children as long as it provides them with entertainment, they find it impossible to work with them, to give up their own pleasures and enjoyments for their children's sake, and they entrust their upbringing to anyone, even complete strangers.

The family is where the foundations of children's upbringing are laid. Parents'

obligation to raise their children is stipulated by Soviet law (Article 42 of the Code of Marriage, Family, and Guardianship). This demonstrates that raising children is among the most important responsibilities of Soviet citizens, and no excuse for being "busy" can justify people who neglect their children's upbringing.

Of course, among parents who cite their excessive busyness, there are those who would like to raise their children, but who have a misconception about the educational process. They think they should have some special conditions, should devote a lot of time to their children. Of course, it is good if parents devote a lot of time to raising their children, but if the father and mother have great authority and mutual understanding and care for each other, the parents' influence on their children remains enormous, even when the parents are very busy. Let parents devote their days off to their children and relax with them. On the other days, they may exchange only a few words with their son or daughter, and on some days they may not even meet, but children should feel every day that their connection with their parents is interrupted. And if, during a meeting, the father or mother forgets to ask how the algebra test, which was bothering the son on Sunday, went, or how the Pioneer meeting went, or how the expected debate at school went, the children will be completely confident that their parents are interested in what interests each of them; Under these conditions, contact between children and parents and their mutual understanding are ensured.

In these circumstances, a short conversation over lunch, during a walk, or while working

together can play a much more powerful role than hours of lectures and lecturing. There are countless examples of how busy parents who rarely see their children can have a far greater influence on their upbringing than those who are able to spend many hours with them.

As A. Makarenko demonstrated in his "Book for Parents," some parents artificially create a false sense of authority by distancing themselves from their children, maintaining a particularly strict and distant demeanour with them, presenting themselves as a supreme judge whose judgments and decisions are unquestionable. This alienation ultimately leads to the erosion of closeness, trust, and mutual understanding between parents and children; while formally submitting, children find outside caregivers, and in some cases, those who will not benefit the children and may even have a negative influence on them.

A. S. Makarenko also ridiculed parents who, in an effort to establish "friendly relations" with their children, fawn over them and submit to them. Neither can serve as an example of proper parent-child relationships.

Closeness and friendship between children and parents are built on practical communication. Only by focusing on the child's interests, the interests of their peers, their classmates, and their Pioneer troop—by understanding and respecting these interests, helping their children with their difficulties, and rejoicing in their successes—can parents create a true friendship between themselves and their child. Children are always willing to share their dreams, interests, and concerns with their parents when they find a response, interest, respect, and commitment.

On the other hand, by sharing with their children, within their comprehension, the successes and challenges of their work and social activities, parents foster their interest in their work. Regardless of a father's or mother's profession—doctor, engineer, mechanic, tram driver, or janitor—they perform socially necessary and therefore important work. Parents' authority in the family is, first and foremost, their authority as workers and as community leaders. By respecting their work, children will respect their parents. Therefore, it is especially important for children to be aware of their parents' work lives. Furthermore, by sharing their experiences of work and social life with their children, parents foster their interest in these lives and thus prepare them for future independent living.

There cannot be complete equality between parents and children in a family, but a child demands a certain range of rights for himself, especially when he fulfils his duties and fulfils them well.

A teacher's personality is powerful and influential for a child, but the personality of their father or mother is infinitely more valuable. And when parents have truly earned their children's respect, their word will carry enormous weight. Both parents and teachers share a common goal: raising their children as Soviet patriots, creative figures, and builders of communism. In this work, parents and teachers mutually support each other, raising their children in a coordinated and harmonious manner—this is the key to the success of their serious and responsible work in educating the younger generation.



Chapter II. MORAL EDUCATION OF CHILDREN AND EDUCATION OF WILL

Cultivating willpower in children, starting from a very early age, is one of the most important tasks of education; by cultivating a child's conscious will, we cultivate in them the most important qualities of the human personality. In their great creative work, the future builders of communist society will have to overcome various difficulties that may arise on the path to achieving their great goal. A firm, strong will in the struggle to achieve one's goals is a characteristic trait of the Soviet people.

J. V. Stalin, greeting the Turkmen horsemen after their glorious run, said: "Only clarity of purpose, persistence in achieving it, and a strength of character that overcomes all obstacles—could have ensured such a glorious victory.

The Communist Party can congratulate itself, for it is precisely these qualities that it cultivates among the working people of all nationalities of our vast homeland."¹

Commenting on these words of I. V. Stalin, the central organ of the Communist Party, Pravda, wrote:

"Every citizen of the Soviet land must ponder these remarkable words of Comrade Stalin. Those to

¹ Izvestia, August 26, 1935.

whom the Soviet land has entrusted the education of its youth should especially ponder and remember these words well. These brief and powerful words contain a profound program for shaping the character of a Soviet citizen. He must be conscious, unwavering, and seasoned in struggle. He must possess his own individuality, be able to set a goal for himself, and, having chosen it, stop at no obstacle. This means that the high consciousness of the revolutionary working class, its indomitable will to victory, its intransigence and determination, which found their best expression in the Communist Party, must become the fundamental qualities of every working person in the Soviet land" (Pravda, September 21, 1935).

Correct education of the will can be carried out as an element of the education of the individual as a whole and, in particular, as an integral part of moral education.

The development of a child's will in a socialist society is closely linked to the development of his moral qualities because in a socialist society a person is required to have not a strong will in general, but a strong will directed toward a specific goal—the construction of communism.

Volitional activity is always based on social necessity, and therefore the will of the Soviet individual has a different moral content than that of the bourgeoisie. Our society cultivates in individuals a will that is not selfish, aimed solely at ensuring their own personal well-being. In a socialist society, individuals achieve personal well-being through the struggle for common goals, through the struggle to build

communism; their personal interests are fused with the interests of society.

The moral content of the Soviet individual's willpower determines their wilful behaviour. The strength of the Soviet individual's willpower finds its foundation in collectivism. The Soviet individual's strength lies in the fact that they always find support for their good endeavours within society. At work, in a group of close comrades, and within their family, they can always count on support, both material and moral. This support is expressed in advice, instructions, and also in criticism of their actions. This is precisely what makes the Soviet individual's will completely different from that of the bourgeoisie, which is focused on achieving narrowly personal goals, opposed to the will of others. Moral isolation, opposing oneself to others, is alien to individuals in a socialist society.

Collectivism is the fundamental personality trait of the Soviet individual, and without a collective that develops and deepens collectivism, the development of a child's will in a socialist society is unthinkable. Therefore, in outlining ways to cultivate a child's will, we cannot fail to mention the development of moral character, and, first and foremost, the development of collectivism. We demonstrate ways to cultivate a child's will in the family community, in the school community, and elsewhere.

Human activity always takes place within society, and therefore, it carries a certain moral content. Cultivating the will, of course, does not exhaust all aspects of personal development, but it is an essential part.

Sometimes one hears the words, “He’s a very good person, but he has a weak will .” If a person has a weak will, this primarily means that there were some major defects in their moral development. Volitional qualities are developed and nurtured through activity, through the process of solving moral problems. Weakness of will always manifests itself in a person’s actions toward society, toward others, toward oneself, toward one’s duties—that is, in moral behaviour.

In a class society, morality always has a class dimension. Volitional behaviour also has a class content. In our socialist society, some traits of immorality still survive as vestiges of capitalism, sometimes disguised as certain deficiencies in people’s willpower. For example, indecisiveness (one form of weak willpower) can sometimes be disguised as a cowardly fear of responsibility. Weak willpower often conceals egoism, irresponsibility, and so on. Therefore, we view all forms of weak willpower, except those arising from illness, not as the result of deficiencies in willpower development per se, but as the result of defects in the development of the individual as a whole, and especially in moral development.

1. On the Nature of Moral Development

A person’s moral character is shaped by the dominant ideology in society, which also ensures the appropriate direction of the individual’s will. Certain moral qualities are formed through a person’s life experience, through real-life

relationships between people. This is precisely why, in a class society, people's moral qualities vary depending on their class.

Bourgeois scholars, fulfilling the orders of the ruling class, attempt to assert that a "universal" morality supposedly exists in class society. Some of them proclaim the principles of this "universal" morality to be established by God. Others seek to prove that morality stems from the natural, biological nature of man. Both "teachings" are gross deceptions, for under the guise of "universal" morality in capitalist society, the church, school, and press instil in people moral principles that benefit the bourgeoisie, enabling the ruling classes of capitalist society to exploit workers with impunity and, conversely, to compel workers to blindly obey the ruling classes. In bourgeois society, the proletariat's constant struggle with the bourgeoisie for its interests leads to the development of a proletarian morality, based on class solidarity, collectivism, hatred of exploiters, and the will to fight them. The proletariat's moral and psychological qualities develop with particular force with the emergence of Marxism—the ideology of the proletariat. Communist parties, by widely disseminating the ideas of scientific socialism and organising the proletarian masses to fight the bourgeoisie, contribute to the further development of proletarian psychology and morality. The bourgeoisie, in turn, mobilises all its forces to sow discord within the ranks of the proletariat. To this end, it utilises schools, all religious teachings, all church organisations, the press, cinema, and various educational and sports

organisations. The goal of these organisations is to destroy the solidarity of the proletariat and sow national, racial, and religious hatred within its ranks. They are trying to oppose Marxism-Leninism and the ideas of scientific socialism with their bourgeois ideology.

As the ruling class in capitalist countries, the bourgeoisie wields enormous ideological influence. It has occasionally succeeded in disintegrating the ranks of the proletariat, thereby maintaining its dominance for a time. But an ideology unconnected to the lived experience of the working class is fragile.

Following the victory of the Great October Socialist Revolution in Russia, the successes of building socialism, the successful fulfilment of the pre-war five-year plans in the USSR, and the USSR's great victory in World War II, the international proletariat became even more convinced of the truth of the ideas of scientific socialism and Marxism-Leninism, tested by the experience of the workers of the USSR, the vast People's Republic of China, and the people's democracies. To save the situation, the bourgeoisie strengthened its ideological influence, but, realising the futility of its attempts to deceive the workers, it chose the path of police terror and brutal violence against them.

In the Soviet Union, a country of victorious socialism that embarked on the path of gradual transition from socialism to communism, socialist relations between people were established.

"Here there are no longer any exploiters or exploited," says J. V. Stalin. "The products produced are distributed according to the labor produced, according to the principle 'he who does

not work, neither shall he eat.’ The mutual relations of people in the production process are characterised here as relations of comradesly cooperation and socialist mutual assistance of workers free from exploitation. “¹

Communist morality is born in a socialist society, where people are not divided into exploiters and exploited, but rather, through joint efforts and mutual assistance, build a communist society. The principles of communist morality are in complete harmony with the lived experience of the workers of the Soviet Union.

True, some vestiges of capitalism still remain in the consciousness of individual workers: they still exert some influence on the upbringing of individual children in our Soviet country, hinder their moral development and impede the development of their will.

We won’t discuss these relics, which still persist in some families in our Soviet country. Our society is waging an active and successful struggle against them.

Here we only want to point out once again the gross mistake that some, even progressive Soviet people, make when they do not attach importance to the position their child occupies in the family.

The steady growth of material well-being for all working people in our socialist country, of course, has its first impact on children. Our society surrounds children with attention, and our country’s material expenditures on schools, kindergartens, crèches, pioneer camps, children’s sanatoriums, pioneer clubs, libraries, technical

¹ J. Stalin, Questions of Leninism, 11th ed., Gospolitizdat, 1952, p. 597.

centres, theatres, and so on are constantly increasing. Soviet children are provided with more than just the bare necessities: they receive toys, treats, and entertainment.

It is crucial that from the earliest years of their adult life, a child feels the need to contribute to the well-being of those around them, so that their sense of their own well-being is linked to the well-being of those around them.

The most important aspect of a child's moral education should be focusing their consciousness on those around them, caring for their well-being, and striving to act for the benefit of others. It's crucial that a child develops the habit of doing something because it's necessary for others, because they need it.

The orientation of the child's consciousness and activity, starting from preschool age, towards caring for others is the most essential in the education of communist morality, and at the same time, the highly moral orientation of the child's will.

2. On the Moral Duties of Children

Interpersonal relationships in the process of socialist production are characterised by comradesly cooperation and mutual assistance; these relationships should also characterise the relationships within the Soviet family. A.S. Makarenko said that every collective, like a drop of water reflecting the surrounding reality, contains the fundamental elements of a reflection of society as a whole.

We cannot give a specific analysis of the relationships between adults in the Soviet family here—this is not the purpose of our book—but we have tried to characterise the position of the child in the Soviet family in connection with the issues of cultivating willpower.

From the earliest years of their adult life, a child should feel like a useful member of the family and a member of Soviet society. There's no doubt that the younger the child, the less meaningful their participation in family affairs will be. However, it's important to remember not just the material benefits of a pre-schooler's involvement in their father's or mother's affairs, but the enormous educational value this involvement has for the child themselves. A child should see and feel the practical importance of their activities, which help their parents.

To properly raise preschool and primary school-aged children, they should be involved in activities that help their parents. If there is no practical need for this activity, the child is assigned to some other task, but they must consider their activity to be practically necessary.

Of course, there's no need for teenagers and young men to artificially create such activities to help their parents. A teenager can easily see through their artificiality. But a teenager, and especially a young man, can now perform truly important and serious work on behalf of adults.

The main thing is that children get used to being useful to the people around them from an early age, so that the fulfilment of duties is consistent from the time the child can perform some simple duties.

The foundations of moral education are laid within the family, through family relationships. A moral attitude toward society as a whole develops through schooling and work in a group.

The writer B. Izyumsky aptly expressed the teenager's socialist attitude toward learning through the words of one of the characters in his story "Scarlet Epauettes." Suvorov cadet Artemy Kamenyuk is accepted into the Komsomol:

"Do you have any questions for comrade Kamenyuk?"

"Yes," said the small, sharp-browed member of the bureau, Gorkin, who loved to ask questions of great vital importance and principle.

-Tell me, are you personally involved in the construction of communism?

"I'm training to become a builder!" Artyom exclaimed passionately, turning to Gorkin. "I'll get an A—that means I've already prepared a little... We all have the same joy: they started a blast furnace in the Urals—we're all happy, and then they find out that the Suvorov cadet is a good student—and they're happy too ."¹

Within the school community, the student develops a stronger understanding of learning as the fulfilment of his social responsibility. With each year of his stay at school, the practical significance of his academic work and its role in building a communist society become increasingly clear.

¹ Boris Izyumsky, *Scarlet Shoulder Straps*, Young Guard, 1950, p. 314.

If a family has nurtured a child's moral attitude toward those around them, if a focus on others has become a defining characteristic of the child's personality, they will easily grasp the social significance and social necessity of their learning activities. It is only necessary for the child, beginning in preschool, to understand the social necessity of work.

It should be noted that educators don't always consider the opportunity to teach pre-schoolers the importance of human labor, even though this is a crucial prerequisite for a child's moral development. A pre-schooler can and should understand that all blessings are created by people, that human labor underlies all values, and that it is the duty of every person to work. Of course, a pre-schooler's assimilation of this truth can only be successful through life experience, through experience and the habit of fulfilling their responsibilities to others.

Even in preschool, the child should understand the social and labor activities of their parents; they should be imbued with respect for these activities, just as they should respect all human activity. Parents who prioritise money as a measure of value make a grave mistake. A child may not know how much was paid for a particular item, but they should know how much human labor went into its creation. And fulfilling household chores will enable them to understand both the joy and difficulties of creative work.

Learning should be seen by pre-schoolers as a new stage in their lives, a fulfilment of their responsibilities to society. Even pre-schoolers rejoice in each new skill they acquire. For young schoolchildren, learning offers great

opportunities to acquire new knowledge and skills, and mastering them should become as much a responsibility as a father or mother's duty to work.

Parents and educators should explain to young schoolchildren the social significance of their children's learning, analogous to the social significance of work. The writer S. Marshak wrote a poem for young schoolchildren, "What is a Year?", in which he draws these analogies. A child's awareness of the social significance of learning can be the best incentive for their academic pursuits.

Parents and caregivers must help children learn to fulfil their responsibilities at home and at school.

How often do children perform their responsibilities poorly or not at all simply because they lack the necessary skills? It's important to remember that if a child knows their responsibilities but, for one reason or another, fails to fulfil them, this always has a corrosive effect on their personality, morality, and willpower. Each new responsibility requires new knowledge and skills. Little has been done to raise children if they are simply assigned responsibilities; they must also be provided with the necessary knowledge and skills.

3. Communication with Adults as a Source of Moral Development of Children

The main source of moral education of children, and at the same time the education of their will,

is the organisation of the children's way of life, their activities, i.e. the organisation of the practice of the child's socialist attitude towards the people around him.

Very important methods of educational work include everyday conversations between adults and children concerning issues of moral behaviour and moral activity, children's visits to the theatre and cinema, reading fiction, etc. Undoubtedly, the content of the knowledge that a child learns in a Soviet school has great educational significance.

We call all these sources of a child's moral development "complementary," because their influence on the child's personality depends largely on their personal experience. Personal experience of moral behaviour and moral attitudes toward others is the foundation that determines the child's perception of the moral ideas and principles presented to them during schoolwork, conversations, classes, plays, or film screenings. These ideas are refracted in the child's consciousness in accordance with their real-life relationships with others.

But by calling these sources additional, we in no way mean to emphasise their secondary importance for a child's moral development. These sources of education are very important, but the effectiveness of conversations on moral behaviour and the influence of books, films, and theatre are always conditioned by the presence of a foundation in the child's personality, formed through the experience of moral relationships with others.

Along with conversation, and perhaps even more important than conversation, is shared activity, the joint accomplishment of a task. For young children, for pre-schoolers, this shared

accomplishment should be literal: a child cleans a room with their mother, goes to the store, or goes for a walk together. In early preschool, they play together with their mother. Later, children play without adults, but parents know how happy children always are when adults participate equally in their games.

Schoolchildren and their parents collaborate on work-related tasks: tending the garden, collecting firewood, and so on. School-age children's academic and social activities often occur without the direct involvement of parents. However, parents should demonstrate a deep interest in these activities. In this case, the working relationship does not cease. It's bad when parents are interested not in their son or daughter's academic performance, but only in the grades they bring home from school. A father or mother would do well not only to rejoice for their son or daughter when they bring home good grades, but also to inquire about what their son wrote in the essay the teacher praised so highly, or about the new problem-solving technique their daughter used.

And it is especially important that children see their parents' deep interest in their entire school life, not only in their academic achievements, but also in how they fulfil their social responsibilities as a Pioneer, and later, a Komsomol member.

All upcoming school events that a son or daughter is excited about should be a focus of parental attention. The student should feel that their parents are also concerned about these events.

Parents should always be aware of events being planned at school. They may learn about them

through their children, or they should be informed about them by their class teachers and the school principal. It's also a good idea for parents to participate in their children's preparations for upcoming events at school.

All this determines constant business contact between children and parents and maintains an intimate relationship between them.

Even when children's primary activities are already taking place at school under the guidance of a teacher, when a group of friends begins to raise the child, the family remains the most important living environment for the child, and the influence of parents on the formation of his personality continues to be enormous.

Even a teenager, even a young man, in all difficult situations in his life, first of all turns to his parents for advice, and this gives the latter the opportunity to direct the development of his personality.

Children always appreciate their parents' involvement in their affairs. It's a matter of personal tact on the part of parents who are able to fulfil their educational role while allowing them to demonstrate independence in activities that have become important and necessary for their children.

The basis of parents' attitude towards their children should be respect for the child's personality, which we discussed in detail in Chapter 1 of our book.

4. On the Moral Character of the Soviet Child

When discussing the moral education of children, it's important to remember that there are no inherent moral qualities, nor is there a specific morality unique to children. A child's moral character is always a direct result of upbringing and the influence of their environment. Therefore, a child's moral character upon entering school can be judged by the upbringing they received in their family. Later, they will be influenced by the people they surround themselves with at school and the position they occupy among them. Based on the system of scientific knowledge they have acquired, they develop a materialistic worldview, which also determines their moral character.

There's no such thing as a specific type of child morality. Even pre-schoolers' selfish character traits aren't due to natural personality traits, but are simply the result of gross errors in upbringing: the child's family situation created such that they became selfish.

Elements of communist morality are instilled in children from a very early age. These elements, like personality traits, are preserved and developed throughout a child's development, but the challenges facing them at each age are different, becoming more difficult and more challenging.

We are quite satisfied with the moral character of a pre-schooler if their awareness is directed toward those around them, they try to help them in any way they can, they feel like they are helping their mother or father, and they care for their

younger siblings. They may not always be able to be a true helper to their elders, but they want to be one and do everything in their power to achieve this, even giving up their own entertainment and pleasures.

The emergence of these traits in the moral makeup of a pre-schooler is due to the fact that the child's real relationships with those around him are such that he is early involved in the creative activities of adults as their assistant, and that in his life experience, some simple system of responsibilities in relation to other people gradually develops.

At school age, in addition to the moral qualities already developed in preschool, a sense of duty to the Soviet state is added. Schoolchildren see their learning not only as acquiring knowledge and skills for themselves, but also as fulfilling their duty to their homeland.

The development of these moral qualities in a student is also determined by the extent to which each class and the entire school as a whole are a genuine socialist collective, and by how mutual assistance among children is organised based on the mutual responsibility of students for the success of their comrades.

The resolution of the 11th Congress of the All-Union Leninist Young Communist League, "On the Work of the Komsomol in Schools," regarding the tasks of the pioneer organisation, states:

"The Pioneer organisation is called upon to assist teachers in instilling in schoolchildren a socialist attitude toward learning and socially useful work; to help students study well, develop inquisitiveness, curiosity, perseverance, and hard work, as well as a desire to actively participate

in the life of the school community. A Pioneer must serve as an example to schoolchildren in learning and discipline¹. The pioneer organisation can accomplish these tasks provided that its activities are properly organised, carried out under the direct guidance of experienced teachers and with the help of parents, who should consider the pioneer work of their children as a very important link in their education and upbringing.

In the moral character of a teenager, along with the awareness of his duty to replace adult family members in their household chores, to free them from petty household chores, along with the desire to perform his duties as a schoolchild well and excellently, there grows a desire to ensure that their school community can be useful to the Soviet state with its practical activities.

The resolution of the 11th Congress of the Komsomol states: "The Komsomol is obliged to educate young people on a daily basis in the spirit of deep respect and love for socialist labor, and a willingness to perform any work necessary for the Motherland. Students must participate as much as they can in socially useful work: assisting in equipping schools, installing radios and electrifying schools and collective farm homes, working on school plots, etc. ¹ .

A teenager, prepared by the entire system of previous education, actively strives for socially

¹ Resolutions and documents of the XI Congress of the Komsomol, overdue. "Young Guard", 1950, p. 32

¹ Resolutions and documents of the XI Congress of the Komsomol, published by Molodaya Gvardiya, 1950, p. 30.

useful work, and this, in particular, expresses the psychological characteristics of adolescence. Practical activity in a field where there is an opportunity to be useful to the socialist homeland further develops and strengthens the moral qualities of the Soviet teenager. Older teenagers increasingly find themselves in a position where they are responsible not only for their own activities, or even just for the activities of their unit, squad, or class. They participate in activities that, in some way, make them responsible for the entire school community. Members of the squad council, members of the student committee, and school duty officers perform duties that extend their activities beyond the classroom. Joining the Komsomol presupposes a student's awareness of their responsibility for the school as a whole. The Komsomol at school unites older, more authoritative, and better students who organise public opinion within the school. In this sense, the Komsomol organisation assists the school principal and teachers in organising the entire school community. Here, in the Komsomol organisation, the student's preparation for spiritual maturity is completed. Through fulfilling their Komsomol duties, the moral character of a young man of the era of communism is finally formed, capable of performing any work necessary for the homeland.

This is how the moral development of a child develops.

It is based on the child's real connections with those around them—fulfilling responsibilities first to those immediately surrounding the child, then to the Soviet socialist state. As a child, schoolchild, teenager, or young adult fulfils

their responsibilities to their family and society, their will is formed.





Chapter III. ABOUT THE NATURE OF WILL

Willpower is the result of upbringing . Whether a child will be strong-willed or weak-willed depends on their upbringing.

Bourgeois idealist psychology and pedagogy view will as a psychological quality inherent to humans. From this false perspective, a child is born with predetermined qualities of will: strong or weak, directed toward good or evil. This idealistic interpretation of will expresses bourgeois society's policies toward the younger generations. Bourgeois theorists, including psychologists and educators, do not seek to reveal the true material nature of certain phenomena; their goal is to justify and substantiate the bourgeoisie's policies toward workers, obscure their consciousness, and break their will to fight against the existing order.

Soviet psychology and pedagogy are based on the philosophical theory of Marxism-Leninism, as well as on the research of the great Russian physiologists I. M. Sechenov and I. P. Pavlov. Soviet psychologists view willpower materialistically, as a special characteristic of specifically human activity.

Unlike the instinctive behaviour of animals, which adapt to the natural environment and thus satisfy their needs, people are able to satisfy their needs only by participating in social and labor activities.

Humans live in society. To occupy a certain position in society and thus be able to satisfy their needs, they must fulfil certain social demands. They must obey the customs and laws of society, strictly observing these laws and customs; they must participate in social production and fulfil certain labor obligations to society. Thus, over the course of social history, socially necessary human activity emerged, laying the foundation for the development of will. As it develops, will, in turn, becomes a person's capacity for purposeful activity, the ability to overcome obstacles standing in the way of achieving a given goal, and becomes a characteristic of human activity in general. Labor gave birth to human consciousness. Labor underlies the development of society, and with it, socially necessary human behaviour, which became the source of human will.

Volitional activity is called specifically human activity because people do not adapt to their surroundings like animals, but actively, creatively, and purposefully influence their surrounding reality, changing and transforming it to achieve socially necessary goals. In doing so, people often have to overcome not only external obstacles but also their own desires and feelings, which sometimes directly conflict with the activity necessary to achieve the goal set before them.

In this regard, people can be divided, albeit crudely and simplified, into those with strong will and those with weak will. The former are typically guided by specific goals in their behaviour and persistently strive to achieve them, suppressing, if necessary, their individual

desires, moods, and feelings. The latter are at the mercy of their needs, desires, feelings, and moods. They also set goals, but rarely achieve them, as their individual experiences, arising from various obstacles, distract them from achieving their goal.

All human mental activity, including volitional activity, is based on material-physiological processes occurring in the brain.

I. P. Pavlov demonstrated that the higher nervous activity of higher animals and humans is based on the formation of temporary neural connections—conditioned reflexes—in the cerebral cortex. These connections enable higher animals to adapt to their environment, i.e., to satisfy their needs and thus sustain their existence and that of their offspring.

Lower animals are characterised by the presence of permanent connections in the brain, inherited from previous generations. These permanent connections (unconditioned reflexes) determine all behaviour of these animals, which is why the adaptive capabilities of lower animals are very limited.

The behaviour of higher animals is characterised by the fact that temporary connections play a much greater role in their brains. These temporary connections (conditioned reflexes) are formed over the course of an animal's individual life and enable it to adapt relatively quickly and effectively to its environment.

Humans differ from animals in that they not only adapt to the environment but also adapt it to themselves. This active influence on the environment is achieved through the manufacture

and use of tools, which enable humans to produce the material goods necessary for the existence and development of human society.

The ability to engage in purposeful activity has given rise to the erroneous belief that humans, unlike animals, are supposedly endowed from birth with a special, non-material soul, a property of which is will.

In fact, all mental properties of the human personality, including volitional activity, are merely a special, highest, and most complex activity of the human brain. I. P. Pavlov, through his brilliant and profoundly scientific research, demonstrated that while the adaptive activity of higher animals determined their brain's ability to form temporary connections (conditioned reflexes), which are formed during the individual life of animals based on permanent, inherited connections (unconditioned reflexes), then goal-directed human activity is also conditioned by the living environment.

But unlike higher animals, whose adaptive activity is based on temporary connections formed in the brain in the process of their individual experience, humans have developed the ability to form temporary connections based on the acquisition of social experience, i.e., the experience accumulated by humanity.

The ability to master social experience arose from the labor of people through communication. Humanity's social experience is enshrined in language, which is inextricably linked to thought; the physiological mechanism of thought is a complex system of conditioned connections.

In addition to the first signalling system, common to humans and animals, humans develop a

second signalling system, which is the material physiological basis of speech and thought. The second signalling system, as the highest form of human brain activity, developed alongside the emergence of human communication through labor and the formation of human society.

The second signalling system is the physiological mechanism of the highest manifestations of human mental activity, including their volitional activity.

In his remarkable work, "The Role of Labor in the Process of Transformation of Ape into Man," F. Engels brilliantly foresaw the discoveries later made by our natural scientists.

He wrote: "First, labor, and then, along with it, articulate speech, were the two most important stimuli under the influence of which the brain of the ape gradually transformed into the human brain, which, despite all its similarities to the ape's, far surpasses it in size and perfection" - and further: "Thanks to the combined activity of the hand, speech organs, and brain, not only in each individual but also in society, people acquired the ability to perform increasingly complex operations, set themselves ever higher goals and achieve them." Human will, that is, their ability to set a goal and strive for its achievement, while overcoming various obstacles and difficulties, arose in the process of the development of human society. And in a child, this ability arises and develops only as they master their native language, in which the cognitive successes and experience of people are recorded, that is, in the process of their upbringing.

I. P. Pavlov's teachings reveal the material nature of mental processes, leaving no room for idealism in the study of human spiritual life. Pavlov's teachings on higher nervous activity establish the complete determinacy of all forms of life in a complex organism, including mental activity, by the conditions of existence. In the development of a child's personality, and consequently, in the formation of their volitional qualities, the child's personal experience is of paramount importance. Through personal experience, a child acquires social experience. A person of strong will cannot become one who has not mastered the ability to persistently overcome obstacles, struggle with difficulties, and, if necessary, endure various hardships.

The same applies to the child's moral development. Cultivating communist morality consists primarily of fostering a highly moral lifestyle in the child. Educators should be primarily concerned with the child's specific relationship to society and the people around them. The child's personal experience should be one of socialist relationships with others, formed through the process of solving practical problems appropriate to their age.

The volitional and moral education of a child must proceed in an inseparable connection, because the purposeful behaviour of people in a socialist society is, first of all, moral behaviour aimed at the good of this society.

Parents and educators must remember that any cultivation of willpower in isolation, divorced from moral education, always leads to the cultivation of an egotistical will, unnatural for Soviet people. The unity of moral and volitional

education is one of the essential conditions of communist education.

We will primarily focus on cultivating willpower by shaping the child's lifestyle and activities as they address the challenges posed by our socialist society and those around them. A decisive factor in a child's willpower and moral development is their fulfilment of even the most basic responsibilities toward others; this is the foundation of a child's willpower and moral development in preschool. At school age, responsibilities to society emerge—studying well and excelling in school. At this same age, children also acquire other social responsibilities, primarily related to participation in the Pioneer and Komsomol organisations.

Parents, caregivers, and teachers cannot simply passively observe a child's developing activities. Their responsibilities include organising and guiding these activities on a day-to-day basis. Adults present children with tasks appropriate for their age. Adults teach children to solve these tasks, and from them, children acquire the ability to fulfil their responsibilities and exercise their rights. Thus, by organising children's activities appropriate for their age, adults—that is, parents, caregivers, and teachers—organise the child's personal experience. Parents should remember the need to begin active and purposeful education of their children as early as possible. This book discusses the responsibilities of children, even those of preschool age. Some parents may find our advice excessive in this regard. Perhaps some will feel sorry for their children, sorry to force them into

activities that distract them from play and entertainment. I must note that we are not suggesting that parents burden their children in any way. Everything we offer is within the age range of children, and the child gets used to all of this freely, without any excessive effort.

It's important to remember that, from the very first years of life, a child develops habits and needs conditioned by their life circumstances. We encourage our readers to actively organise their child's lifestyle so that they develop the necessary habits and needs, as well as their willpower. If parents don't actively organise their child's lifestyle and don't guide their activities, they will still develop habits and needs under the influence of the spontaneous circumstances of their life and activities. Among these habits and needs will be those that will have a detrimental effect on their personality. For example, a child may grow up selfish, lazy, capricious, or stubborn. Such a child will need to be re-educated.

A child's spontaneous accumulation of personal experience must not be allowed. True, living in a socialist society, a child will still grow up as a fully-fledged individual, but this may be associated with numerous failures, personal mistakes, and unnecessary energy expenditure.

The great physiologist I. P. Pavlov wrote: "The cerebral hemispheres are continually bombarded by countless stimuli of varying quality and intensity, both from the external world and from the organism's internal environment. Some of these are only being explored (the orienting reflex), while others already have a wide variety of unconditioned and conditioned actions. All of this

encounters, collides, interacts, and must ultimately be systematised, balanced, so to speak, culminating in a dynamic stereotype.”

What a magnificent piece of work!..

The formation and installation of a dynamic stereotype is a nervous work of extremely varying intensity, depending, of course, on the complexity of the system of stimuli, on the one hand, and on the individuality and condition of the animal, on the other.”

The development of a systematic approach to brain function, ultimately culminating in the formation of a dynamic stereotype, is associated with nervous system tension and the expenditure of nervous energy. A child who develops spontaneously, without pedagogical guidance, finds it difficult to understand all the circumstances of their life; the child’s spontaneously accumulated personal experience can be highly contradictory, and life demands systematicity, unity of behaviour, and a coherent worldview—without all of these, full maturity is impossible.

The task of parents, caregivers, and teachers is to organise the child’s personal experience so that it is fully consistent with the advanced social experience of socialist society, which the child acquires during their development and acquisition of knowledge. The primary way to cultivate a child’s will is by organising and guiding their activities. Persuading or convincing a child to be strong-willed without organising and guiding their activities is a waste of time and energy. Teenagers and even young adults, sometimes perfectly aware of the importance of strong-willed qualities and sincerely envying these qualities in

others, are unable to organise strong-willed behaviour for themselves. They require the guidance and control of a teacher or a group of peers. Parents play an even greater role in raising young children.

Re-education of personality is possible at any age, but the older the child, the more painful the process of re-education itself is for him.

This is explained by the fact that a child's upbringing, their lifestyle, and their activities, influenced by those around them, always lead to the formation of a certain system of conditioned connections, which is the physiological basis of a person's spiritual makeup. Mistakes in upbringing can lead to the development of persistent, i.e., ingrained, negative traits in a child.

Re-education is always more complex and difficult than parenting. It involves significant disruption of the child's personality, the emergence of conflicts with those around them, and leaves its mark on the child.

The fact is that developing a child's habits and needs presupposes the formation of a system of stable neural connections in their brain, which I. P. Pavlov called dynamic stereotypes of the higher regions of the brain. Breaking these dynamic stereotypes is always difficult for a person, and the more deeply ingrained they are, the harder it is. Therefore, a child always resists if we try to change their habits, break their habitual behaviour, and replace it with a new one. This explains why re-education is always more difficult than education, always painfully affects the child to one degree or another, and sometimes has a lifelong impact.

We must prevent the need for re-education; we must raise a child, starting from the earliest years of life, so that they will not need to be re-educated later. Hence the importance of targeted, systematic education. It is also necessary, even in preschool age, to instil in the child personality traits that will only develop and be enhanced during their subsequent upbringing.

Early childhood is the time when, in the process of education, the foundations of character are laid, the main moral traits of personality are laid, and the ground is formed for the development of strong-willed qualities of personality.

Cultivating a child's willpower doesn't require any special measures or specific educational techniques distinct from the development of the child's personality in general. In our work, we don't specify specific methods for cultivating willpower, but we do highlight and emphasise those aspects of a child's upbringing that are particularly important for cultivating their willpower.





Chapter IV. EDUCATION OF WILL IN PRESCHOOL CHILDREN

1. Introduction

Developing a child's willpower is, first of all, guiding and organising his activities.

It's impossible to develop a child's willpower through persuasion or lecture alone. The goal is to develop the child's willpower. Without this, all educational efforts will be futile.

A child's willpower is determined by its suitability for the tasks that may be assigned to a child of a given age. Thus, we can speak of a weak will in a primary school student whose primary activity is studying if their willpower matches that of a pre-schooler engaged in play. We can speak of a well-developed will in an older pre-schooler when it enables them to move on to a new, more complex activity—studying.

The development of a child's willpower requires its full alignment with the activities that are fundamental to their age. The goal of willpower development is to use age-appropriate activities to prepare the child for the transition to more complex and challenging tasks. In older preschool age, using activities accessible to pre-schoolers, we prepare the child for academic pursuits. During this learning process, new volitional qualities are developed. Learning in the early grades of school prepares the child for the transition to

more complex forms of activity, accessible to adolescents.

Children of every age enjoy a variety of activities that develop their personality and shape their will. In older preschool age, alongside play, educational activities are introduced, and children are encouraged to participate in work activities (under adult guidance) to their abilities. In primary school age, learning becomes the primary activity for children, but play is not excluded, and the importance of work increases, even if only in the form of performing certain household chores. While learning remains the primary focus for adolescents, they develop the opportunity and need to participate in social and work activities, and adolescent play takes on new forms. All activities, organised according to the child's age, are also important for developing willpower. It is important to ensure that the activity includes at least some element of effort aimed at achieving a set goal, and that the goals the child pursues are noble, i.e., related to some social good.

Educators play a significant role in shaping a child's will. The younger the child, the more important the educator's organisational and guiding leadership is in their activities, as this is where volitional qualities emerge and develop. Later, the school, class, and Pioneer troop community provides support to parents and teachers. Later, the behaviour of adolescents and young men is primarily managed through the community; the educator organises and oversees the activities of the community. However, they also

allow for the direct influence of parents and teachers on the personality of each member.

2. Developing Willpower in Children Pre-School Age

As noted, developing willpower involves organising a child's activities, and this must begin very early. A child is born with a need for movement, which is inherent in every living being. This need is expressed in the infant's motor activity. Caregivers must guide this motor activity from a very early age. By hanging a shiny or colourful ball over a child's bed, we not only promote the development of their visual senses and perceptions, but also encourage the infant to reach for the ball, thereby directing their movements toward the object. Place the child on their stomach and place a shiny or bright object in front of them; the child will also reach for it; they won't yet crawl, but they will hold their head up and move their arms and legs toward the object. Motor activity, which has enormous biological significance at this age, is organised by the caregiver and thus acquires a new meaning—it becomes purposeful.

When a baby can hold their head up and sit up, they often reach for an object. Sometimes it's helpful to bring the baby to the object and let them touch it or hold it, but avoid giving the object to the baby, as even as an infant, they need to get used to reaching for it on their own. This will ensure that, when the baby can move independently (crawl or walk), they'll steer toward the object of their desires rather than demanding it be brought to them.

Cultivating a child's willpower begins with organising their independent actions. All the essential elements for cultivating willpower are present here: a goal (object), the action to achieve it (movement toward the object), and overcoming obstacles that arise. The seeds of willpower are embedded in every action, even the simplest. If the object of desire always appears before the child, all that remains is the desire (goal) and the expression of this desire—usually a cry. There are many sad examples of older preschoolers and even younger schoolchildren achieving their desires only through demands or requests directed at adults. Children who do not attempt to act independently to fulfil their desires are children whose willpower has not been adequately nurtured.

Mothers know that children develop a desire to do things for themselves early on. However, not all mothers properly utilise their child's desire for independence. Typically, the earliest desire to emerge is to feed themselves and hold a spoon or cup. This desire arises in some children before they are even a year old. Mothers limit this desire on the grounds that the child doesn't yet know how to eat and will break dishes and spill food. Instead, while encouraging children's emerging independence, they should hold their hand, guide it, and encourage them to eat at least a little on their own. This helps them learn to use a spoon, cup, and saucer correctly.

Gradually, their independence increases, and they no longer need adult assistance during mealtimes. The most important thing here is developing skills and cultivating the habit of acting independently.

This also applies to satisfying the child's desire to undress and dress independently. It's important to provide the child with this opportunity, encouraging independence, discreetly assisting and ensuring success. Each day, the process of dressing and undressing will shorten, and the child will gradually master the individual operations that make up this still-complex activity. Adult involvement is gradually reduced, limited to minor assistance.

In general, anything a child wants to do on their own should be provided, of course, within the limits of their abilities. Even if they want to do something difficult, it should be done not independently, but with the help of adults. A child wants to move a heavy chair; let's do it together and build their confidence in their abilities.

To cultivate willpower, it's important to teach a child some self-restraint alongside developing independence. The word "no" should be one of the first words a child understands. The child's habit of self-restraint based on the word "no" must be steadfastly cultivated from a very early age. It's important that the need for self-restraint be confirmed through practice. Reaching for a high object is "not allowed." Moving a table or cabinet is "not allowed." This should be verified through the child's practice—through their unsuccessful attempts, even with adults.

If the concept of "no" is constantly reinforced by a child's practice, they will use it to restrain and limit their desires. Unfortunately, some parents and caregivers often lose their composure and practically deny the child the insurmountability of "no." By giving in to a child

after they've been denied something, they themselves destroy everything they've built up through previous upbringing.

The meaning of "no" extends beyond simply protecting a child from harmful behaviour. Accustoming a child to the word "no" also means teaching them to restrain their desires, to redirect them—in other words, to cultivate, in its most basic form, self-organisation and self-control, which are crucial in developing their willpower.

From preschool age, children should be taught to pick up scattered toys and find a ball or other lost toy on their own. Putting away scattered things and putting all toys in a designated place before going to bed (or going for a walk) should become a habit for the child. At first, they do this with adults and at their direction: "Put the spinning top here, bring the doll. Now put the teddy bear next to you. Where's your ball?" and so on. Later, the child does all this at the general direction: "Now put away your toys." The child should get used as early as possible to the tone that before doing something new, they must finish the previous one—in this case, putting away unnecessary toys.

We find three aspects of tidying up toys that have educational value: cultivating a habit of order; cultivating the habit that every task must have some kind of end; cultivating the habit of occasionally doing things one doesn't really, or even doesn't, want to do, but must do. The latter is especially important for developing self-control.

We mentioned a child's ability to search—an important skill for developing willpower. Often,

even school-age children become stumped when asked to find something. They can't organise themselves, figure out where the item might be, or where to begin the search. For preschool-aged children, playing hide-and-seek is of great educational value if the child knows the area well. When searching for other children, they recall all the possible hiding places. When ordered by their mother to look for a lost ball of yarn, a pre-schooler remembers who might have taken the ball of yarn, where they might have put it, and then begins their search. But this only applies if the child has already developed the ability to search. If they lack this skill, they limit their search to asking everyone, "Where is the yarn?"

Preschool-age children search for toys together with adults and take the form of a game: "Where's the ball? Where's it hidden? Look under the table. No? Look under the sofa. What about near the bed?" The ball has finally been found; now the child will know where to look for it next time. They learn what it means to search and gain an idea of where the ball might be; next time, they will begin their search from familiar places, i.e., they will act according to a pattern stored in their memory. And most importantly, they won't demand the lost toy from someone else; they will try to find it themselves, without adult help. Playing the game of searching for a lost toy can be recommended as an exercise for developing willpower in pre-schoolers and younger pre-schoolers.

A pre-schooler can and should follow simple instructions: "Close the door," "Take Mommy's spoon to the kitchen," "Get her shoes." They

shouldn't be distracted by anything else, even if it's very interesting. Adults need to be consistent and firmly insist that the instruction be completed. This may even require taking the child by the hand and carrying the spoon to the kitchen with them, but they must be convinced that leaving an unfinished task is not an option and that the instruction must be completed.

In connection with cultivating willpower in preschool age, it's also worth mentioning the child's speech intonation. We should strive to ensure that they express their desires not through shouting, but through speech, and not through demands, but through requests. A two-year-old child needs to be taught to control the expression of their desires. They should be required to speak in a calm tone and add the word "please." This not only teaches the child politeness but also forces them to control their speech.

3. Development of Willpower in Children of Pre-School Age

A preschool-aged child generally possesses coherent spoken language and some basic self-care skills: they can feed themselves, dress themselves, wash their hands, etc. In other words, entering preschool age is associated with the development of relative independence in the child. They not only clearly express their desires but are already able to accomplish many things in fulfilling them.

At this age, a child's play becomes significantly more meaningful. They don't simply push a wheelbarrow or a car, but actually carry

something in them; they don't sort through blocks, but try to build something with them, often announcing in advance their intention to make a house, a steamship, and so on. Picking up a pencil, a child doesn't simply draw on paper, but tries to draw something. They build and sculpt with clay.

The primary change that occurs in a pre-schooler's personality under the influence of education is the emergence of a goal and goal-directed behaviour, with the goal itself becoming qualitatively different. For a pre-schooler, the goal is most often an object within their perception. They see an apple lying so high that they can't reach it; the child moves a stool or chair closer and reaches for it. Everything characteristic of a volitional act is present here: a goal, an obstacle, planning, and action that overcomes the obstacle. Or another example: returning from a walk, the child remembers their toys lying in a drawer; they sometimes pull the drawer out themselves, although it requires effort. Here, there is no direct perception of the goal, but the child clearly remembers that their toys are in that drawer and reaches for them. In this case, memory replaces immediate perception, but in a volitional act, we find little difference; the presence of the object of their desires is confirmed by the clarity of their memory.

But pre-schoolers also develop creative activity with a specific goal. Thus, when picking up blocks, a child declares that they will build a house; when picking up a pencil and paper, they say they will draw a bunny. These goals are usually inspired by the memory of someone building

a house out of blocks or drawing a bunny in their presence or with them. But the object of their goal must be created as a result of the child's actions. They must also build the house and draw the bunny.

Purposeful, creative activity is something new that arises under the influence of education in early preschool age, and it should become the subject of particularly great attention from educators.

By organising games with blocks and other building materials, drawing, modelling, and other activities, the teacher sets creative goals for the child, which the child will later develop independently. They will become comfortable with the ability to independently create something that doesn't yet exist, using the materials at their disposal. This raises one of the most important tasks in developing willpower: the child must learn to control the material: the blocks must not fall apart, the pencil must draw a straight line. These obstacles will be overcome as the child develops the corresponding skills and abilities. Otherwise, the child and their goals will become subordinate to the material.

A child's goals are still unstable and easily change as they progress. Fostering goal stability is a crucial task at this age; everything depends on how the pre-schooler's activities are organised. Seeing that a child is beginning to build something other than blocks, the teacher should ask what they plan to build. Upon learning that the child plans to build a house or a tower, the teacher should provide advice and guidance, and if necessary, direct assistance, to ensure the realisation of their plan. In this way, we help

the child master skills and overcome obstacles related to the characteristics of the material. Without help and guidance, a child, subordinated to the material, easily abandons their intended goal: they decided to draw a bunny, but the child, lacking skills, drew a semblance of a fish, which is now declared the goal of the drawing. If we allow such a shift in goal, the child will become accustomed to being controlled by the material and will become accustomed to the limitations of their skills, whereas our task is to instil in the child the habit of overcoming obstacles and mastering the material. Even if the drawn bunny only partially resembles a bunny, the drawing should contain elements characteristic of a bunny, not a fish. The same applies to sculpting and working with building materials.

In early preschool, games are organised that incorporate basic rules: taking turns and following a sequence. These games aren't the only way children learn to obey rules, restrain themselves, and control their behaviour. A daily routine, proper hygiene, and consistent eating habits force children to do everything according to established procedures.

There is no particular need to explain to a young pre-schooler why certain rules must be followed—he will not understand many things. The child must develop confidence in the impossibility of breaking the rules, be they game rules or table manners. This confidence arises as a result of the gradual and consistent demand of the educators to follow these rules.

However, there is a small group of rules that a young pre-schooler must follow with sufficient understanding for his age. These are the rules

concerning the child's attitude towards the people around him: you must not disturb elders when they are working or resting; you must be polite; you must put your toys away so that elders do not have to do it for you; you must share treats and toys with other children; you must not take other people's things without asking. These elementary moral rules must be assimilated by the child to a sufficiently conscious degree. These rules are important not only because they teach the child to monitor his actions, i.e., they evoke the manifestation of will directed at himself; These rules shape the child's attitude towards others, lay the foundations for his moral development and the moral direction of his will.

Thus, in the process of cultivating willpower, a preschool-age child must learn to subordinate the materials at their disposal to their own creative goals.

The child must become accustomed to following the rules of play, hygiene, and so on—that is, to subordinate themselves to the rules established by others. Finally, the child must learn and understand certain principles of moral behaviour, which are crucial for the development of their overall personality.

All this demonstrates that games, especially group games, are of great importance in developing children's willpower. Role-playing games, where children assume roles and facilitate their exploration of the surrounding reality, simultaneously force them to carefully monitor their behaviour during the game, ensuring that all their actions correspond to the role they have assumed.

Games with rules are of great importance; starting in early preschool, they accompany a child's life throughout their lives, evolving into sports in adolescents and young adults. Competition in games with rules (tag, "classes," jumping rope, ball games, etc.) is a precursor to future sporting events.

It's important to note that games with rules are always played collectively. The group of children closely monitors compliance with the rules, preventing any violations. Thus, each child learns to monitor the behaviour of others. On the other hand, the collective nature of these games encourages competition. Children's willpower is nurtured in these games by the need to monitor themselves, adhere to the rules, and mobilise their physical and mental strength, skills, dexterity, and resourcefulness to achieve victory.

A group of children helps educators shape a child's will. Children raised in isolation from other children miss out on significant developmental benefits. Of course, constant interaction with adults can greatly compensate for this. But if a child interacts only with adults, a crucial moment in nurturing not only the child's will but also their personality as a whole is missed—the opportunity for competition, which is essential for teaching the child to mobilise their abilities, demonstrate their strength, and gain confidence in it. A child who interacts only with adults is more likely to become convinced of their own weaknesses, becoming convinced that they cannot demonstrate superiority in an argument or in an activity requiring physical strength and speed; and, consequently, they become convinced of the futility of their efforts. The only type of

group games that negatively impact the development of willpower are those whose goal is to win not through skill, dexterity, or strength, but through blind chance, through “luck.” To “win,” nothing is required of a child here except one thing—the expectation of “happiness.” The passive expectation of “happiness,” the belief in it fostered by these games, makes them harmful, destroying the child’s moral experience and debilitating them.

4. Development of Willpower in Older Pre-School Children

In characterising the development of willpower in older preschool-age children, we will focus on only one issue—the child’s independence developing in older preschool age.

A pre-schooler’s desire for independence significantly outpaces his abilities; the child still does not adequately assess his own strengths.

Let’s give a typical example. A four-and-a-half-year-old boy was walked to kindergarten by his father every day. The distance to the kindergarten was a 10-12-minute walk, without crossing the street. One day, the boy boldly declared that he would walk alone and insistently asked for permission. They decided to try letting him go alone and observe how he went. The child’s first independent journey to kindergarten lasted over an hour. He walked along a familiar path, but kept stopping, sometimes turning back. He stopped near a poster stand, near a store window, watched

a car drive by, found a stick and a round pebble, and played with them. Remembering his main goal, he moved on again and again became distracted. The boy was not yet prepared for independence, although he eventually reached the goal of his journey. About six months later, the experiment was repeated with complete success; from then on, the child walked to kindergarten independently. During these six months, he learned to organise and control his behaviour.

We've observed the desire to do things independently since preschool age. This manifests itself in children wanting to hold a spoon and dress themselves. By early preschool age, they already want to build, draw, and sculpt, often being very jealous of older children's interference. It's typical for older pre-schoolers to want to do something similar to what adults do. Even when adults don't specifically focus on cultivating this quality in children, the desire to imitate adults develops through constant interaction with adults who work in front of them.

In late preschool, children begin to understand the difference between work, labor, and play. Holding a hammer, a pre-schooler is quite content to just hammer away; a younger pre-schooler already knows that a hammer is used to hammer nails, but he or she is still unaware of the significance of this; an older pre-schooler knows that nails are used to fasten and secure things, that nails have a specific meaning in creating things, and now he or she strives to craft something from boards and nails with a hammer. A pre-schooler is often quite content if he or she walks hand in hand with an adult; a pre-schooler prefers to walk independently ahead of adults, and

an older pre-schooler would prefer to walk completely independently, without adults.

A crucial event occurs in the spiritual life of an older pre-schooler, when the child learns the difference between serious activity and play. We can observe this turning point by observing the nature of the child's questions. The questions "What is this?", "Why?", "Why?"—and the questions that younger pre-schoolers also use in the sense of "Why?"—are now supplemented by numerous questions such as "Who made it?", "How?", and "What are they made of?"

An older pre-schooler already knows that things have not only a purpose but also an origin. They know what is made of what and by whom, how it grew and with whose help. They see that adults' activities are different from their own, and that everyone else's attitude toward these activities is also different. An older brother is doing his homework—he can't be disturbed, but you can play with him when he's done and free to go. This means that homework is a serious matter, not a game. Mom or Dad goes to work and doesn't take him along, no matter how much he begs, and if they go for a walk or to visit, they take him too. Thus, the child gradually establishes the difference between work and play.

The child observes how things change under the hands of adults. Here, pies are made from dough, a broken chair becomes whole again—all this is the work of adults. And the child develops a desire to do something independently. At first, they find satisfaction in participating in the activities of adults. He can stand for hours next to his father or brother while they're making something, and is happy to fulfil instructions: "Hold this," "Bring

this,” “Give this.” He cleans the room with his mother, sweeps, washes the dishes, and goes shopping with her.

A child’s participation in adult activities inspires self-confidence. Along with this, a desire arises to independently accomplish things that adults or elders usually do. They want to wash the dishes themselves, sweep the floor themselves, and go to the store themselves, all by themselves, without adult help.

Fostering independence should begin with assigning simple responsibilities to the child. These responsibilities are very simple, and initially shouldn’t burden the child. They might include bringing items of clothing to their father when he or she changes clothes, or helping their father or mother with their housework by serving, holding, and so on. Having specific responsibilities, even the simplest ones, has enormous pedagogical significance. Above all, they are important for developing moral qualities: the child not only receives benefits from those around them but also helps them. Relationships between the child and adults are established that are typical of a human community, where everyone has rights and responsibilities. The child becomes, to some extent, a useful member of the family.

Moreover, even the most basic, but obligatory and systematic participation of adults in household chores creates self-confidence in a child, in his abilities, which is of exceptional importance for the development of willpower.

Once a child has gained sufficient experience in work activities in which they participated alongside adults, they can independently perform

some simple tasks both at home and outside of it. We call these responsible tasks precisely because, until now, at home or at preschool, they were performed by adults, older people; previously, they were inaccessible to the child, and therefore, they develop a particularly responsible attitude toward them.

The importance of these responsible assignments lies primarily in instilling in the child self-respect and self-confidence: he is already grown up, he can already do a lot on his own.

We recall a time when a first-grade student, not a pre-schooler, was grieving when she failed to complete a task entrusted to her. She needed to buy sour cream, and the main difficulty was that the sour cream had to be brought in a teacup. The girl, inspired by her previous successes, persistently assured her mother that she would do it well. But just before the house, she tripped and fell, taking the cup with her. She cried not from fear of punishment, but from resentment at being told she was too young to handle such tasks.

All these assignments must be appropriate to the child's abilities. Overly complex assignments can lead to failure, and several failures can create a negative attitude toward the tasks and a lack of self-confidence. But it's not just the difficulty of the assignments that matters; when assigning them to a child, it's important to consider all the circumstances surrounding their completion. If parents or caregivers assign a child assignments, they must ensure their success in advance; otherwise, it can have the opposite effect.

By carrying out important tasks, a child also becomes accustomed to the fact that any serious

activity has a certain order and system. A child is tasked with sweeping the floor; he understands (after instructions, of course) that sweeping should begin in the corner farthest from the door, gradually sweeping the entire room, and so on.

Even earlier, by participating in this activity with his elders, he learned not only what and how to do things, but also memorised the order and system of the activity. At the same time, he learned to plan his activities to some extent.

Responsible activity is always goal-oriented. The child takes pride in the serious task entrusted to them; they are not distracted, as anything unrelated to this task seems unimportant. The child's entire personality is mobilised to fulfil the task: they monitor their actions, individual movements, their attention is focused, their memory is mobilised—this is typical volitional behaviour.

A boy diligently washes the dishes after breakfast; his mother has gone to the store and tasked him with cleaning the room: dishes need to be washed and dried, put away in the cupboard or sideboard, the oilcloth on the table needs to be wiped, and the floor needs to be swept. In the midst of his work, a friend comes in and invites him to play. No, he must first do what his mother said. The friend offers his services. A moment of doubt—can he be trusted? He assures him he can—at home, he always does everything himself. They establish a division of labor. One washes the dishes, the other dries. They chat about something, and the work pauses, since they are not yet able to talk and act at the same time. Firefighters drive by—the children are distracted, they watch the passing firefighters, talk to each

other, but then remember the matter again and return to it.

Such distractions somewhat delay the completion of the task, but they don't interfere with it. Washing the dishes and sweeping the floor are the main tasks on which they focus their attention. They completed their tasks, gradually moving closer to their intended goal.

The arrival of a friend didn't distract the boy from his goal, but rather slowed his progress somewhat. He would have completed some tasks more quickly. But he grew in both his own opinion and that of his friend: his mother had entrusted him with a serious task. Their division of labor ensured mutual assistance, the sharing of experience, and perhaps even competition. This competition was of a special kind—not in dexterity and strength, which is typical for even older preschool-aged boys in games with rules, but in the quality of the task's completion.

These individual, responsible assignments will gradually develop into responsibilities for which the child will feel responsible. Responsible assignments can develop into true responsibilities only as the activity they comprise becomes habitual. In this case, it will no longer burden the child. The educational value of assignments lies in a special, responsible attitude toward the assignment itself; thanks to this attitude, the child overcomes many, even very difficult, obstacles. The educational value of specific and constant responsibilities lies not in overcoming the difficulties of the task itself, but in experiencing the need to constantly and systematically independently perform a task that is not difficult in itself, but must be performed

daily, systematically, even when there is little desire to do so. If a pre-schooler understands the difference between play and serious work, then we have achieved a turning point in their consciousness: they have developed an interest in serious work, to which they now strive.

By giving children responsible tasks, we give them experience with serious undertakings, the ability to organise themselves, mobilise their energy for this activity, and strictly control themselves in their steady progress toward their goals. When we turn some of these tasks into regular responsibilities and instil in the child the habit of fulfilling them even when they don't personally want to, we cultivate in the pre-schooler the qualities they will need in their learning.

5. Parenting Mistakes and Shortcomings of Will-Power In Pre-School Children

To illustrate the validity of our earlier propositions, we will attempt to explain the origins of certain behavioural deficiencies in children that parents and educators most frequently complain about; these deficiencies are always the result of some form of educational error.

We will also demonstrate some ways to overcome these shortcomings during the child's subsequent upbringing. Of course, the process of re-education requires a great deal of work from educators. But no matter how difficult or complex this work may be, it yields fruitful results—the developing

human personality is freed from everything that hinders its normal development.

The experience of the leading Soviet educator, A.S. Makarenko, demonstrated the complete possibility of re-educating children. Under the influence of his educational methods, children, teenagers, and young men who had seemed hopelessly corrupted grew up to be capable builders of communist society.

Parents and educators must remember the enormous responsibility they bear to our society and to the younger generation for its upbringing. Therefore, they must constantly take a critical look at their child-rearing efforts, identify their mistakes, and immediately correct them, changing their parenting methods if necessary.

We won't, of course, exhaust all possible mistakes in developing a pre-schooler's willpower. However, an analysis of some of the most common mistakes will enable parents to critically approach their parenting system, identify and overcome any errors they may contain, and, most importantly, prevent the emergence and development of behavioural problems in their children.

Whims

Tantrums are most common in preschool and preschool-aged children. They are less common in younger school-aged children.

Tantrums vary. Some tantrums are caused by physical illness, malaise, fatigue, or overexcitement. These tantrums typically cease

once the underlying cause is addressed and may leave no trace on the child's personality. Another type of tantrum is all those that stem from the child's upbringing.

Illness and malaise are often not associated with any clearly localised pain. A sick child is dissatisfied with their condition, believing that the cause lies in external circumstances. Therefore, they make various demands on others, but their satisfaction brings no relief, and they cry, demanding something else. This crying appears to be associated with the unfulfilment of their desires, but in reality, it expresses an unconscious, painful state of the body.

The task of adults is not to explain to the child the reasons for his condition (he will not understand these explanations), but to calm the child, not to allow him to waste his energy uselessly on crying and screaming.

Children sometimes act up even during recovery. Physical illness has disappeared, but weakness remains, limiting the child's activity. The child would like to sit, but is unable to do so; they would like to play with toys, but lack the strength, and this unmet need manifests itself in unprovoked tears and various demands. Adults should organise the child's activities in such a way that they don't require effort. When playing with an adult, the child should feel like a participant in the game without expending physical energy.

Tantrums can occur in children who, due to the nature of their illness, are forced to remain in bed even after their physical condition seemed to allow them to act independently. An unmet need for movement makes a child capricious and demanding,

but even here, a child's tantrums are entirely legitimate. A child needs to be kept occupied, with many concessions, to keep them in bed and maintain the energy needed to overcome the illness.

A slightly different form of tantrums stems from a child's overtiredness, most often resulting from nervous system overstimulation. A child who has been playing too much is not put to bed in time, resulting in what some families aptly call "oversleeping." These tantrums are caused by the child's desire to sleep: they are tired, but after a vigorous game, their nervous system is still agitated, and they cannot fall asleep. To overcome this agitation, it's good to tell the child a story or sing a song before bed. A gentle storytelling session, or even a calm narrative, calms the nervous system, and the child falls asleep.

Avoid overexciting a child, especially during bedtime. This is extremely damaging to their nervous system. Organise their routine and play so that they are in a calm state before bedtime, and sleep is a natural consequence. Mistakes in this regard are most often made by young parents who take their child on visits, where they become the centre of attention and sometimes even play. It's also important to remember that young children are extremely excitable during active play. Adults playing with a child should remember to limit these games and organise them so that they are interspersed with quiet activities that allow the child to rest.

Some adults, when playing with a child, become carried away and, without realising it, turn the child into an object of their play. In this case,

the game only ends when the adults playing with the child become tired, meaning the game is tailored not to the child, but to the adults. The child, of course, enjoys playing with adults; he doesn't notice his fatigue, and naturally, such games end in tantrums due to general overexcitement. Parents and caregivers should strictly prohibit any attempts to turn a child into an object of adult play. Sometimes, there are people who lack both pedagogical tact and genuine love for children. True, inexperienced parents say of them, "He loves children, he loves playing with them." In reality, these people love children only as an object of their own amusement. Children should be especially protected from these "amateurs" and from playing with them.

These are the causes of the first type of child tantrums. Their source lies outside the child. Most often, they are random and have no significant impact on their personality development.

The second type of whim stems from the upbringing system and therefore always has a significant impact on the child's personality development, particularly the development of their will.

Imagine a child so spoiled by the care and attention of the adults around them that not only does they not have to act on their desires, but they don't even have time to express them in any way, as they have already been satisfied. Indeed, the range of possible desires for a preschool or preschool-age child is so limited that, with some financial resources and some experience with children, it's easy to anticipate the emergence of a particular desire. These children typically have

access to a wide variety of toys, are provided with all the entertainment appropriate for their age, and are provided with all kinds of treats. As a rule, such children are the most capricious. The source of these whims lies in the improper development of needs and the improper organisation of the child's activities.

Parents of such children often complain that their children eat poorly, despite being offered the most delicious and varied foods. They fail to understand that, due to their excessive preoccupation, food intake has become a purely taste-based pursuit, which ultimately becomes the most important aspect of the meal.

When food is overly varied and sophisticated, eating becomes a special form of entertainment. When a child sits down at the table, they search for something new and unique, but when they don't find it, they refuse to eat and become capricious. They certainly have a need for food, but they only find satisfaction through intense and varied taste sensations. The child's normal appetite is ruined.

A child's food should be tasty and nutritious.

It can be varied only within the limits required for a healthy and normal child's diet. A child's primary pleasure in eating should come from satisfying their appetite and feeling full, not from the variety and sophistication of taste experiences.

A similar mistake is made by adults who combine a child's mealtime with some kind of game, such as feeding toys. The spoon is first brought to the mouth of a doll or a dog, then placed in the child's mouth, or each spoonful is accompanied by the chant, "For daddy, for mommy," and so on. In all these cases, the pleasure of eating is

relegated to the background for the child. The child eats mechanically, whereas it should be the focus of their entire attention. It's important to remember that mechanical eating is detrimental to digestion. This has been clearly demonstrated in studies of digestion in people who read books or newspapers while eating.

In a normal routine, a healthy child should develop an appetite during lunch or dinner, satisfying which becomes a pleasure for the child, and the process of eating itself becomes an important activity.

A child, provided with a variety of toys and entertainment, is capricious because he's bored. He doesn't know what to do unless he's provided with something new. He can't entertain himself because he's used to being entertained, and he can't find anything to do because he's used to being entertained. He has plenty of time, but the entertainment available at his age is limited, so he fills it with complaints of boredom, demands for new entertainment, and tantrums.

Toys, no matter how good, will keep a child occupied only if two conditions are met: they must be age-appropriate, and the child must know how to play with them. If a two-year-old has a gun, he can, of course, use it just like any other stick, but only if he knows how to use it for his own play. A plethora of toys doesn't necessarily keep a child occupied. Some parents and caregivers, having provided their child with a multitude of toys and constantly updating them, consider their responsibilities exhausted. Outraged by the child's pestering, a mother yells at him: "You have so many toys, but you can't do anything. Go and play with your toys!" Another complains: "Our

Borya doesn't know how to play with toys—he only breaks them.”

These mothers, when buying toys for their children, didn't show them how to play with them. Having bought a toy, you must teach the child how to use it. If this rule is not followed, toys will be useless to the child, and if there are too many, they can even be harmful. It's important not to anticipate children's desires and needs, but to encourage their emergence and development. A toddler is playing with blocks or pyramids. But then he puts them in a box and starts pushing it around on the floor, then demands a rope be tied to the box. He saw other, older children playing with trucks and was inspired to play like them. Now he can buy a truck or a cart: he can haul sand or toys in it. This means the conditions have arisen for the child to play with this toy effectively.

By anticipating a child's desires, we deprive them of a significant amount of their energy. If a child's desires are satisfied before they arise, they have nowhere to direct their energy, become inactive, and become bored—hence the tantrums.

Teaching a child how to use a toy is just as important as teaching a child how to play. If a child grows up in a family with older children, they will learn a lot from them through direct imitation. If a child doesn't interact with older children, only adults can teach them how to play. A child doesn't know how to use blocks, pyramids, or dolls. It's good for adults to play with these toys at first; later, when the child learns to use them, the adults' role can be limited to occasional advice or simple observation. When we talk about organising children's behaviour

and activities, we must keep in mind that by providing a child with material for play and enriching it with content, we are guiding their play. When bringing a wind-up car to a child, it's not enough to simply teach them how to wind it up; we need to devise a game in which the wind-up car plays an important, necessary role. In this way, we not only teach the child how to use the toy, but also teach them how to play, creating meaningful and useful play for them. By playing together with the child, we thereby give them material to imitate, teach them how to use toys, and properly organise and guide their activities. Only when a toy is incorporated into an activity does it become interesting to the child and organise their activities. But this is always the result of previous work by educators. A toy, by itself, rarely organises a child's activities. It's no wonder some children constantly and deliberately break their toys—no one taught them how to play in a way that makes them necessary. **Unsure how to use a toy, the child finds an outlet for their own undirected activity by breaking it.**¹

Incorrectly nurturing a child's needs, expressed not in their development but in their sophistication, and a lack of organisation in their activities—this is the primary cause of tantrums in children. So-called spoiled children are those whose parents and caregivers, misunderstanding their responsibilities, overindulge them with treats and entertainment.

¹ Only in rare cases (and then only older ones) do pre-schoolers break toys to see how they are made and what is inside them.

Developing a child's needs normally and systematically organising their activities is, of course, much more difficult than showering them with toys and gorging them with treats.

Another reason for tantrums is the deprivation of independence. In some cases, constant supervision, which is generally necessary, turns into such a strict regulation of all the child's actions that they are deprived of autonomy and are forced to do only what they are told. Here, the child's tantrums arise as a form of protest, a struggle for the right to independence.

Completely regulating a child's entire activity contradicts the growing desire for independence from preschool age. Constantly encountering obstacles and prohibitions, the child naturally struggles with these obstacles, and tantrums are the only available form of this struggle. Essentially, the child is fighting for the right to shape their own will. However, adults often prevail over weak children, thereby destroying the first manifestations of their developing will. In strong children, these mistakes lead to significant personality distortions, stubbornness, and negativism.

Organising and monitoring a child's behaviour does not in any way imply depriving the child of independence. On the contrary, the entire system of regulating children's behaviour should foster the development of independence. If an adult suggests an activity that is engaging for the child, they will feel completely independent, although they will still do what the adult wants. This, of course, does not mean eliminating restrictions and prohibitions for the child. On the contrary, these restrictions and prohibitions

are absolutely necessary, and the child must know the boundaries of what is permitted, which he cannot violate.

But the limits of what is permitted must be broad enough to allow for the child's active participation. Conversely, completely depriving a child of independence or overly restricting it leads to the child naturally striving to expand the boundaries of what is permitted in any direction, including in ways that are harmful to themselves. Restricting the limits of independence for a child of any age requires pedagogical sensitivity and tact from educators. To cultivate willpower, it is necessary to expand these limits whenever possible, combining them with monitoring the child's overall behaviour.

Finally, the third type of child tantrums can be seen as a special form of willpower, and the most undesirable. Some children, even from preschool age, become accustomed to achieving their desires through crying and screaming. In general, young children often scream and cry, but this, of course, does not mean that all adults should immediately eliminate the causes of crying and screaming in all cases. Children often express their displeasure in this way because they do not yet know how to express it in any other way; they are not accustomed to restraining themselves, not accustomed to patience.

Part of raising a child is teaching them self-control and the ability to express their desires appropriately. As a rule, the reasons for screaming and crying are easy to find. If a child finds themselves in a truly difficult or unpleasant situation, it is essential to immediately remove the causes of their displeasure

or distress. In some cases, however, a child can easily overcome a difficulty and can find a way out of a difficult situation on their own. In these cases, they can be helped, but they must still overcome obstacles on their own. If crying and screaming simply indicate impatience, it is important for them to learn self-control and be able to wait patiently. In these cases, there is no need to immediately eliminate the causes of screaming. If a child is hungry, but it is not yet lunchtime, there is no need to give them pieces of bread and butter—this will only spoil their appetite; they should wait until lunch. Let the child even scream or cry a little; gradually, they will learn to wait patiently.

When adults view a child's screaming and crying as an expression of extreme suffering and immediately come to their aid, meeting their needs immediately, the child becomes accustomed to the effect their screaming and crying have on adults. Gradually, however, screaming and crying become an expression of whim.

It should be noted that this is one of the most common types of tantrums. These are intentional, conscious, and purposeful tantrums. Now the child screams and cries not out of frustration or suffering from an unmet need, but to achieve satisfaction of their desire. Screaming and crying replace the child's ability to justify their desires, and they also replace their own activity. It's no wonder this type of tantrum is more common not in younger children, but in older preschool or primary school age. Such tantrums presuppose a fairly high level of development of consciousness and observation. For example, a girl is sitting

and doing her homework; suddenly, she starts crying—she's having trouble solving a problem. But she only cries when her dad is home; she knows that if she starts crying, her dad will solve the problem for her, and she'll only have to rewrite the solution. She won't cry if only her mom or grandma is home, since she'll still have to solve the problem herself.

In this case, the child exploits an adult's perceived weakness and uses it to his own ends. Typically, such tantrums are highly selective. They are directed at a specific person and take a specific form for that person.

This is why some children become capricious in the presence of their mother or grandmother, but cease their tantrums entirely in their absence, when visiting strangers, or while in kindergarten. In these cases, they either forget about this method of influencing others, or, having been rebuffed at their first attempt at capriciousness, they change their behaviour.

The task of adults is to not show the child their weaknesses, to be persistent in their demands and desires and thus wean the child away from such whims.

Stubbornness

Stubbornness in children manifests itself in a wide variety of ways, but we'll focus on just one, most common in older pre-schoolers. In younger children, it's sometimes only unwanted persistence that's encountered.

Four-year-old Borya is busy with the drum; he's enthusiastically hitting it with a stick. The drumming is annoying, and one of the adults tells him to stop. Borya not only doesn't obey, but he starts hitting it louder. Now they're yelling at Borya to stop making noise immediately. Then someone tries to take the drum away from him. A struggle ensues as Borya resists. And when the drum is finally taken away, he lunges at his attacker, fists blazing.

Let's examine this example. Let's examine the circumstances that preceded this unpleasant event. Perhaps it was the child's deliberate desire to attract attention, to place himself in the spotlight. This sometimes happens to children who are accustomed to always being the centre of attention. In this case, behaviour like Boris's is a clear expression of the child's spoiling, the development of bad habits, and therefore such behaviour can be interpreted as stubbornness.

Perhaps a spoiled, poorly behaved child was offended by some adult present with some kind of refusal. In this case, Borya's behaviour would be a direct protest, a desire to do something unpleasant to someone. All of these cases are entirely possible. But we gave this example to demonstrate the dependence of a child's behaviour on the characteristics of his nervous system. Borya can hardly be considered a stubborn child; he is a child with an easily excitable nervous system. The sound of the drum itself excited Borya, so he pounded the drum harder and harder. The shouts of his elders did not relieve his agitation, but only intensified it, like an additional external stimulus. The struggle for the drum led Borya to a state of overexcitement. This

behaviour is simply a manifestation of his excessive excitability. He was not at all offended and did not want to do anything bad to those around him. He was also not accustomed to being the focus of everyone's attention. He is simply very easily excited and overexcited. This is a feature of his nervous system, which must be taken into account when raising a child.

Adults should take into account the specific nervous system of their children. All children are easily excited, but some have a particularly excitable nervous system. These children require special attention. Noisy and active games should be carefully organised for them, and, upon noticing the child's incipient excitement, they should be redirected to a calmer activity. But this should not be done by force. Borya's attention could be diverted by showing him a new picture or starting a different game. A child who becomes extremely excited during a group, active or noisy game can be given some urgent, absolutely necessary task. Every adult will always find a way to distract a child, even if only briefly, from the game that's stimulating them.

Let's take another example. A preschool girl is a good poet. Guests are visiting the parents at the orphanage, and the parents decide to show off their daughter's achievements. But the girl, her lips pressed tightly together, remains silent and doesn't look at anyone. In this case, too, there may not be stubbornness, but merely a manifestation of the girl's nervous system: her nervous system is easily inhibited by strong external stimuli. Strangers prove to be such an overly powerful irritant, and the child remains silent, unable even to open her lips. Neither

sternness nor gentle persuasion helps. It takes time and a calm environment for the child to emerge from this state.

A teacher at one kindergarten called a four-and-a-half-year-old boy "stubborn." His "stubbornness" consisted in his immediate halting of the spot and almost in the same position in which he had been caught by the teacher's sharp reprimand. He remained completely motionless for several minutes, unable to be aroused. He emerged from this lethargy slowly and gradually, and only when the external stimuli that had triggered it ceased to act. The teacher was supposed to ignore him for a while, or better yet, leave the room. This was not a stubborn child, but one who could, tentatively, be classified as belonging to the weak and unbalanced type of nervous system, according to I. P. Pavlov's classification.

Even among children with a completely healthy nervous system, there are both highly excitable and highly inhibited children, and some children combine mild excitability in some conditions with equally mild inhibition in others.

We must take into account the unique nature of a child's nervous system, respect it, and create conditions for the child to overcome these characteristics through willpower. However, we must not try to force a child to stop being excitable or inhibited by harsh means. When drivers and teachers scold or even punish children for being overexcited or inhibited, they only exacerbate the imbalance in their nervous system.

Let's give an example. Seryozha entered school already able to read and write well. Unfortunately, the teacher he received lacked pedagogical sensitivity. The new school

environment had a profound effect on Seryozha. A lively and sociable boy before entering school, he withdrew and hardly spoke to anyone, not even to his deskmate. When the teacher was called upon, he stood up and remained stubbornly silent, his lips pressed tightly together. After several such incidents, the teacher, deciding she had a stubborn boy, decided to break his stubbornness with strictness. Parents to whom the teacher complained about the boy's "stubbornness" punished Seryozha.

The teacher's mistake was that she failed to take into account the boy's nervous system and failed to notice that even her simple address to Seryozha exacerbated his inhibition, not to mention the strictness and punishments involved. In addition to Seryozha's deepening instability, a negative attitude toward learning and school, which he had so dreamed of as a pre-schooler, developed and intensified. This problem was corrected only through outside intervention. The boy was transferred to a different teacher, who for several days seemed to ignore Seryozha completely, while keeping a close eye on him. Noticing that he seemed to have become more animated, she began to address him, but very affectionately. She also initially gave Seryozha time to prepare his response. She usually said something like, "Now Vanya will do this, and after that, Seryozha will do that." The boy began to respond to challenges and soon became as sociable and active as his classmates. His parents also contributed to this: not only did they stop punishing their child for his behaviour at school, but one after another began telling Seryozha about their experiences at school, how

much they enjoyed learning, and how much they learned in class. Thanks to the collaboration between the teacher and his parents, the boy's behaviour in the classroom changed dramatically: he developed an interest and love for school and his studies.

Some inattentive and insufficiently sensitive parents and caregivers, trying to overcome "stubbornness" and disregarding the child's nervous system, attempt to break something that requires very slow and systematic overcoming. The harm from such attempts is enormous. These caregivers can only damage the child's nervous system. Furthermore, this creates a barrier between the child and the caregiver—a profound alienation.

There are other cases when parents and educators see stubbornness where it actually does not exist.

Kolya (5 years old) is generally an unspoiled and unpretentious child. But one day, Kolya's behaviour seemed stubborn. His father brought pastries for lunch and placed a platter of them on the sideboard—everyone would be eating them after lunch. Kolya demands the pastry immediately. Usually, he eats lunch with everyone else and eats well, but now he refuses to eat soup or the main course; he demands the pastry. They try to reason with him, punish him, but nothing helps: he doesn't want lunch; he only wants the pastry.

But in this case, the child's behaviour is not an indicator of stubbornness. The sight of the desired treat proved too irritating for the boy, disrupting his normal appetite and behaviour. The same thing happens when a child is not presented with a desired toy on time; he loses the ability

to adhere to a proper routine and normal rules of behaviour. No amount of persuasion or punishment can make the child wash, dress, sit down to dinner, or go for a walk. The child's behaviour will be disorganised.

The disorganisation of appetite at the sight of a cake and the disorganisation of normal and correct behaviour at the sight of the desired toy occurred because a very strong external stimulus had a profound effect on the child, immediately reorganising his entire brain activity and thereby determining the child's behaviour. Persuasion or punishment in this case only intensify the excitation of a specific system of brain connections and only further disorganise his overall behaviour.

Those who call this "stubbornness" don't understand the willpower of a pre-schooler or elementary school student. It can't resist a very strong external stimulus, and it's impossible to demand wilful behaviour from a child at such a moment. Parents and caregivers themselves have created the conditions that undermine the child's normal state. In this case, they must give in and not repeat their mistake next time.

Sometimes it's acceptable to motivate a child with a promise: after dinner, they'll get a cake if they eat well. A word that only conveys an image of what they want is a less powerful irritant, but it can sometimes disrupt their behaviour. A child is told, "Go for a walk, and afterward, Mommy will give you something really nice." If the walk doesn't immediately interest the child and distract them from the promise, they'll constantly yearn to go home, and adults will call them, "Stubborn child!" Meanwhile,

they're only very persistent in their desires, and there's no need for educators to arouse these desires precisely at a time when they can't be satisfied.

True stubbornness in childhood most often manifests itself in a persistent desire to fulfil one's desire, despite the prohibitions and persuasions of adults. A stubborn person disregards all arguments; they don't accept the word "no"; their desire rules them.

The origin of stubbornness must be sought in upbringing. Stubborn children are those who, until then, had never encountered any obstacles to fulfilling their desires. The circumstances of their lives and upbringing were such that their wishes were immediately fulfilled, without them having to make any significant effort to achieve them. These children received everything they needed or desired ready-made.

Our homeland is growing richer every year. The well-being of all members of socialist society is growing. Soviet children receive everything they need for their development; they don't have to suffer from a lack of shelter, clothing, or food. They have excellent schools and kindergartens, sanatoriums, theatres, and parks at their disposal.

Under these circumstances, parents and caregivers face a crucial responsibility: avoiding fostering a consumerist attitude toward the world around them. A child living in material prosperity, with their every desire fully satisfied, can easily develop a one-sided view of their rights. Receiving everything ready-made from the day they are born, they accept gifts and entertainment as something natural. Later, they

may develop the idea that their parents are obligated to feed and clothe them, provide them with everything they need, and provide them with entertainment, while they themselves feel no obligation to anyone. Spoiled by their parents, such a child grows up purely as a consumer and, if action is not taken in time, will become selfish.

Communist education is, first and foremost, the education of a collectivist person.

Their consciousness is directed toward others, initially toward their immediate family, and then toward society as a whole. This means that caring for those around them is their primary concern. This becomes a personality trait. Focusing a child's consciousness on the benefit of others fosters a sense of duty, a sense of responsibility for their behaviour and the well-being of others. Hence the importance of fulfilling responsibilities, beginning in preschool age. A defined set of responsibilities is the first step in preventing and overcoming a child's inappropriate attitude toward reality. If a child is selfish and considers only their own desires, this indicates that major mistakes have been made in their moral upbringing. Negative personality traits did not develop spontaneously or were inherent in them from the start, but resulted from parents and caregivers placing the child in an inappropriate position in relation to themselves and others. They provided everything for the child, fulfilling his every desire and demanding nothing in return, failing to instil in him a sense of responsibility or duty to his parents or society. While the child was young, they sought only to provide him with pleasure, entertaining him and protecting him from all

responsibilities and difficulties. They did not consider it possible to upset the child by refusing or forbidding anything; they considered it impossible to force him to do any boring task, preferring to do it themselves instead of the child. The child has grown up. He is now in school. The range of his desires has expanded significantly, and many of them are either difficult or simply impossible to fulfil. But this child is unaccustomed to encountering obstacles to his desires or intentions, and it is now much more difficult for him to fight them. If measures are not taken immediately to overcome the negative personality traits instilled in him, if he continues to give in to his desires, they may later take on unacceptable forms.

Re-educating a spoiled, stubborn, and unrestrained child should primarily involve assigning them specific responsibilities. We've already discussed the importance of simple responsibilities in cultivating a child's will, emphasising their moral significance. The presence of responsibilities and the consistent demand for their fulfilment will lay the foundation for a child's moral re-education, and this is one of the most important conditions for overcoming stubbornness, the source of which lies in errors, primarily in moral education.

The presence of systematic responsibilities that a child must fulfil, regardless of personal desires or moods, is also a prerequisite for the development of willpower. Being obligated to strictly perform specific work and achieve certain goals, the child will be forced to overcome emerging obstacles, particularly within themselves: overcoming their inability and

unwillingness to work. The work they engage in, whether academic or domestic, not only ensures their moral development but also helps them overcome their unrestrained demands. The task of parents and caregivers is to persistently and systematically demand that the child fulfil the assigned responsibilities. Over a period of time, this consistent fulfilment can serve as a prerequisite for satisfying the child's desires. Later, as the child's moral experience develops through fulfilling these responsibilities, their demands on others will assume a content normal for their age.





Chapter V. EDUCATION OF WILL IN CHILDREN OF PRIMARY SCHOOL AGE

1. About the Child's Readiness for School

Upon entering school, the child's main activity becomes learning, during which the child's personality is formed and his or her volitional qualities are further developed.

During preschool age, children prepare for school entry. One of the most important conditions for the transition to a higher level of activity—learning—is cultivating the child's ability to perform age-appropriate tasks. These tasks must be performed systematically, regardless of the child's personal desires or the whims of their mood.

When a child, by the end of preschool age, copes well with his simple (from the point of view of adults) tasks, when he systematically performs some simple, but for him serious, responsibilities for self-care and serving the family that require attention and effort, this is one of the most important indicators of readiness to perform more complex responsibilities that the school imposes on him.

By the age of seven, a child develops a clear desire to attend school. Long before school age, many children want to follow the example of older boys and girls, or their brothers and sisters, in going to school. At this

age, they see school as a source of new joys and entertainment. By the age of seven, children develop a clear desire to learn to read and write—that is, they want to participate in activities that were previously inaccessible to them and acquire the knowledge and skills that school provides.

Many parents and educators make the mistake of thinking that preparing a child for school is limited to imparting the rudiments of the knowledge they will subsequently acquire at school. One of the most important tasks in preparing a student for school is developing the ability to perform their duties regardless of their desires and moods, and developing a desire to master the knowledge and skills that school provides.

When a child enters school, new connections and relationships with Soviet society arise. Parents prepare them for this even in preschool. Parents need to explain to their children that while every adult's responsibility is to work, a schoolchild's responsibility is, first and foremost, to learn.

Even in preschool, children should learn to respect human labor and the academic work of their peers. Pre-schoolers see people working everywhere, and parents should take every opportunity to show their children the importance and usefulness of human labor.

The work and creative activity of adults always attracts children. Observing their elders at work, children begin to experience the joy of creative work early on. They become increasingly aware of this joy and enjoyment of work, experiencing it more deeply as they evolve from observer to participant in the work, especially when they

succeed in doing something useful completely independently. But experience will also show them that doing something useful and necessary is often difficult, that they need to know and learn a lot.

Building on this child's experience, we need to explain to them the importance and necessity of studying at school, how much can be learned, and what diverse and important skills can be mastered in school. This opens up the prospects for their future knowledge and skills. A pre-schooler needs to be told what they will learn in first grade. And subsequently, each new school year should begin with a glimpse into the new knowledge and skills they will acquire over the coming year.

Parents who, in one way or another, turn their child's schoolwork into their own or their parents' business undermine the child's developing, healthy attitude toward school and learning as a duty, a social responsibility. The child will live in a community of other children. They must be taught early on that learning is a child's responsibility, that good and excellent schoolwork is what the Soviet state demands of them.

2. On Household Responsibilities of Children of Primary School Age

A child's household duties not only influence the development of his will and readiness for school, but also play a major role in the development of communist morality.

Fulfilling certain responsibilities puts the child in the right relationship with the people around him.

The child begins to sense and understand their responsibilities to others. We have already mentioned the importance of responsibilities in preventing dependency—a personality trait that is completely unacceptable in a socialist society. This trait is not a natural quality of the child, but a consequence of improper upbringing, when the child only receives from those around them and gives nothing to them. Children who, while growing up in a family, have no responsibilities whatsoever prove to be generally incapable of work or overcoming obstacles.

The leading Soviet educator, A.S. Makarenko, placed great importance on children fulfilling their responsibilities. In his lectures on family education, he emphasised the need for parents to remember that a child's responsibilities are, first and foremost, essential to the child's proper development. Some families do not require children's help with household chores. However, this does not preclude the need to assign certain responsibilities to the child, and these should not be short-term assignments, but rather ongoing duties performed systematically over a long period. When a child's household chores are essential for the family, instead of burdening the child with individual chores, a defined scope of their systematic participation in household chores should be established. As the child ages, this scope naturally expands, and their responsibilities become increasingly complex and demanding. Makarenko writes:

“The important thing is that the child should be given some freedom in choosing the means and should bear some responsibility for the work being done and for its quality. It will be less helpful if you tell the child:

– Here’s a broom for you, sweep this room, do it this way or that way.

It’s best to assign your child the responsibility of keeping a specific room clean for a long period of time; however, how they’ll do it is up to them to decide and be responsible for. In the first case, you’ve given the child only a physical task; in the second, you’ve given them an organisational task; the latter is far more challenging and rewarding. Consequently, the more complex and independent the task, the better it will be pedagogically. Many parents don’t take this into account. They assign their children this or that task, but they’re scattered in the small tasks. They send a boy or girl to the store to buy something, but it would be much better to assign them a specific, ongoing task, such as making sure the family has soap or toothpaste.

Children’s participation in family life should begin very early. It should begin in play. The child should be taught that they are responsible for the integrity of their toys, for the cleanliness and orderliness of the area where they are kept and where they play. This task should be laid out in the most general terms: it must be clean, there must be no spills or spills, and the toys must be free of dust. Of course, some cleaning techniques can be demonstrated, but in general, it is good if they figure out for themselves that they need a clean rag for dusting, if they themselves ask their mother for this rag,

if they impose certain sanitary requirements on this rag, if they demand a better rag, etc. Likewise, mending broken toys should be left to them to the extent they are able, provided, of course, with the necessary materials at their disposal.

As children age, work assignments should become more complex and separated from play.”

Makarenko provides a sample list of specific responsibilities a child can perform. Here are some of them:

“1. Water the flowers in the room or throughout the apartment.

2. Wipe dust from window sills.

3. Set the table before dinner.

4. Keep an eye on salt shakers and mustard pots.

5. Keep an eye on your father’s desk.

6. Be responsible for the bookshelf or bookcase and keep it in order.

7. Receive newspapers and put them in a specific place, separating new ones from read ones.

8. Feed the kitten or puppy.

9. Keep the washbasin tidy, buy soap, tooth powder, razor knives for father.

10. Perform a complete cleaning in a separate room or a separate part of a room.

11. Sew on buttons that have come off on your dress; always have the necessary equipment for this.

12. Be responsible for keeping the pantry cabinet tidy.

13. Clean your dress or that of your younger brother or one of your parents.

14. Take care of decorating the room with portraits, postcards, and reproductions.

15. If the family has a vegetable garden or flower garden, be responsible for a specific area of it, both in terms of sowing, caring for it, and harvesting the fruits.”

“Every family will find a great many similar jobs, more or less interesting and manageable,” writes Makarenko. “Of course, a child shouldn’t be overburdened with an excessive amount of work, but in any case, it’s essential that the difference between the parents’ and their children’s workloads be unnoticeable. If a father or mother is having a particularly difficult time with the household, the children should be encouraged to help them. It can also be the other way around: if a family has a domestic worker, children often learn to rely on her for work in situations where they could otherwise provide for themselves. Parents should carefully examine this area and ensure that, whenever possible, the domestic worker doesn’t do tasks that the children can and should do.

It’s important to always remember that when children are in school, the school burdens them with a significant amount of homework. Naturally, this work should be considered the most important and primary responsibility. Children must clearly understand that in schoolwork, they fulfil not only a personal but also a social function, that they are responsible for the success of schoolwork not only to their parents but also to the state. On the other hand, it is wrong for only schoolwork to be respected, while all other work-related tasks are discarded. Such isolation of schoolwork

is very dangerous, as it leads children to completely disregard the life and work of their family group.¹

3. Learning As A Duty

Educational activities, as a daily, obligatory activity, as the fulfilment of certain responsible duties to society, are crucial in the development of willpower during school age. The games of younger schoolchildren, and especially the fulfilment of individual assignments or regular family responsibilities, all continue to be important for the development of a child's personality and the cultivation of their willpower in particular, but learning, as the most complex and responsible of all forms of activity, now assumes decisive significance.

A child experiences a profound change upon entering school, which, of course, is greatly influenced by the new environment and new activities among new people. However, this experience already includes elements of a sense of responsibility to the school, parents, and the group of peers. Parents and teachers, striving to ensure that their children quickly adapt to the new environment, must simultaneously foster the development of these elements into a sense of responsibility characteristic of the child's first days at school, a consistent, responsible attitude

¹ 1) A. S. Makarenko, Works, Vol. IV, Academy of Pedagogical Sciences of the RSFSR, 1951, pp. 399-402.

toward learning, and a responsible attitude toward their status as a student. The transition from preschool to school, the first, most basic experience of the rights and responsibilities of a student, the first sense of responsibility to society that arises in a child, is a phenomenon that is unique in life. Many events will occur in their future lives, but they will occur at a different, more mature age, and their significance may still be very important, but it will be completely different.

All the family responsibilities and duties a pre-schooler performs, although they are a sign of trust from adults, essentially bring little change to their life. When a child first enters school, however, fundamental changes occur in their entire life: now they are not only obligated to attend school, not only obligated to follow the rules of conduct; they are a schoolchild, and this imposes certain social responsibilities on them. They must feel and remember everywhere that they are a schoolchild. In their actions on the street, at home, and in their interactions with older and younger family members, they are guided by the rules of school conduct. At the same time, they acquire new rights, for their academic activity is not only obligatory for them but also valued and respected by those around them.

A child should feel that everyone around them takes their work seriously on a daily basis. A lack of this disorganises the child and can undermine their commitment to schoolwork. Let's give an example. On one of his first days at school, Yura K., along with other children, was assigned by the teacher to bring 10 white and 10 red matches from home the next day. The 10 white

matches were quickly found and carefully placed in a bag, but there were no red matches at home. Yura ran around the house—there were no red matches. The child was upset and agonised over his inability to fulfil the teacher's assignment. Finally, with the help of his father, who returned from work and got some red ink, the ordinary matches were painted red, dried on the stove, and carefully placed together with the white matches in a bag. Reassured, the child fell asleep and ran off to school the next day, satisfied. But it turned out that some children hadn't brought any red matches, while others hadn't completed the task at all. Worst of all, the teacher didn't acknowledge the efforts of those boys who had meticulously completed her assignment. She didn't even pay them any attention, and the red matches weren't needed anyway:

Adults, when assigning tasks to children or setting rules of conduct, should demand their completion and evaluate their performance. In elementary grades, evaluation should be given immediately: this supports the child's responsible attitude toward their responsibilities. If teachers don't have time to do this, parents should provide this evaluation.

A child's entry into school brings with it not only new, more complex responsibilities, but also certain new rights they did not previously have. The child must have a place to prepare homework assignments. This space must be free during homework hours, unless their living conditions make it impossible to provide it for their complete personal use. A specific time must be set aside for homework preparation, unoccupied by anything else. If, in extreme cases, this rule is

violated due to the parents' fault, the child must be explained that the parents are forced to act this way, that they are doing so as a special exception, and will take measures to ensure such violations do not recur. In this case, the child learns that their rights and their educational activities are respected by their parents, and they themselves are strengthened in their responsible attitude toward them. If parents disrupt their daily routine without good reason, interfere with their studies, or don't stop younger siblings from interrupting their homework, the child will quickly sense that their academic work isn't respected at home, that it's of secondary importance in their family life, and therefore in their own. Naturally, the child's attitude toward their new activity will become formalistic.

This is how an irresponsible attitude towards learning appears, for which the parents themselves are to blame.

Parents should emphasise throughout their child's life that schooling is their most important responsibility, and that their success in school is how others judge and evaluate them. All other activities may, of course, be considered important and necessary, but they should always be viewed in the family as secondary to fulfilling the child's responsibilities as a student—that is, their responsibilities to the Soviet state.

4. Development of Will-Power in Children of Primary School Age

In the chapter on the development of willpower in preschool age, it was noted that the most important characteristic of a pre-schooler's willpower is the ability to engage in goal-directed, independent activity, which develops at this age. The child learns to organise this activity based on the nature of the goal and the conditions for its achievement. Through play and especially through the systematic performance of household chores, the pre-schooler's volitional qualities are formed and developed. Educational activities ensure the development of more complex volitional qualities.

Educational activities are active, directing their willpower to an entirely new area—the realm of intellectual processes.

In the preschool period, there was no need for purposeful mental activity. The child listened, examined, and memorised not because they had to, but because they found it interesting. When a child begins school, he or she doesn't yet possess the developed capacity for voluntary mental activity that develops during schooling, where the very context of lessons is such that it accustoms the child to secondary, purposeful mental activity.

Already in the first year of school, children are taught to listen purposefully, so they can repeat what the teacher or another student said. They learn to see and observe purposefully, so they can reproduce what the teacher showed them.

Later, they must learn to read so they can reproduce what they read.

The task of teachers and parents now consists of ensuring that the student's will is formed in the direction that educational activities require of him.

The role of teachers, caregivers, and parents in relation to the educational activities of young schoolchildren cannot be limited to simply respecting, monitoring, and evaluating them. They are obliged to help the child organise these activities, as they are not yet able to plan them independently. Parents should develop a daily routine for the student, establishing specific times for sleep and meals, time for homework, homework, and time for play or reading at home. A daily routine is not only important for hygiene; it creates a certain rhythm of life that helps the child organise themselves at specific times for various tasks, ensures that they have the opportunity to fulfil all their responsibilities, and, furthermore, helps the young student develop the ability to plan their activities.

Younger schoolchildren need help planning their homework schedules correctly. Teachers will dictate which homework assignments to prepare and when, and parents should ensure that their instructions are followed. But first and foremost, a child entering school must be taught how to prepare homework. This skill doesn't come naturally; the child not only needs to be taught when to start preparing homework and in what order, but also needs to be shown how to prepare these assignments. Whenever a teacher assigns a new task that requires a different approach, they first teach the children the new techniques.

Before assigning a homework assignment, they ensure that all children have learned to solve it in class. The same applies to memorisation or retelling. Parents or caregivers are obligated not only to check that the assignment has been completed but also to assist the child if needed. When observing how a young schoolchild studies, adults should point out mistakes and ensure they are corrected.

Preparing homework for primary school children is of great educational importance. Not only does it reinforce the knowledge they've acquired in school, but it also helps them develop independent work skills, perseverance, accuracy, and a sense of responsibility. Therefore, a parent's most important responsibility is to ensure their child always comes to school with independent and well-prepared homework.

This sometimes requires quite meticulous work. The younger the student, the more closely parents should monitor whether they have completed their schoolwork and the quality of that completion. The child should feel and understand that their efforts to complete their schoolwork are appreciated by their loved ones and are a source of concern. This also instils in the child a responsible attitude toward their school responsibilities.

If a family establishes a routine, a child easily learns to remember to do homework. Teaching children to monitor the quality of their homework is much more difficult. Children aged seven or eight are not yet able to critically assess the quality of their own work. They are more likely to notice the flaws in another child's work than their own shortcomings. Along with cultivating a

goal-oriented mental approach, cultivating a critical attitude toward the quality of their own work is an important task during this period. To achieve this, it is necessary to regularly check the child's homework assignments and consistently strive for high-quality work.

As a rule, children entering school are not yet proficient in memorisation. They easily memorise if they can remember something, but they often lack the ability to study in order to learn. They especially struggle with self-checking and verifying that they have already memorised a given poem. This deficiency stems from their inability to monitor the quality of their work and their general lack of critical thinking. School should have a period when children memorise directly during class, with the teacher. During these lessons, children learn the techniques of memorisation, whether it's poems or multiplication tables, learn self-control, and will later transfer this skill to homework. Even more challenging is preparing lessons so that they can easily retell what they learned in class. It's important to note that this skill is one of the most important. Both teaching experience and specialised research on this issue have shown that for many children, even in the fifth and sixth grades, learning to retell presents a significant challenge simply because they haven't been taught how to work effectively and be prepared to retell the material learned at home or in class. The most common reasons for poor academic performance in history, geography, and natural science, and sometimes even in their native language, is the children's inability to prepare lessons for these

subjects or retell the material presented in the textbook.

Retelling textbook material requires a student to perform work that is completely different from what they would do when learning something by heart. While in the latter case, the student always relies primarily on their memory, when learning lessons to convey in their own words, children must rely primarily on their active thinking: they must understand the material they will then need to retell; they must extract the most important elements from it, distinguishing them from the unimportant; they must often compare the new material with familiar, old material, and, finally, integrate all the material into a coherent narrative. It is important to keep in mind that the mental work involved depends on the nature of the material itself; mastering a geography lesson requires a different mental workload than mastering a history lesson: in the former, spatial representations are involved, establishing spatial connections, while in the latter, a temporal sequence is involved. In all cases, children must grasp and retell various causal relationships between phenomena.

Teaching a child to retell poems should begin very early. Even when they're learning their first poems by heart, they should be encouraged to retell their simple content—to answer the question: What's it all about?

There are many cases where a schoolchild knows a fable by heart but cannot retell it in his own words, despite understanding its content. For him, the content and form of a fable are still inseparable, and to teach a child to retell, he must be taught to distinguish between content and

form. To achieve this, a pre-schooler can be asked to draw the event described in verse or role-play it with the help of friends—that is, convey the content in a different form, and then have the child retell it in his own words. By beginning this work with a child in preschool and continuing it in the elementary grades of school, we can be confident that prediction will not present any particular difficulty for him in the future.

The ability to retell stories is no less important than the ability to solve arithmetic problems. Of course, most of our schoolchildren master these skills, but we mustn't ignore the fact that many students master them with great difficulty, and some don't master them at all until they graduate. Many underachieving students fail to keep up, or at least experience significant difficulties, in their studies precisely because they weren't taught how to master the material; in this regard, they were left to their own devices, having to find their own ways to overcome difficulties. The same applies to solving new types of problems or examples.

Third-grade student Kostya P. is solving a problem. He's working diligently, but the problem isn't working. His father, returning from work, offers to help. He watches his son attempt the problem and discovers he's been solving it incorrectly. He shows his son the correct solution, but the boy cites the fact that the teacher demonstrated the solution in class in a completely different way. It becomes clear to his father that his son is attempting to solve the problem using a framework that's used for solving entirely different types of problems. He tries to

explain this to his son, but his only retort is that the teacher demonstrated the problem in class, and the problems should be solved the way he tried, not the way his father says.

Kostya can't solve problems independently. He strives to match the problem with the answer; he sees this as the purpose of his work. He doesn't yet understand that the key to solving a problem is reasoning. Kostya doesn't notice the difference between problem types, and he can't compare or analyse them. Instead of thinking, he resorts to his memory.

Kostya's father had to work through a difficult task with him. He found a problem in the problem book that could be solved using the same scheme Kostya used, and he showed him the difference between the two. After this, the inappropriateness of Kostya's scheme for solving the new problem became clear, and then, reasoning out loud, his father demonstrated how to solve it. The problem was solved, and his father, finding a similar problem in the problem book, suggested Kostya solve it himself. Now Kostya clearly saw his mistake. In the future, he would no longer apply a ready-made scheme to the solution of any problem; he would consider whether the scheme was suitable for the given problem or not. Reasoning independently, he would seek a new way to solve it.

A clear example of how to do things and how to reason will give the student the ability to overcome any difficulties they encounter. They will achieve this, but with great difficulty; we need to help them overcome it.

The ability to learn is closely linked to the ability to overcome difficulties in mental

activity. It is precisely in the elementary grades of school that children acquire the ability to overcome difficulties, provided they are taught to do so. Vitya Maleev, from Nikolai Nosov's famous novella, failed arithmetic because no one taught him how to overcome difficulties in solving arithmetic problems. He relied solely on his memory when solving arithmetic problems. If he couldn't remember the solution to the problem, he was helpless.

Such students often fail academically, sometimes being considered incapable or lazy. In reality, these are students who were looking for ways around difficulties rather than ways to overcome them, and were unaccustomed to independently overcoming the challenges common to any intellectual activity. Children need not only to be shown techniques for overcoming difficulties but also to be taught how to overcome them, and to seek ways to mentally process a problem in order to find the right solution.

Parental assistance in preparing lessons is effective because parents are well aware of their child's individual characteristics. The teacher demonstrates general methods for preparing lessons, but often cannot suggest to each child the methods that best suit their individual needs. Parents individualise these general methods to suit their child's needs and teach them to use them.

Parental help is especially necessary during the first years of school, when purposeful intellectual activity is a new area of activity for the child and when he is faced with completely new tasks and difficulties.

Parents and caregivers should remember the importance of success in developing a child's abilities in any given activity. If a child experiences the joy of success as a result of a job well done, of mastering knowledge and skills, they will actively strive for this success in the future. Conversely, any unresolved difficulty can cause a loss of interest in work and even lead to a negative attitude toward learning.

Properly organising educational activities is crucial in cultivating a child's willpower. The knowledge, skills, and abilities they acquire during their studies will make it easier for them to tackle complex life-long work challenges.

Viewing educational activity as very important and absolutely necessary, the child exerts all their efforts to complete it, mobilising themselves and their will, forcing themselves to be attentive and undistracted. They force themselves to memorise, recall, and reason. The student's will is now directed toward their inner spiritual life; their will now receive a new direction for its development. Educational activity cultivates the child's voluntary mental processes; memory, attention, thinking, and imagination become voluntary, and the student increasingly and decisively controls and restrains their emotions. The source of this internal restructuring of mental activity is educational activity, as an obligatory activity, as the fulfilment of the child's moral duty to society.

Some bourgeois psychologists and educators attempt to link the development of willpower with the development of innate needs and interests. According to their views, the emergence of these needs determines the emergence of desires, which

supposedly underlie volitional action. Soviet psychology views the development of willpower from a different perspective. The sources of willpower development are by no means inherent in the child's nature. A child's willpower develops as they engage in socially necessary activities, sometimes unrelated to their needs. Moreover, an effort of will-power is often necessary for a person to suppress emerging needs, existing desires, and feelings in order to achieve a goal determined by social necessity.

Of course, people's needs and desires also develop during their upbringing. In a socialist society, public interests and the needs of society gradually become personal needs. Needs, desires, feelings, and interests, if they coincide with social necessity and moral imperatives, facilitate willpower, or at least make it unnecessary to direct willpower toward overcoming internal obstacles in the struggle for set goals. But in cultivating willpower in the younger generation, we must focus on the possibility of cultivating willpower that must be performed despite emerging or existing interests, desires, and needs. Therefore, we attach exceptional importance to fostering a sense of responsibility and an understanding in children of learning as their primary responsibility, as their moral duty.

Soviet schoolchildren generally claim that they find learning very interesting. And, indeed, classes in our schools are structured in such a way that they arouse not only immediate interest but also a general need for broad and deep knowledge. But it is absolutely essential that children study diligently even when the classes themselves don't spark their immediate interest,

and that they study with a clear understanding of the need for these classes.

The ability to overcome one's immediate desires and feelings in the pursuit of duty and the ability to obey discipline are especially necessary for primary school children due to certain characteristics of their age. Systematic organisation of a child's activities should not suppress, but rather guide their activity, so the role of teachers, educators, and parents in guiding their children's activities is extremely important. A schoolchild must be constantly engaged in some kind of active activity, otherwise they will find themselves in pursuits that may prove harmful or useless to their development. If a child's life is filled with activities that they themselves regard as highly important and necessary, then they will direct all their energy toward these activities.

5. Impulsivity and How to Overcome It

Impulsive behaviour, i.e., an immediate reaction to external stimuli, is generally characteristic of children. It is determined by high susceptibility (orienting reflex) and, at the same time, by the imbalance of the child's nervous system, where excitation processes predominate. The entire structure of children's educational activities contributes to the gradual overcoming of impulsivity and the development of inhibitory processes in the nervous system.

Learning, like any responsible activity, is purposeful and requires persistence. It forces

students to restrain their impulses, consider the possibility of certain actions, and monitor and verify their actions.

Overcoming children's impulsiveness begins in preschool, when we give children responsible tasks, and especially when we assign them responsibilities. However, for pre-schoolers, neither responsible tasks nor a system of responsibilities constitute their primary activity. Through learning, as a responsible, goal-oriented, and systematic activity, if properly organised, impulsive behaviour in children is gradually overcome.

Excessively impulsive behaviour in a primary school student shows that the child is not organised, is not internally disciplined, and that his nervous system is not trained.

An experienced teacher knows how to organise a lesson so that the very nature and content of the activity make it impossible for a child to be distracted. When learning activities are not properly organised, children exhibit indiscipline, which in the younger grades primarily manifests itself as impulsive behaviour. In this case, children are undisciplined precisely because there are no external conditions that would structure their behaviour.

A teacher can be very strict, even angry, but their class will lack discipline if this strictness isn't matched by the organisation of the lesson, if all students aren't engaged in the work. This is why children's impulsiveness, and consequently, lack of discipline, manifests itself in the lessons of some teachers and is completely absent in the lessons of others: the children remain themselves, but their behaviour is largely

determined by the teacher's personality and the organisation of the lesson.

It is sometimes claimed that the high impulsivity of some children prevents them from participating in group activities, and that such children can only disrupt the entire group. However, it has been established that with proper lesson organisation, all children, even the most active and excitable, participate in the group work. This is especially evident in children's group games, where they mutually monitor compliance with the rules.

Anyone who has ever observed younger schoolchildren playing has probably noticed that their games are sometimes accompanied by heated arguments, and sometimes even quarrels, between the children. These arguments and squabbles typically arise from the violation of the rules by one or another participant. Most of these violations arise from children's extreme impulsiveness: a child wants to reach the finish line, so he or she rushes forward without waiting for the command; he or she wants to hit the target, and unwittingly, contrary to the rules of the game, he or she runs too close to it. However, quarrels and disputes most often accompany games when children of approximately the same age play. When older children participate, their authority and the proper organisation of the game eliminate the possibility of a breach of discipline and immediately put an end to any disputes. The rules of the game, its organisation, and the authority of the elders make impulsive behaviour impossible; control by the participants ensures strict adherence to the rules.

Children in elementary grades do not sit well in class only because the lesson itself is not properly organised.

Teachers and parents must be able to determine the root cause of every instance of indiscipline: whether the disciplinary violation is rooted in extreme impulsiveness or whether it is a deliberate violation of the rules of conduct by a particular student. This is especially important in the elementary grades.

Let's imagine a third-grade lesson. The children are working hard. Suddenly, the sounds of a brass band drift in from the street. A Soviet Army battalion is passing by. Now all the children's attention is focused on the street. The lucky ones sitting near the windows can see something, while the rest are deeply troubled by the inability to satisfy their curiosity: they must remain seated, obeying discipline. Psychologically, the normal course of the lesson has already been disrupted, and if the children aren't given the opportunity to relieve their tension, the rest of the lesson could be ruined. The teacher interrupts the lesson for a few minutes and allows the children to go to the windows. The battalion has already passed, a few more minutes to discuss where and why it went, and then everyone returns to the interrupted lesson. The tension has been relieved, the children's curiosity satisfied. Later, hearing the music again, the teacher himself will approach the window and say that the military unit is passing by again and that there's nothing new. When repeated, the phenomenon no longer arouses such keen curiosity, and the normal course of the lesson is not interrupted, and if such a

phenomenon is repeated often enough, then it will hardly distract the children's attention at all.

Failure to release a strong impulse or an overwhelming desire (in this case, to see a passing military unit) will disrupt the normal course of the lesson. The children's attention will be distracted for a long time, causing dissatisfaction with the teacher, and may disrupt the established bond between them.

Let's give another example. A butterfly flies into an open classroom window. This, of course, can attract the children's attention and distract them from the lesson. The teacher's job is to present this incident as unimportant compared to the important content of the lesson. If the teacher organises a chase after the butterfly or punishes the children who follow its flight, they themselves will be contributing to the disruption of the lesson.

Considering the impulsiveness of primary school-aged children, the teacher gradually overcomes it through proper lesson organisation, directing their minds toward the lesson content. At the same time, with their feedback, they curb impulsiveness and encourage children to manage and control their behaviour.

The high impulsivity of younger schoolchildren is explained by the fact that their bodies at this age require a great deal of activity, and this must be taken into account. However, the need for physical activity need not necessarily be met in the most chaotic manner—through running, romping, and shouting. Active games with rules are only one way to satisfy this activity, but even they are different from random running and noise. Along with active games, various physical activities are

of great importance. Random romping and shouting can easily be replaced by organised activities among peers.

The latter is crucial. Unlike a pre-schooler, who strives to work alongside adults, a schoolchild is drawn to working in a group of peers or older teenagers. Together, they are ready to engage in any activity—be it play or physical work. We'll discuss the importance of peer groups for a child later; here, we'll simply emphasise that satisfying a child's physical activity needs to be ensured within a community with their peers, whose activities should be organised.

Only by releasing pent-up physical energy through active play or work can a schoolchild be able to study calmly. Therefore, it is essential to organise a student's daily routine so that they have 1.5 to 2 hours to satisfy their need for movement after returning home. If a younger student attends the second shift, they should be given the opportunity to play or engage in physical work for 1.5 to 2 hours before school begins.

Children whose home upbringing deprives them of the opportunity to satisfy their physical activity tend to be very undisciplined at school; they find an outlet for this unmet need not only during recess but also during lessons. Teachers who notice excessive impulsiveness and activity in a child at school are obligated to review the student's daily routine with the parents. Parents to whom teachers complain about their child's excessive activity should not punish the child, but rather clarify what in the child's daily routine is interfering with the normal satisfaction of their need for movement.

In some cases, schoolchildren's activity and impulsiveness manifest themselves in excessive talkativeness. This is often due to the student's overly intense experience of the lesson. What the teacher says, or what the student says during the lesson, evokes a wealth of impressions, which they rush to discuss with their neighbour. Such a student should be called upon more often to share their thoughts and impressions with the class; this will make them more reserved. An active and impressionable student often wants to share a great deal about their experiences and thoughts at home with their parents and elders in general. But this doesn't always resonate with them: they are cut off—the elders are uninterested in listening, or they listen condescendingly, sometimes even mockingly; often they don't understand the child and don't try to understand. Faced with such an attitude, the child becomes withdrawn and loses sincerity. Parents themselves are unaware of how they are losing contact with their children.

Children's statements must be listened to carefully and seriously. Adults should try to understand their perspective when speaking with students. It's possible and necessary to prove or disprove the student's judgments; it's okay to argue with them, but not condescendingly or patronisingly, but as an equal. Cutting off a conversation with statements like, "You're too young to understand this," "Stop talking nonsense," and so on, is completely unacceptable: this undermines a child's trust in their elders, and naturally, they will then seek friends with whom they can have sincere conversations and share their thoughts outside of their immediate family.

6. Parenting Mistakes and Will-Power Deficiencies in Children of Primary School Age

Like the chapter on cultivating willpower in pre-schoolers, this chapter concludes with a discussion of some parenting mistakes and ways to overcome them. It's important to note, however, that it doesn't cover everything that applies to primary school age. We're also including topics that are more often relevant to older ages, as the shortcomings and negative personality traits discussed in this chapter typically begin early in school. We want to warn our readers against these parenting mistakes even in primary school.

Laziness, Irresponsible Attitude Towards One's Duties and Inability to Work

There are no naturally lazy children. There are children who are sluggish and slow, due to poor health or temperamental peculiarities, but there are no children who lack the drive to be active.

What is called laziness in children in pedagogical practice is nothing more than a special form of weak will, an unwillingness or inability to force oneself to engage in necessary work. A student we call lazy is usually always busy; often very active, but he does not what is necessary, but what brings him pleasure at the moment. The group of lazy students most often includes two types, little different from each other in appearance and behavioural outcomes, yet

psychologically quite distinct and requiring different methods to overcome their shortcomings.

These include, first and foremost, schoolchildren who are irresponsible in their basic duties. Irresponsibility is less common among younger students than among teenagers and even young men. Irresponsible schoolchildren lack a sense of purpose, and their personalities are characterised by a lack of perspective on the future. Anything in life that doesn't bring them immediate pleasure weighs them down, and they want to escape it as quickly as possible. If they enjoy an activity at the moment, they do it quite successfully. If they enjoy a particular lesson, they are happy to attend it and may even actively participate. They complete homework assignments very successfully, but only if they enjoy doing them. If work is boring and doesn't entertain them, they abandon it and seek something more engaging.

All these children became this way as a result of improper upbringing. From an early age, their parents protected them from difficulties, relieved them of all responsibilities, and gave them the full opportunity to experience life only as fun and pleasure. Such an upbringing doesn't necessarily result in children becoming capricious and stubborn. Many so-called lazy children are naturally quite docile and are satisfied with very little. They simply avoid boring, and therefore difficult, activities, just as they generally try to avoid anything associated with stress and the need to overcome difficulties.

Such children excel in some subjects because they enjoy them. They excel in another subject because it's taught by a strict teacher, who can

cause the lazy child many unpleasant moments. The lazy child follows his mother's orders: he doesn't like it when his mother is upset, he doesn't want to upset her, etc. However, the most important thing in his life is experiencing immediate pleasure, accessible to him today, and if not for the threat of trouble from teachers or parents, he would only engage in activities that entertain him and bring him pleasure. Therefore, if his mother goes away for a few days, the room won't be cleaned: "Daddy won't say anything, and I'll have it cleaned by the time Mom gets home." If he was questioned about geography at the beginning of the term, he can skip it now: "They won't ask anyway." This student was deprived of moral education, which primarily consists of instilling a sense of duty. A child is growing up who not only doesn't value the honour of his class, doesn't want to do anything for his parents, but is also unwilling to make any effort for his own future; this child grows up without a goal, without a great future. Upon entering school, such children, like everyone else, had elements of a sense of responsibility. But later, this barely aroused feeling disappeared, as the conditions for its development weren't created. Serious measures are needed to re-educate this group of lazy children. Above all, they need to be held to higher standards both at school and at home and forced to work.

When raising such children, parents and teachers must pay special attention to their ideological education. They must cultivate deep social motivations for their behaviour, explain their social responsibilities, awaken their interest in society and the future of our country, demonstrate their own role and significance in

creating their shared future, show them their personal perspective, and make this perspective their purpose in life. All this will bring about the necessary moral transformation and foster new, broader interests. Creating a work-related environment for them, monitoring their performance, a system of high standards, criticism, and public condemnation or approval of their actions will ensure the reinforcement of these moral principles. The importance of peer groups and the role of the Pioneer and Komsomol organisations in this educational work is exceptionally great.

Another group of lazy people is characterised not so much by a careless attitude towards their duties, but by an inability to work and an inability to force themselves to work.

Many of these schoolchildren understand the importance of their work perfectly well; many would like to become active participants in the construction of a communist society. They clearly understand that this requires good academic performance, but they cannot force themselves to work. Furthermore, many of them, lacking the necessary skills, even when they force themselves to begin work, become convinced that they don't know how to work. Often, having begun some useful project, they stop at the slightest difficulty and become consumed with dreams of how "later" they will excel at their work, how well they will study and work, and how everyone will respect them for it.

Most of these students are capable and developed children who became lazy and underachieving due to the irresponsibility of their teachers and drivers, who failed to instil

in them a serious attitude toward work and the ability and habit of systematic work.

Let's imagine a talented boy who, playing at home before entering school, not only easily learned to read and write but also absorbed much of the knowledge he would later acquire in school. Of course, there's nothing wrong with this. But if a child at five or six years old has mastered the knowledge that other children acquire in the first two grades of school, he should acquire additional knowledge while studying in these grades, and most importantly, learn to work systematically. Teachers and parents should ensure this.

However, these children's development often goes far beyond what's expected. Upon entering first grade, the child is already more advanced than other children, and the teacher gives them straight A's. Parents, seeing how easily their child copes with schoolwork, feel quite satisfied. While other children work hard and diligently, thereby acclimating themselves to academic work, their child earns excellent grades without even trying. Often, the knowledge they acquired before school proves sufficient not only for first grade but also for second grade. But in third grade, they finally face the need to work, but they still haven't gotten used to it or learned how to do it.

He retains the reputation of an excellent student, and for a while he lives on this reputation, but it too gradually fades. Teachers and parents are surprised: the boy has somehow become lazy. No, he's not lazy yet. He simply doesn't know how to work; he works as little on new, unfamiliar material as he did on old, familiar material.

If measures are immediately taken to stimulate a child's academic activity, if their work is organised and systematically monitored, and demands are simultaneously made that are commensurate with their development and abilities, it may still be possible to develop a healthy attitude toward academic work. However, if parents and teachers fail to take the necessary measures promptly, re-educating such a child will be very difficult.

There are also cases where a prepared and capable child, while studying well in the first years of their school life, later becomes distracted by some extraneous activity unrelated to their studies. This could be sports, a passion for reading fiction, music, etc. Instead of daily, systematic work, they spend most of their time exclusively engaged in their favourite activity. If teachers and parents do not supervise them sufficiently during the first years, everything may outwardly appear to be quite normal—the student makes up for lost time by the end of the term and earns good grades—even Bs and As in some subjects. But it's only possible to superficially grasp in two or three days, even a week, everything that other children painstakingly mastered over two months. With each new term, learning becomes increasingly difficult. A superficial knowledge of previous material hinders the assimilation of new material. Furthermore, he lacks the habit of hard work and can't force himself to work. His favourite and familiar pastime draws him irresistibly. And most importantly, he lacks the necessary work skills, the necessary solid knowledge that would make the work easier. The student begins to earn poor

grades, first in the term, and then throughout the year. A bright student, who was said to be able to improve when necessary, has become a failing student.

Often, this situation deeply burdens the student himself. He sincerely wants to study well. He understands the full significance of learning and is aware of his responsibility to the country, the school, his parents, and himself. His conscience torments him, but he cannot force himself to work: he does not have the skills, abilities, and, most importantly, the willpower to do so.

This student doesn't need to be taught the importance of systematic work—he understands it perfectly well, even without being indoctrinated. He must be taught and accustomed to hard work. Overcoming this student's character flaws requires a considerable period of time. The most effective method is systematic assistance with homework preparation, which involves having an older person or perhaps a classmate directly monitor and assist him.

Direct, immediate participation by an outsider is necessary only until confidence is gained that the student has learned to study independently. Then, direct assistance should be replaced by supervision of his work, since the development of the ability to work does not necessarily mean the formation of a habit of systematic work. Direct supervision, i.e., direct observation of what the student is doing at any given moment, should continue until the teacher is confident that the habit of work has been established. After this, tutoring can be discontinued, but constant

monitoring of the student's work is necessary for many more months.

Such control would not be excessive in this case. Laziness—the student's weak will—developed over a number of years due to a lack of supervision of his academic performance. Therefore, it is necessary to reinforce in his personality, over the course of several months, what took years to develop and reinforce in other children—the habit and ability to work. Short-term assistance and superficial supervision cannot always eliminate the risk of relapse. Not only the ability to work, but also the habit of working should be one of the most important personal qualities of a Soviet schoolchild. Having entered life without these skills and habits, he cannot be considered a mature, full-fledged member of our society.

We've described only two different types of lazy schoolchildren. Sometimes they are one and the same. In this case, work must be done in both directions.

Thus, the reason for laziness, and subsequently the lagging behind of schoolchildren in their studies and in work activities in general, lies in the careless, irresponsible attitude of educators and teachers towards the moral and ideological education of the child, as well as towards the issues of organising his activities and monitoring them.

Indecision and Uncertainty

Sometimes schoolchildren develop indecisiveness, self-doubt, underestimation of their abilities, and, along with it, weak will. The causes of this phenomenon, as with everything related to willpower development, also lie in errors in upbringing, and these shortcomings can be overcome with the help of educational measures. Let's begin our discussion of these errors with those that are increasingly rare in our environment. One such error is excessive parental overprotection, which deprives a child of all independence from a very early age and constantly oversees them until adolescence.

Such parents and caregivers are most often forced to relinquish their guardianship at the request of the children themselves, who desire the independence enjoyed by their peers. However, some parents continue their now harmful guardianship, despite its obvious absurdity and despite frequent protests from their wards. When a student's independence is suppressed by adults, they become incapable of taking any action without adult assistance and participation. As a result of faulty parenting, the student's personality is suppressed, depriving them of independence and initiative. Finding themselves, for one reason or another, in a new and difficult situation without direct adult support, the student finds themselves helpless. It should be added that children under the complete care of their parents most often have peers among their peers. The complete guardianship of adults over them pushes other children away from them, not to mention the fact that this

intrusive guardianship itself essentially always contains a desire to distance the child from other children, communication with whom, according to the completely unacceptable in Soviet conditions concept of these unfortunate educators, can have a harmful influence on their child.

During school age, children's scope of independence and self-directed activity expands significantly. All guidance in schoolchildren's academic and social activities should guide them toward the ability to work independently. In this regard, teachers and parents must closely monitor their own behaviour. It's important to be able to help children when they don't yet possess the necessary skills and abilities to work independently. This assistance initially takes the form of direct and immediate guidance of children's activities. As children acquire the relevant skills and abilities, direct guidance should be replaced only by subsequent monitoring of the child's performance.

It's very unfortunate when parents or caregivers continue to direct their children's activities, even though it's practically unnecessary when the child can handle the task at hand and already possesses the necessary skills and abilities. In this case, intrusive direction only burdens and offends the child; it almost always signifies a lack of respect and trust on the part of adults. In this case, adult direction doesn't help, but rather hinders the child's development, their personality, and their will. The child is always, as it were, attached to their leader, at their mercy. Many children try to free themselves from intrusive adult direction, which invariably leads to acute and harmful conflicts

between children and their caregivers. Some children placed in these circumstances resign themselves to being deprived of independence, which invariably leads to major defects in the development of their personality and, especially, their will. These are children growing up in abnormal, sheltered conditions, unable to cope with difficulties or overcome obstacles independently. Such children, when faced with the need to do something completely independently without adult assistance, become confused even when they don't actually need adult help. These children don't know their own strengths or capabilities, and so, if left alone, without support or adult help, they immediately experience a feeling of insecurity, impotence, and helplessness. The task remains unsolved, even though the child may have been fully prepared for it.

Much more common is the opposite. Sometimes a child's life circumstances conspire to result in failures dominating their independent learning experiences. Parents and caregivers are often to blame for this, placing excessive demands on the child. They force them to independently accomplish things they are clearly unprepared for. Assuming the child is to blame for these failures, parents scold, humiliate, punish, and repeatedly assign them tasks they are unable to complete independently.

We know of cases where strict parents, oblivious to their child's difficulties, demand only good and excellent grades from them, punishing them for poor and mediocre grades. For example, Valya P., a diligent fifth-grade student, was constantly reprimanded and punished for every

mediocre grade. Both parents imagined that their daughter was lazy and that was the only reason she was bringing home poor and mediocre grades. They didn't notice that Valya spent hours preparing her lessons, undistracted by anything else. She had considerable ability, but she didn't know the proper work techniques, and so she wasted a lot of time and energy. For example, she thought that a geography or history lesson had to be learned word for word, by heart; she didn't understand the difference between memorising and learning so you can understand and retell it in your own words. In fact, Valya didn't know many useful lesson preparation techniques. She hadn't learned them at school, and at home, her parents didn't help her. Their primary job was to supervise their daughter's work and help her in this regard. She herself couldn't cope with difficulties and lived under the threat of constant reprimands and punishments.

Sometimes a teacher's lack of understanding of a student's individual characteristics and inability to find a special approach to them affects the student's academic performance and their attitude toward learning.

The resulting lack of self-confidence will later become the cause of many failures in life. Indeed, if a person is deeply convinced that they are completely incapable of mathematics, then, upon beginning their studies, they anticipate difficulties that will be insurmountable. The issue isn't whether these difficulties are truly insurmountable, but rather the psychological readiness to see every difficulty as insurmountable. For a person confident in their abilities, every difficulty is an obstacle that

will sooner or later be overcome. The difficulty of a task often creates even additional interest and stimulates creativity. For someone lacking self-confidence, even the slightest difficulty becomes an insurmountable obstacle. In fact, they don't even seek ways to overcome the obstacle, but merely affirm its existence, convincing themselves that this obstacle, like many others, is insurmountable. "I knew, I was sure I wouldn't understand anything," the student tells himself, closing the book.

Overcoming self-doubt is the primary goal of educating such a student. There's no need to persuade him or verbally convince him of the need to do as his peers do—the example of others' success in this case only reinforces his belief in his own weakness. Punishments are even less helpful. They only embitter, fostering in the student a sense of hatred toward the cause of his suffering. Direct assistance will also be of little help. He will attribute the success of his work with the help of others to the detriment of those who helped him.

The best way to overcome this type of weakness is, first and foremost, a radical change in the attitude of everyone around the child, both at home and at school. As the examples above demonstrate, weakness of will, expressed in a lack of self-confidence, arises from an insensitive, formal attitude toward the child, which can sometimes be demonstrated not only by complete strangers but also by some teachers, caregivers, and even parents. Sensitivity, understanding of the child's situation, and an individual approach are the first and foremost prerequisite for a child overcoming self-doubt and indecisiveness.

Some teachers speak coldly, sternly, even harshly to a student answering a lesson, whose only fault so far is that they lack confidence and clarity in presenting the material. For an insecure child, the teacher's strictness only exacerbates their uncertainty about their ability to answer correctly and receive a good grade. Under these circumstances, a child whose self-doubt has become a character trait is unable to answer correctly not because of ignorance, but precisely because of the teacher's formal strictness. A lack of sensitivity to a child who has lost confidence in themselves and their abilities is a grave mistake. A sensitive teacher will always recognise the difference between a lazy child who hasn't prepared their homework and a child who lacks self-confidence.

The second condition for overcoming this type of weakness is a temporary reduction in demands on the child until self-confidence returns. However, this reduction in demands must be unnoticeable to the student and their peers, so this process can be conducted with great tact—a trait essential for every teacher or educator. If this reduction in demands is even slightly noticeable to others, it will only be humiliating for the student, hurt their ego, and increase their self-doubt. Only leniency toward the uncertainty they display while answering a lesson can be noticeable to the child and those around them. By encouraging them, the teacher can elicit truly good and correct answers. In the future, when confidence in one's own strengths and abilities grows, the requirements for such a student may be increased.

Parents should, first and foremost, eliminate the conditions that lead to indecision and self-doubt

in their children. All of a child's life experiences should contribute to the development of independence and self-confidence. Isolation from peers, deprivation of independence, and constant, intrusive supervision by adults only hinder their normal development.

Parents must remember the need to foster independence in their children. We've already highlighted the importance of household chores in this regard, but in addition to these, children need to be given errands to run outside the home. In large cities with heavy traffic, some parents find it unacceptable to let their children out alone. While this may be appropriate for a pre-schooler, it's clearly harmful for a school-age child.

As early as first grade, children whose parents regularly escort them to and from school feel awkward in front of their peers. In later grades, they begin to protest this manifestation of their parents' distrust of their ability to be independent.

A schoolchild can already organise their attention and follow traffic rules. It's just necessary to monitor how the child develops these skills. To do this, we'll take the student to an intersection, show them a traffic light, and explain the traffic rules: when crossing the street, look left before the middle, and look right after the middle; don't run across the street, but cross it calmly. We'll allow them to cross the street independently. This should be repeated several times.

Every independent action of the child must be checked; it must be done in front of adults; but after we are convinced that the child can handle

it, immediate control can be replaced by subsequent control.

Parents should pay close attention to all their child's failures. The causes of these failures must be addressed, and if they cannot be addressed, they should stop setting tasks beyond their capabilities. Parents must remember that every task they set for their child should, first and foremost, have educational value. The younger the child, the more important it is that every independent effort is guaranteed to be successful. When parents notice that indecisiveness or self-doubt has become a characteristic of their child, they are obligated to take steps to address it. Together with the school's teachers, they develop a plan of action, as discussed above. In this case, the initiative usually comes from the parents, as teachers may not always recognise that the reasons for a child's behaviour are rooted in this character trait. At home, when assigning tasks to their child, parents should emphasise their successes and justify any failures. However, as a temporary measure, it is acceptable to cite the influence of objective factors that hindered their child's success. Remembering that the real and genuine cause of many child failures is primarily their lack of self-confidence, we emphasise in conversations with the child not their subjective guilt, but the external, objective factors that hindered their success. This is necessary to build confidence in their abilities and to inspire them to overcome objective obstacles.

A good group of friends provides the greatest help in overcoming indecision and uncertainty in schoolchildren. A true Soviet group of friends is

characterised by such traits as a shared goal for which all members strive, a unified public opinion, established traditions, competition, mutual criticism, mutual support, and assistance. A student involved in such a group feels like an equal member, constantly surrounded by friends who will help and correct them. Undoubtedly, in a group, they will feel more confident, stronger, and able to accomplish what previously seemed impossible.

Building a student body is a crucial condition for the communist education of the younger generation. This should be one of the primary concerns of all school staff. A good student body cannot foster the kind of personality flaws described above.

Falsehood as Weakness

Lying is a major flaw found in some children. It is also a sign of weak will.

But not every untruth told by a child should be condemned and considered a manifestation of mendacity. In preschool, and sometimes even in early school, untruths told by a child are often the result of an underdeveloped thinking process—an underdevelopment that doesn't always clearly distinguish between the imagined and the real, between the desired and the existential.

Here's seven-year-old Dima, flushed and breathless, running into the apartment. "I just gave Vaska a good beating," he says, barely catching his breath. But he doesn't look like a winner at all. We question Dima, and everything

that happened becomes perfectly clear. The children were playing in the yard and had a fight. Vasya, the older boy, swung at Dima, and he, not possessing much courage, ran away. The hurt and shame of defeat were compensated for by a fiction that could, in his memory, become like an actual event.

Thus, the desired becomes reality in the child's mind. The writer Svirsky writes in his memoirs about how a difficult, hungry childhood pushed him to invent all sorts of tall tales. He told those around him about the untold riches he supposedly possessed and the extraordinary events he supposedly witnessed or participated in. His lies were constantly exposed, and this made the boy even more miserable. Svirsky recalls that he even prayed to God to wean him off the habit of lying. He couldn't help himself. His imagination was so vivid and imaginative that it became truth for him and only became fiction after being exposed.

These childhood fantasies are a sign of a growing imagination. Punishing a child for such fantasies is to destroy a very valuable quality of the human psyche—the ability to imagine and fantasise. At this age, it's important to show the child the difference between fiction and reality, to cultivate a critical attitude toward imaginary events and images, but under no circumstances should a child be punished for making things up. A fairy tale is a great resource for educators in this regard, as it not only contains fiction but also simultaneously demonstrates the difference between the imaginary and the real. In primary school-age children, we often encounter fiction deliberately presented as reality. This

becomes one of the forms of their play. Children not only fantasise themselves but also want others to believe their fantasies. This new form of play is in itself very useful, as it promotes a critical analysis of reality. F. Gladkov vividly portrayed a child playing at making things up in his "Story of Childhood." The boy Kuzyar was constantly making things up. It was his favourite game. He strove to make his listeners believe his inventions and be amazed by the fictitious events. Kuzyar's fantasies were completely harmless. Kuzyar derived his main satisfaction from the improbability of the invented events themselves and the impression they made on his listeners, so his lies are usually harmless, unpleasant, or dangerous to others. It's much worse when the purpose of some children's inventions is to mislead someone, to force them to commit some act, so that they can later laugh at the deceived person. This is a deliberate lie with an evil intent, and such fabrications must be combated as immoral and selfish behaviour. The child laughs at his friend's gullibility, at his involuntary mistake. This is an unfriendly act that should be condemned and exposed by everyone around him. In general, deliberately misleading other people for one's own selfish purposes is a real lie and speaks of a child's poor moral upbringing.

Children are most often taught to lie under conditions of excessively strict upbringing. Strict educators sometimes place very high demands on their children and punish them without any leniency, completely disregarding the child's developmental age or individual characteristics.

Naturally, there will be no necessary contact between a child and such caregivers. A child

cannot trust such a caregiver, whether they are a father, mother, or teacher, and cannot be open with them. Lying in these circumstances is the only way out of many difficult situations. Feeling dependent on the caregivers' whims and trying to avoid severe punishment, the child is forced to resort to lying. Children's complete dependence on adults who are unwilling to consider their needs, while not leading to deceit, ultimately often leads to acute conflicts between children and caregivers. Lying in this case is merely the child's self-defence, but it also leads to moral disorganisation.

There are other sources of lying. A child loves his mother. He notices that she becomes very upset when she learns of his bad behaviour or bad grades: she cries and even becomes ill. The child pities his mother, but due to a weak will, he is unable to correct his behaviour and begins to lie. He hides his bad behaviour from his mother, does not tell her about his bad grades, or even falsifies them on his report card. He deceives his mother, feeling sorry for her and protecting her peace.

Thus, both excessive strictness and weak parenting can ultimately lead to the same result. Only in the first case, the child lies out of fear or hatred, and in the second, out of pity or indulgence for weakness.

Fear, hatred, or pity are absolutely not the feelings that should characterise the relationship between educators and students. Respect, trust, and love are the true feelings that should exist between children and the adults raising them.

Let's give another example. Sasha N., for some reason, has fallen behind in his schoolwork, and

he's been getting increasingly bad grades. He used to be a good student and was often praised. Now, his parents are either upset when they see his report card or accuse him of laziness. Sasha has fallen so far behind that he can no longer catch up with his classmates on his own, but his pride prevents him from admitting his weakness and asking for help. He begins to deceive his parents and teachers: at school, he often refuses to answer homework, citing family circumstances or illness, skips classes, wandering around town during class hours, destroys his report card and claims he lost it, just to avoid showing his parents his bad grades, and so on. Sasha experiences a tormented state: he's entangled in his own lies, and the constant need to deceive weighs heavily on him.

Of course, Sasha is eventually exposed. His entire behaviour is strictly monitored. But Sasha feels a tremendous sense of relief—now everything is clear, he doesn't have to invent, evade, lie, or constantly fear being exposed. With the help of his parents and teachers, he quickly catches up with his peers. This demonstrates that a child begins to lie when there is no real trust, no full connection between him and those closest to him. Possessing a weak will and unable to overcome the obstacles he faces on his own, the child resorts to lying as a way to temporarily relieve himself of the burden of overcoming these obstacles, and insufficiently sensitive teachers fail to come to his aid in a timely manner.





Chapter VI. EDUCATION OF WILL IN ADOLESCENTS

1. Introduction

Around the age of twelve, which coincides with fifth grade, children enter a period known as adolescence, which can sometimes extend for four to five years, depending on the individual characteristics of the teenager and their upbringing. This is the transition from childhood to adolescence.

There are still researchers who see the main characteristic of adolescence as the period when puberty occurs. In reality, however, the process of puberty, while certainly affecting a teenager's overall physical condition and neural processes, does not determine the specifics of their spiritual makeup, which are determined by other factors.

Mindful of the complex and new processes occurring in the adolescent body, educators must pay greater attention to the physical development of adolescents, whose lives now include a significant role played by various physical exercises, sports, and physical education in general.

Adolescents' mental makeup and psychological characteristics are, of course, determined not by the processes occurring in their body, but by their unique position among those around them.

Adolescents still possess many of the characteristics typical of children, while also possessing some personality traits that bring them closer to adults. The transition from childhood to adolescence is precisely this: gradually, during adolescence, the personality traits inherent in children are replaced by those characteristic of young adults.

Under the influence of proper upbringing in preschool and primary school, adolescents already know and can do a great deal. They can often replace adults at home in quite complex and serious matters, provided, of course, that their activities are supervised. In practice, parents and caregivers often give adolescents complex tasks, sometimes entrusting them with quite responsible, ongoing responsibilities. At the same time, schooling and active participation in pioneer work have broadened their knowledge. Adolescents already know a great deal and are well-versed in many areas. In some areas, they may even be more prepared than some of the adults around them. All this gives adolescents reason to consider themselves more mature and independent than they actually are. This is precisely what makes parenting adolescents so challenging. This is also the reason why this age is difficult for the teenager himself, especially since the biological processes occurring in his body during this period cause an increased imbalance in his nervous system, his increased sensitivity to all influences coming from the surrounding reality.

What remains childish in a teenager is, first and foremost, their inability to critically examine themselves and their capabilities. They don't notice that their life experience is still

insignificant, that their strengths are limited, and that their skills are limited to a narrow range of activities accessible to them. They don't yet realise that their knowledge is often superficial, and that their judgments are overly categorical and poorly substantiated. Through their previous education and upbringing, the teenager has already mastered some general concepts, and when using them in their reasoning, they often prove reckless. They are not yet able to independently analyse reality and simply apply ready-made, familiar formulas to all specific cases, which often require specialised analysis.

The primary goal of raising adolescents is to fully support their growth in life experience, expand their knowledge and skills, and simultaneously develop a critical attitude toward themselves. Adolescents must learn to accurately balance their capabilities with the challenges posed to them by others. They must learn to accurately assess their strengths, knowledge, and abilities, apply them effectively, and independently seek ways to increase their knowledge and skills. At the same time, parents and teachers should capitalise on a teenager's desire for independent, complex, and serious activity. By providing opportunities for these activities, they, through constant and consistent yet tactful guidance, enable them to test their true capabilities, strengthen, and develop them. Relationships between adults and adolescents should be characterised by trust and respect for their individuality and their capabilities. Adolescents already feel "grown-up," and they want others to treat them the same way. When elders emphasise their mistrust or disrespect in their

relationships with a teenager, this always leads to heated and completely inappropriate conflicts. If there are younger children in the family, it's important that they treat the teenager as an older one. If the teenager is the youngest in the family, it's important that their status in the family emphasises their maturity.

A teenager needs tactful and attentive treatment from parents and teachers. Pedagogical mistakes by parents and educators during this period have serious consequences not only for the teenager but also for the family. The teenager already plays a significant role in the family. The position they occupy within the family and their personal stance toward family members can have a significant impact on family relationships.

2. Will and Mental Activity of Adolescents

Throughout their school years, learning remains their primary, leading activity. However, the content of learning activities changes and becomes more complex as they move into the upper grades, and with it, the demands on students' intellectual development. In the first two grades, children primarily master certain skills and abilities (reading, writing, and counting) and learn to use them actively and purposefully. Subsequently, they expand their skills and accumulate a certain amount of knowledge in the fields of history, geography, and natural science.

Beginning in fifth grade, children begin to master the fundamentals of science, learning a

range of concepts and the laws of nature and society. They are now actively developing a materialistic worldview. While until now, children's intellectual activity was limited to actively absorbing educational material (listening, observing, as well as memorising and recalling) and only partially required independent judgment and reasoning, perception and memory, while continuing to play a crucial role in children's learning, now take a backseat to mental activity, which assumes a central role in all adolescent learning. Thus, while mastering the fundamentals of science, students simultaneously learn to think independently.

The very nature of educational activities and the knowledge provided by the programs requires the ability to reason, compare, analyse and synthesise educational material, draw conclusions and generalise, while it is very important to correctly direct one's thinking, not to be distracted from the correct logical course of reasoning, and to approach them critically.

The obstacles a teenager encounters in mastering academic knowledge primarily relate to understanding the material, and this is where most of their willpower is directed. Adolescents must be prepared for this through prior training.

Understanding the curriculum is a prerequisite for mastering knowledge even in the elementary grades. However, the curriculum itself is designed to ensure that understanding the curriculum is not particularly difficult for the child and does not require extensive independent thought.

Therefore, in the younger grades, perception and memory become primarily voluntary. Now,

however, the activity of thinking also becomes increasingly voluntary.

Teachers and parents must keep in mind that students are now separated from the teacher they've become accustomed to over the past four years and are beginning to learn from several new teachers, whose individual requirements they must now consider. They need time to adjust to the new nature of the work, and each new subject has its own unique characteristics and requires its own intellectual approaches. Teaching history, geography, or natural science requires its own unique approaches.

When supervising their children's independent work, parents should pay special attention to their independent thinking. They should closely monitor their children's reasoning while completing homework assignments and guide their thinking until they master the logic and style of presentation of various new subjects. This often requires great patience and attention from adults. Adolescent judgments are often impulsive, quick, categorical, and erroneous. It is essential to teach adolescents to discipline their thoughts and to think carefully before expressing any judgment. However, one must also be lenient with their statements, as independent judgment is a new area of their thinking; by acquiring knowledge, students now think independently, and therefore their judgments may be erroneous.

During middle and high school, students learn not only to think correctly and logically, but also to critically evaluate their judgments and statements. But this only comes gradually, as teachers and parents guide their thinking. The impulsive nature of many adolescents is overcome

as they gain experience and as adults guide their intellectual activity.

Age-related characteristics of adolescent thinking are particularly evident when the adolescent resorts to generalisations, expressing general, fundamental judgments. In cases involving practical activities, however, adolescent thinking often proves quite mature, allowing them to direct their own development.

Impulsive behaviour can also manifest itself in adolescents; we must place certain demands on adolescents: they can and must control their behaviour. High impulsivity in this case is a sign of a lack of self-control and self-discipline, which should have been developed over the previous four to five years of schooling. Impulsive behaviour in adolescents should be condemned as a sign of indiscipline. If impulsive behaviour is not an isolated incident for a given adolescent, but rather characterises their overall behaviour, they should be under particularly strict supervision, both from elders and peers, until they learn to exercise restraint.

Adult support in adolescent learning and the development of independent thinking should primarily focus on helping them master the material. In preparing lessons for younger students, the need to teach them to understand the content of the subject under study has already been emphasised: identifying key points, separating them from unimportant ones, establishing strong connections, comparing, identifying similarities and differences, and so on. For adolescents, these skills become increasingly important in their learning.

A characteristic feature of adolescent thinking is a tendency toward schematism and formalism. Adolescents' limited life experience and limited knowledge often lead them to think in terms of pre-established patterns, rules, and principles, applying them to new, little-known material, which often leads them to erroneous conclusions. Even in early school age, children need to be taught the importance of flexibility in applying certain rules and the importance of analysing reality in order to apply known rules. The ability to consider changing circumstances, avoid simply transferring judgments, critically approach analogies, and critically examine one's own opinions is one of the most important aspects of adolescent development. The desire of schoolchildren, and sometimes even young men, to apply pre-established rules or principles without critically analysing specific conditions leads to behaviour in some persistent children that can essentially be characterised as stubbornness. This type of stubbornness arises from a refusal to criticise one's actions and to analyse the circumstances. Sometimes, this type of stubbornness is caused by a teenager's limited and sketchy knowledge and limited life experience. Some teenagers are already interested in developing their willpower, and this type of stubbornness sometimes replaces their willpower. They believe that by insisting on a rule or principle, they are demonstrating their integrity and willpower, when in fact, their refusal to consider the circumstances and analyse the conditions for the applicability of a particular principle only reveals the immaturity of their

consciousness and their inability to think critically and logically.

Such thinking traits—schematic and formalistic—make it difficult for teenagers to absorb educational material, and they must be decisively addressed. When assessing a teenager's knowledge, it is absolutely unacceptable to limit oneself to formal aspects. A teenager can sometimes learn material well thanks to their memory. It is important to assess the depth of their understanding of the material. Can they establish connections between the lesson learned today and knowledge acquired previously in this or another subject? Can they connect the laws, rules, and principles learned today with their practical life experience? There have been cases where a teenager, for example, knowing perfectly well how the weight of a body decreases in water, was unable to connect this phenomenon with Archimedes' principle.

When assessing a teenager's knowledge and engaging in discussions with them on various theoretical and practical issues, adults should model flexible, concrete thinking. During these conversations, the teenager discovers aspects of their knowledge previously unknown. These individual conversations are crucial for revealing the value of knowledge and teaching them how to use it.

When we speak of conversations between adults and children, we are not referring to special, deliberately educational conversations, but to ordinary family conversations about social events, work events, incidents at home, and so on, in which the teenager participates. It is crucial that the teenager be an active participant in

these conversations, not just a listener. It is crucial that adults avoid any irony or ostentatious condescension.

Love and affection for parents in adolescence develop into a close friendship, which is only possible with mutual respect. Treating a teenager as if they were little, condescendingly, or dismissively makes this friendship impossible. A teenager may continue to love their parents and be attached to them, but they will seek friendship elsewhere. In this case, they will not be open with their parents—they will develop their own separate life, which will now be inaccessible to them.

Only by respecting the teenager's personality and being attentive to him is personal contact with him possible, which allows parents to penetrate into the most intimate aspects of his thoughts and experiences, and at the same time, to guide them.

Guiding the actions of adolescents remains one of the most important responsibilities of parents. A lack of critical thinking about one's actions and a failure to consider circumstances are sometimes combined with the adolescent's selfish aspirations. A teenager who has not received a truly moral education, raised in isolation from the work collective and, in general, from real-life experiences, often persistently strives to achieve personal goals, defending fictitious rules or principles, disregarding those around them. They believe their intentions and actions are entirely correct, and they implement them, disregarding the objections or even protests of others—they recognise only themselves and their own opinions. Such self-opposition to others is

completely unacceptable in a socialist society. Contact with their parents will protect the adolescent from such behaviour, but, of course, the group of peers, led by the school, plays a huge role in overcoming these negative aspects of the adolescent's personality. But we will discuss this a little later.

3. Development of Will-Power in Adolescents in the Process of Social and Labor Activity

A teenager participates in social life more than a primary school student. Of course, academic work is their most important activity, their primary responsibility to socialist society. A teenager also continues to fulfil their responsibilities to their family members. As they acquire the necessary knowledge, skills, and abilities, their work within the family becomes increasingly independent. Often, a high school student, and sometimes even a teenager, is responsible for some of the family's daily chores, and this is not at all a bad thing. Parents busy with their work shouldn't spend much time furnishing their apartment, buying groceries, or preparing meals. As their older children grow, they should become increasingly involved in the household.

By managing the family's household well, including the portion of the family budget allocated for current expenses, a teenager learns independence and responsibility and masters a whole system of essential life skills.

Along with these responsibilities, adolescents acquire responsibilities to their school and classmates, which now occupy a significant place in their lives.

Adolescence is the age when students become actively involved in Pioneer work and prepare for joining the Komsomol. Adolescents' community service is a crucial aspect of their academic life and prepares them for adulthood, so parents and caregivers should value this activity highly.

Through their educational and social activities, interacting with others, children gain social experience.

Our younger generation is fortunate to live in a socialist society. Our socialist society, its mode of production, its real-life relationships, and its way of life embody all the greatest achievements of modern humanity. Under these conditions, engaging the younger generation in the very process of life, in practical participation in the construction of communism, is one of the conditions for truly successfully preparing our children for adulthood and their entry into public and working life.

In Soviet schools, just as in the workplace, those who demonstrate excellent work are universally honoured and respected. An excellent student also serves as a role model for other children. It's no wonder that students typically elect excellent students as class presidents, Pioneer squad leaders, and team leaders, and this happens without any pressure from teachers, but rather on the initiative of the students themselves.

If a child is satisfied with their status as a student upon entering school, then as they become

more involved in their studies, they become increasingly interested in their own achievements. They respect their classmates who earn excellent grades and strive to earn the respect of others.

If he fails to win everyone's attention and respect through his academic work, he sometimes directs his efforts toward something completely opposite. This is how "strength champions," "running champions," "clowns" (whose function is to amuse the class), and even "disruptors" emerge. The desire to occupy a place of honour in class or school should not degenerate into vanity. A fourth-, fifth-, or even sixth-grade student cannot always figure this out on their own. A teenager's will should be directed toward activities that truly honour them, not merely satisfy their vanity. Along with academic pursuits, such activities can only include social activities.

The work of children's and youth organisations, and especially the Pioneer organisation and Komsomol, is always aimed at promoting the quality of students' academic performance and a high level of discipline in school. The Pioneer organisation and Komsomol, working under the guidance of the school's teaching staff, strive for students' socialist attitudes toward learning and all school responsibilities, fully supporting their attitude toward learning as a patriotic duty to their homeland, which is building communism. The struggle for high-quality academic performance unites students into a close-knit, goal-oriented team, striving to solve the school's fundamental problems.

A schoolchild does not plan his or her own academic activities—that is the responsibility of

teachers; the student must simply obey the plan, which is developed without his or her participation. He or she plans his or her homework within the daily routine established by the school and his or her parents; depending on the need, he or she may make only minor changes to the daily routine, and only with the permission of his or her parents. He or she plans the preparation of lessons and the fulfilment of his or her household responsibilities. By participating in the work of a pioneer group or school government, and fulfilling certain responsibilities there, the teenager begins to independently plan the work of the unit, unit, or club. His or her plans are subject to criticism from counsellors, teachers, and members of his or her unit, unit, or club. He or she also criticises the plans of other students. During social activities, students begin to question whether plans are concrete and feasible, whether plans are realistic, and whether activities fully comply with established objectives.

A teenager must be extremely independent both in preparing lessons and in their social activities. In particular, one of the most important educational elements of Pioneer work in school is that it is, from start to finish, an independent children's communist organisation. The skill of adults, teachers, and Pioneer leaders who lead the Pioneer organisation's work lies in ensuring that teenagers are constantly convinced that they are doing something socially important and necessary, and that they are doing it completely independently.

A school-age teenager at the beginning of their civic engagement faces various challenges. Some

teenagers have already encountered planning in their civic engagement, participated in planning and discussions, but this is their first time creating a plan. This is where elders' help is essential. Of course, teachers and counsellors will be of great assistance, but parents also need to be interested in their son or daughter's civic engagement. They shouldn't impose their advice or instructions, but they are obligated to seriously discuss the plan and help develop it. In this way, parents demonstrate how highly they value their teenager's civic engagement and the importance they attach to it. Parents' emphasis on the importance of a student's civic engagement will enhance the significance of this activity in the teenager's eyes and further strengthen their bond with their parents.

In addition to learning to plan their social activities, teenagers also face significant challenges when it comes to formulating practical decisions, organising the implementation of a plan or decision, monitoring progress, and generally completing a project. In all of this, elders are extremely helpful, whether they be older Komsomol members, teachers, or parents. Remembering the educational value of children's social activities, parents can always help teenagers with advice, reminders, and other resources.

Teenagers often have to act as mentors for young schoolchildren when they mentor younger grades. Leaving a teenager without constant, attentive guidance in this role means missing out on a crucial aspect of their development.

All types of social activities offer adolescents the opportunity for independent action.

Social activities, like any other responsible activity, can be accompanied by successes and failures. Parental indifference to these successes and failures is completely unacceptable. Teenagers are ready to share all their joys and sorrows with loved ones, and with parents—this desire must be supported first and foremost: rejoice with the child or sympathise with them. Failures must be taken especially seriously, and help the teenager carefully examine the reasons for the failure : where they lacked willpower, where they lacked skill, why they failed to take into account all the circumstances and difficulties, why they failed to thoroughly think through and prepare for a game or other event that ultimately failed, etc. It is especially important that when identifying the causes of their failures, teenagers do not look for them in the objective circumstances. It is important that they first recognise their mistakes and learn to avoid them in the future.

Friendly support from a parent can help a teenager correct their mistake. However, they may not seek this help themselves, instead withdrawing into themselves and dwelling on their failure. Parents should encourage their child to open up about their problems.

4. The Role of the Group in Shaping the Will of Adolescents

A person in a socialist society sets goals not narrowly personal, but ones whose achievement is of interest to all Soviet citizens. Not opposition

between people, but collaboration and mutual assistance characterise the connections between people in our society.

Collectivism is a characteristic feature of the Soviet person.

Collectivism develops through life and work in a community formed around an important social cause. Here, in the community, the human personality truly blossoms: each person, through their example, inspires others; through the achievements of collective action, and by following the best deeds of their fellow members, each person enriches their personality and develops their abilities.

The collective gives the Soviet citizen confidence in his abilities. He is accustomed to seeing those around him as comrades who will always help him: confirm the correctness of his intentions or subject them to fair criticism; help him with advice and, if necessary, with practical action.

For the Soviet citizen, honour is precious. Unlike the honour of a nobleman or bourgeois, honour lies not in ancient lineage, capital, or property, but in the public assessment of one's actions, labor, and deeds. Recognising oneself as useful to society, doing what is necessary for our country, which is building communism, is an essential part of the Soviet citizen's sense of honour.

Acting guided by the opinion of the collective, considering public opinion as the criterion for the rightness or wrongness of one's actions—this is characteristic only of people in a socialist society.

Public opinion, the voice of which the Soviet people obey, is sometimes personified in a beloved literary hero. How many Soviet people have mentally turned to Pavel Korchagin, wondering what he would do in this or that situation? For our youth, Oleg Koshevoy and Zoya Kosmodemyanskaya also serve as such ideals.

Collectivism as a moral personality trait is instilled in children when the family is a true collective. Parents commit a crime against the child's personality by destroying the family community, since it is here, in the family, that the foundations of moral education are laid. The family as a community is absent for a child if, for whatever reason, the parents disinterest their child in their school life and restrict their child's access to their work activities, where family ties are limited to shared meals and recreation. In this case, the family's collective opinion is absent and does not guide the child's behaviour, as the spiritual world of the parents and the spiritual world of the child are in no way connected.

Parents make a huge mistake when they try to isolate their children from their peers, fearing bad friends from whom their children might learn something bad. By isolating their children from their peer group, they are doing them harm. Only in a group can such traits as courage, perseverance, and collectivism be developed.

Parents should not isolate their children from their peers, but rather strive for greater contact with them. This will eliminate any negative influences. It's essential to ensure that teenagers are part of a group of children, but it's important to direct the activities of this

group toward socially beneficial goals. Teachers and counsellors are responsible for the activities of the school and class communities. However, while deeply involved in the lives of their sons and daughters, parents cannot help but take an interest in the lives of their class or school community. Parents can greatly assist the homeroom teacher, Pioneer leaders, and the school principal in nurturing this community.

Parents, together with teachers, fight for the organisation of each class's collective; they do not separate their children from this collective, but, together with teachers, they contribute to the consolidation of collectivist traits in the personalities of their children and, through their children, direct public opinion of the collective in the right direction.

But there are groups of children that sometimes fall outside the sphere of influence of schools and teachers. These are groups of friends from the yard or the street, spontaneously organised. These groups are not led by teachers or Pioneer leaders, and responsibility for their activities rests entirely with the parents, who are obligated to assume direct leadership.

We've personally encountered various forms of child welfare in the courtyards of large Moscow buildings. In some cases, we've encountered building managers and janitors who view children living in their buildings as a scourge, a misfortune. They believe children are only capable of destruction, that they're a nuisance, that residents complain about them, and that their children's misbehaviour leads to arguments.

However, there are other housing management agencies. At one Moscow housing management agency,

the building manager told us in detail about the extensive work the children in their building do, and one of the janitors told us that, in his first year working there, he was simply amazed at the kind of children who live there: they are our first helpers.”

It's not that there were particularly good children in this house—there were people who were able to organise and utilise children's activity, which in many cases is wasted on mischief and often on far from harmless pranks.

It all started a few years ago, when, at the request of residents, the building manager planted a small park in the courtyard. He managed to involve several teenagers living in the building in this work. Later, at the teenagers' request, he helped them organise a sports ground, providing some of the necessary materials.

Planting the park, maintaining the flower beds and trees, and the sports ground—all of this served as a catalyst for uniting all the school-age children living in the building into a single team. The older children—teenagers—became the leadership core, around which all the other children in the building rallied. They help the janitor clear the yard of snow during snowdrifts.

In the summer, they take care of the lawn and flowers. In the winter, the children's group builds an ice rink for the little ones and a snow slide on the sports ground. In the summer, the children sometimes go swimming in the river together, and the mothers don't worry about the safety of their younger children because they are under the supervision of their elders. This courtyard has its own soccer team, which competes against teams from other buildings. Outside of

competitions, they don't just "kick the ball around"; they train for future competitions. Over the years, the team's organisers have grown; some are studying at universities, serving in the army, or working in businesses, but the traditions remain—all the children in the courtyard are organised, and the example set by the children in this building influences the children in other buildings.

The creation of the children's group certainly didn't happen spontaneously. The initiative of the building manager, the support of his parents, and the children's experience of community service from school all played a role. Even now, though the children's group in the courtyard is already organised and has its own traditions, the building manager and some parents continue to monitor its activities. On summer evenings, you can see a group of children in the courtyard, accompanied by an adult, discussing plans for upcoming events that soon come to fruition. This could be a group trip out of town or a project to fly a spectacular kite in a nearby vacant lot.

This building, like every home, has its share of mischief-makers. But there's no rudeness, mischief, or even hooliganism on the part of these children, as they are part of a community with established traditions and public opinion, which the mischievous child must respect. If they don't heed the collective opinion, they remain alone.

The team is always organised around a common cause, the achievement of a specific goal.

We've talked with teenagers many times about their free time activities: "Just hanging out is boring; we need to do something," they say. "Let them tell us what to do, and we'll do it." Some

would prefer adults not to interfere; others, on the contrary, say it's good when adults advise. Teenagers and schoolchildren in our Soviet country are always ready to participate in a good and useful cause.

A useful task attracts teenagers primarily because of its moral side, but they are more interested in doing it in a group of peers, since collective work for teenagers is an opportunity for competition, an opportunity to show their skills, dexterity, strength, and endurance.

By participating in group work, teenagers master the principles and methods of socialist labor: individual and team competition, criticism and self-criticism, creative initiative, activity planning, mutual assistance, the opportunity to exchange opinions and share experiences from the skilled to the unskilled, from the older to the younger. The school community, the community of peers in the schoolyard, plays a vital role in the development of the student's personality in general, especially that of a teenager. A teenager not only absorbs experience and adheres to traditions, but is also significantly more proactive and active than a younger student. He is already an organiser, often a leader among younger students, and sometimes even among his peers. In the community, his character and will are shaped. He becomes capable of mobilising his strengths and learns to restrain his impulses. A team demands from its members diligence, efficiency, skill, dexterity, strength, endurance, restraint, creative initiative, and, consequently, a strong will. A team member's willpower grows through mutual support and assistance; through criticism and self-criticism, a team also ensures the

development of individual willpower, not to mention many other important character traits.

We've focused on only two types of children's groups. However, parents should be aware of the importance of other types of children's groups as well. These primarily include summer pioneer camp groups, district pioneer centres, children's technical stations, children's sections of sports societies, and others. We cannot analyse the educational value of various children's organisations here—that would distract us from your topic. We simply wish to note the enormous importance of these organisations, led by specialists and educators, in the communist education of children.

Parents are interested in their children being active members of a children's group, primarily a group organised and led by teachers. They should remember that any form of isolation from peers always leads to deviations in a child's normal development.

In this sense, a yard or street group often fails to be such a group precisely because it is not under the constant supervision and influence of teachers. The experience of organising summer pioneer camps at schools and housing offices is a form of organising children's groups that has yielded positive results and is becoming increasingly widespread. In this regard, the independent work of parent committees at schools is essential to ensure that children's leisure activities are organised and under the constant influence of teachers.

5. Guidance in Self-Education of Will-Power in Adolescents

One of the characteristics of teenagers is that for the first time they develop a critical attitude towards themselves, an analysis of their personality traits, and a desire to develop in themselves those or other traits that seem most important and best to the teenager.

Teenagers already have favourite characters from fiction; often, there are people around them whom they would like to be like and whose personal qualities they would like to cultivate in themselves.

If there is a relationship of friendship, trust and mutual respect between parents and their children, parents can play a very important role both in choosing an ideal and in giving advice to teenagers on their self-education.

Guidance in independent reading by teenagers and friendly conversations with adults about literary images are of great importance in choosing the ideal.

Teenagers' limited life experience, limited knowledge, and childish sensitivity and emotionality sometimes prevent them from independently understanding what they've read, much less drawing the right conclusions. Therefore, a friendly conversation with close adults about the book they've read, the author's message, and the main characters' personalities is a crucial complement to reading; it reveals to teenagers what they might not have seen in the book themselves. This is precisely what

constitutes educational guidance for children's reading.

Teenagers want to emulate their favourite heroes; they want to cultivate their personality traits, but they don't always understand the process of cultivating these qualities. V. L. Krutetsky, in his dissertation, "Characteristics of Concepts of Moral Personality in High School Students," cites the following statement from a teenager: "I, and many of my classmates, often don't confess to some prank, not because we're particularly dishonest or cowardly, but because we wonder if we'll be able to withstand the pressure of a teacher, principal, or parents who desperately want to know the truth. We test our strength—will we be able to keep a secret if enemies pry it out? I remember we were fighting in class and broke a table. We didn't confess for a long time, and when we saw they wouldn't bother us anymore, we went and told them."

This is how these teenagers trained their "will." Many curious, and sometimes dangerous, ways teenagers cultivate their will are well known: some abstain from food for periods of time, others go out into the snow barefoot in winter to train their endurance, and so on. Sometimes, in order to cultivate certain special personality traits, teenagers even commit life-threatening acts: to train their fearlessness, they walk along the ledge of a fourth-story building; to train their endurance and courage, they attempt to swim across a wide, fast-flowing river.

We give these examples to show what ugly forms self-education of teenagers sometimes takes without guidance from elders.

It is necessary to explain to the teenager that the volitional qualities of his personality can and should be developed in his ordinary, everyday affairs, and that actions similar to those mentioned are useless and even harmful bravado; they do not serve the true development of the volitional qualities of the personality.

It is easy to prove to a teenager that the will must be nurtured through necessary and important activities, that the steadfast and conscientious fulfilment of daily duties or the public recognition of one's mistakes sometimes requires more persistence and courage from a person than a journey along the ledge of a tall building.

Adolescents' efforts to cultivate high moral and strong-willed qualities should be met with strong support from parents and caregivers. It should be noted that, as a rule, adolescents actively seek this support themselves. Only in rare cases do adolescents keep their efforts to cultivate certain qualities secret. This often occurs when adolescents fear ridicule or outright prohibition from adults.

Providing guidance and advice, and maintaining constant supervision of the teenager's self-development, is the direct responsibility of parents. If a teenager has established a strict daily routine, parents not only agree with it (making any necessary adjustments, of course), but also monitor and encourage its implementation. If a teenager, on the advice of teachers, has decided to do homework not the day before, but on the very day it is assigned, parents must carefully monitor compliance with this rule until it becomes a firm habit. Parents should support any good intentions of the teenager regarding self-development in

every possible way; this only brings children closer to their parents and strengthens the parental influence on them.

6. Parenting Mistakes and Lack of Will-Power in Teenagers

Teenage Negativism, Its Causes and Ways to Overcome It

The most difficult consequence of gross errors in upbringing for those around the teenager, and especially for the teenager himself, is negativism, i.e. one of the most unpleasant forms of stubbornness.

Adolescent negativism typically manifests itself in extreme rebelliousness, and in some extreme cases, in a direct desire to do the opposite of what their loved ones, particularly their parents and caregivers, instruct them to do. For some adolescents, this can become a characteristic behavioural trait over a long period of time; for others, negativism occurs in isolated outbursts, sometimes quite violent.

Bourgeois psychologists try to interpret the negativity of adolescents as a universal, age-related phenomenon, supposedly characterising a crisis experienced by adolescents in connection with the period of puberty.

We will not here examine in detail the phenomenon of the so-called "crisis" of adolescence, which can sometimes be observed in teenagers. The crisis of adolescence observed in bourgeois society is completely unrelated to

puberty or any other biological phenomena in the child's body. It is caused by the conditions of bourgeois society, by those profound social contradictions that the teenager begins to understand but cannot overcome, and to which he adapts with difficulty, by the contradictions between the ostentatious morality of bourgeois society and the real relationships that exist between people in this society.

The reaction to this is negativism, which becomes a line of behaviour and expresses the teenager's protest against these contradictions that are, for him, insoluble.

Even some bourgeois researchers have noted that negativism is not observed among adolescent workers. They have attempted to explain this by the crudeness and primitiveness of the adolescent worker's spiritual makeup compared to that of adolescents of the bourgeois classes. In reality, the absence of "crisis" and its typical negativism among adolescent workers is explained by the moral integrity and purity of the work environment, even in bourgeois society, despite the corrupting influence of bourgeois schools, churches, and other influences of bourgeois ideology.

In a socialist society, there are no social reasons that give rise to the "crisis" of adolescence.

The norms of communist morality that Soviet children learn do not contradict the real relationships between people that exist in our socialist society, but rather reflect them. The main reason for the emergence of negativity in Soviet adolescents is disrespect for their individuality, which can sometimes take rude forms; a dismissive or mocking attitude toward

their rights and responsibilities—in other words, a complete lack of pedagogical tact on the part of educators.

The position of school-age children is always a position dependent, first of all, on their parents, who feed them, clothe them, and give them money for entertainment.

Some parents emphasise this dependence, sometimes in a derogatory manner. People like Shiryaev from A. P. Chekhov's story "Difficult People" are still occasionally encountered in your country. Their behaviour, against the backdrop of our socialist reality, is always offensive to those around them, and especially to their loved ones. Of course, any contact between children and parents in this case is out of the question. Degrading dependence not only fails to engender gratitude in a teenager, but also provokes internal rebellion, leading to general rebelliousness, and often even negativity in behaviour.

In a Soviet family, where each member enjoys care, respect, and trust, no one feels humiliated, dependent, or deprived of independence. A teenager, fulfilling their responsibilities at school and at home, feels like an equal member of the family, despite the fact that their behaviour is guided by elders, which sometimes limits their independence. In such families, the bond between children and adults is based on spiritual closeness. A teenager submits to the authority of their parents, as the closest, most experienced, and respected people, so their dependence on them is neither burdensome nor rebellious.

Sometimes, teenagers are bullied, provoked into rebellion, and even negativity by excessive care

and displays of love and affection from loved ones. This is a result of parents', most often mothers and grandmothers', misunderstanding of the psychological characteristics of adolescence. Ogres are typically more reserved in their affection. As for mothers, many are reluctant to change the way they express their feelings for their growing son or daughter.

A mother sometimes longs to kiss her fifteen-year-old son. He's delighted to feel his mother's hand tuck him in, or even a kiss, as he drifts off to sleep. But maternal affection in the presence of strangers, especially his schoolmates, is sometimes completely unbearable. He considers his grandmother's overprotective behaviour, which involves bringing him his galoshes and jacket out into the yard while he's playing volleyball with his friends, a humiliation.

The teenager sees these affectionate gestures and cares as a limitation on his independence, a denial of his adulthood. He begins to be rude to his mother and grandmother, and more often in front of strangers, wanting to demonstrate his maturity and independence. Sometimes his ignorance takes the form of outright negativity: he won't make his bed (even though he makes it daily) just because someone, his mother or grandmother, reminded him to do so. He won't put on a coat in cold weather just because one of his friends told him his grandmother bundles him up like a "little one."

This can lead to conflicts between the teenager and family members, but the cause of these conflicts lies not with the teenager himself. Expressions of love and care from loved ones should change according to the child's age.

Teenagers, as a rule, value their independence, and this must be taken into account.

Let mothers and grandmothers not be surprised that the same expressions of affection and care that are rejected by a teenage son or grandson are gratefully accepted by him at an older age, when the characteristics of adolescence have been overcome.

Teenage negativity, which arises in the context of family discord, can take on very severe forms. It's important to remember that a lack of cohesion in family relationships, frequent arguments, and quarrels among older children have a painful impact on all children of any age. When arguing over any issue in front of a pre-schooler, parents assume the child is too young and "won't understand"; when arguing in front of a young schoolchild, they assume the argument "doesn't concern" them. Children, indeed, often fail to understand the reasons for these arguments, but they can't "not concern" them. Children always experience arguments between loved ones; they suffer physically and emotionally, and these arguments deeply disturb them. It's important to remember that a child's personality is shaped by the people around them, through the real-life relationships that exist between them.

He often can't figure out the reasons for them himself; he experiences the disintegration of his usual, normal family life. He must unwittingly become a judge, joining one of the disputing parties, for which he is completely unprepared.

Parents should remember that not only heated quarrels and arguments, but even simple discord in the family is always felt by a child, whether a primary school student or a pre-schooler.

A.S. Makarenko expressed the absolutely correct idea that good, healthy children grow up in happy families. This idea is profound and correct, for a child living in an atmosphere of frequent family quarrels and discord between relatives grows up with a damaged nervous system, which cannot help but affect their entire future development and the formation of their character. Parents, caring for their child's future and loving their children, must necessarily establish good relationships within the family, decisively eliminating anything that could cause the destruction of a happy Soviet family.

As for teenagers, they tend to become active participants in family disagreements and quarrels, no matter how hard adults try to distance them. Teenagers often take sides. Due to a lack of life experience and knowledge, a straightforward and formalistic approach to thinking, and general emotional instability, they may commit unacceptable acts.

The departure of a parent from the family has a particularly catastrophic effect on adolescents. Pre-schoolers and young school-age children may not yet fully comprehend what has happened, although the departure of a parent can have a profound negative impact on their personality. For a teenager, this is a true catastrophe, aggravated by both their biological makeup and their thinking. In such cases, one sometimes witnesses the emergence of a true adolescent crisis, with all its attendant consequences. This can lead to a generalised negativity, a denial of everything they respected and believed in. The more a teenager respected and loved their father or mother, the more acutely their behaviour is

experienced. The wound inflicted will resonate with them for a long time, perhaps throughout their entire life.

The cause of negativity in a teenager's behaviour is also incorrect methods of upbringing in the family and their inconsistency.

The roots of rebelliousness or negativity toward a particular person in adolescents sometimes lie beyond open quarrels and disagreements. A lack of unity in parenting can easily lead to rebelliousness and negativity. Imagine a family in which one elder is very demanding of a child, while another indulges their weaknesses. The child naturally sides with those who spoil them and shuns those who make strict demands.

It's good when strictness and demandingness are combined with respect for the child's personality, activities, and interests, when a strict father or mother contributes greatly to their spiritual development, when they help them fulfil their school and social responsibilities. A teenager will clearly understand the value of closeness with such parents. A teenager will respect these strict parents, deferring to them more than to a pampering and affectionate grandmother.

But when strictness and exactingness are not combined with respect for the child's personality, interests, and spiritual needs, they find themselves entirely on the side of the spoiled family members. A teenager may adopt a negative attitude toward a strict father or mother, especially since they will sense, perhaps secretly, but still quite strong support from other relatives in their behaviour. Adolescent negativity may also stem from a conflict between

the teenager's desire to assume the status of an independent person among their family members, having emerged from childhood, and the attitude of adults close to them, who, by placing them in the position of a child, limit their independence, distrust them, and thereby emphasise the teenager's dependence on them. In this case, negativity is a form of adolescent desire to prove their independence and demonstrate their independence.

All this shows that parents must carefully monitor their own behaviour. They must remember that the causes of adolescent negativity always lie in their behaviour, their actions, and the relationships that develop between them and their growing children.

Superstitions and Prejudices as Deficiencies in the Development of Willpower in Adolescents. Adolescents are still mastering the basics of scientific knowledge and are just beginning to use abstract concepts. The first steps in mental processing, at the level of operating with abstract concepts, are, of course, still very imperfect. Adolescent thinking is often formal and schematic, and therefore can lead to erroneous conclusions. Due to limited scientific knowledge of the surrounding reality and shortcomings in upbringing, some adolescents develop various superstitions and prejudices.

The culprit behind the emergence of superstitions and prejudices in adolescents lies not with the adolescent themselves, but with the adults around them, who sometimes contribute to their emergence. Superstitions and prejudices lead to an anaesthetic of the individual; it's no wonder that various superstitions are vigorously cultivated by

bourgeois pedagogy and psychology. First, a few words must be said about religion, the primary form of superstition, which is gradually dying out in our socialist society.

Religious education is the opposite of communist education. If a child is instilled with the idea of their dependence on some higher being—a god—who determines all their personal successes, then this, of course, has the most destructive effect on the child's will.

The education that a child receives in a Soviet school, the knowledge that he acquires there, develops his will.

By studying the history of human society and the emergence of our socialist state, children become convinced of the enormous potential of the human workforce. By studying the biographies of heroes and notable figures of our socialist state, children are convinced of the enormous significance of human creative work.

By studying how man, having mastered the laws of nature, learned to remake it for his own purposes, the child is inspired with the desire to participate in changing nature himself.

Having mastered Michurin's teachings on the management of living nature, on its subordination to man, the child receives a lesson in how much a person can do if he works hard.

However, it's not only religious upbringing that has a destructive effect on the will. Equally harmful are the remnants of other superstitions. We're talking about various superstitions that sometimes persist even among non-religious people and that permeate schoolchildren.

Children easily perceive omens precisely because their materialistic thinking is not sufficiently

developed, because sometimes, even when they correctly assimilate scientific facts, they do not possess the dialectical-materialistic method of thinking, do not yet know how to apply the laws they have learned, and do not always reveal the true causes of a phenomenon, often replacing the causal relationship with a juxtaposition of completely different facts.

Let's give an example. Several years ago, I had to wait for a tram with a student in the eighth grade on several occasions. Trams on our route didn't run very frequently back then.

One day, our companion asked, "Will you light a cigarette?" "Why?" "I noticed that as soon as you light a cigarette, the tram comes." So, the boring wait for the tram gave birth to a superstition.

Signs can arise for any reason: in connection with unlearned lessons, in connection with a strong desire to receive some kind of gift, and in general when there is a desire to speed up or anticipate pleasant events.

Belief in omens and their occurrence must be resolutely combated, as if they were manifestations of moral decay. An eighth-grade student who believed in the connection between a cigarette and a tram found an outlet for her impatience in this belief. She strives to speed up the event, freeing herself from the need to wait patiently. One schoolgirl claimed that she would definitely get a D on her algebra test because she met Aunt Klava on the way. "I've long noticed that whenever I meet her on the street on my way to school, I'll get a D." Instead of making the necessary effort, teenagers sometimes explain and justify their actions by external factors beyond their control.

The fight against omens must be carried out through scientific explanation of real phenomena, revealing the causal relationship between them.

Religiosity, superstition, and belief in omens are closely linked to belief in "happiness," "good luck," or "bad luck." These are undoubtedly relics of the eras when people were entirely dependent on the unknown and incomprehensible forces of nature. The capitalist era, in turn, gave rise to people's dependence on the forces of market relations. Human dependence on phenomena whose causes are unknown gives rise to a belief in "luck" or "bad luck," "fortune" or "unhappiness." Conversations about success and failure can often be heard among schoolchildren:

"I'm never lucky," a schoolboy says sadly after an exam. "I knew the 11th ticket the worst, so I got that one."

"I'm also unlucky, especially in history: as soon as I don't learn a lesson, Maria Stepanovna will definitely ask me."

"Sergeev is always lucky, he's a lucky guy. In class, he answered "Herzen on Pushkin," and he got the same ticket, so he got an A."

All these conversations are a consequence of the underdevelopment of a critical attitude toward themselves in these teenagers and young men. Superstition is a most harmful relic in the consciousness of a young person; it debilitates them, deprives them of self-confidence, dulls their activity and self-control—that is, their critical attitude toward themselves and their own actions.

Our society's younger generation must be instilled with faith in the creative power of the individual, with the conviction that happiness is

created by people themselves. Today's children are truly blessed to live and study in a socialist society, but this happiness didn't come naturally. It was achieved by older generations through their heroic struggle and hard work. True happiness is found in creative work, in overcoming obstacles and difficulties, and in striving for lofty goals. There's another prejudice similar to the one described, which, unfortunately, is sometimes observed not only among children but also among parents and educators. We're talking about the arbitrary assessment of a student's "abilities," which also has a destructive effect on them.

"Vanya is a good student, but Petya is worse. True, he's very diligent, but his abilities are poor," teachers sometimes say, and parents repeat them. Although it's possible that the difference between Vanya and Petya is simply that Vanya grasps everything faster than Petya, and therefore Petya is slower to absorb the material and solve problems. Perhaps the difference between them lies in the fact that Vanya has found the right techniques for completing schoolwork, while Petya doesn't know these techniques; no one has helped him find rational work methods. But Vanya's parents feel flattered that they gave birth to a son with good abilities, while Petya's parents are upset that their son was born with poor abilities. These opinions permeate the children's environment.

Petya is told, "Don't look up to Vanya, don't follow his example. He's more talented than you. You should study harder than him." But Petya sees that, despite his efforts, he's doing worse than Vanya, and he considers himself doomed to always be a poor student, convinced he was born with poor

abilities. Vanya, constantly told he's talented, is firmly convinced everything will come to him without much effort.

Teachers and parents, firmly convinced of the correctness of their opinion, do not understand that this kind of judgment has a corrupting effect on children, demoralising the teachers and parents themselves, and that they are captivated by the anti-scientific views of bourgeois psychology and pedagogy.

Educators should know that the range of knowledge imparted in Soviet secondary schools is fully accessible to every child. Any child with a normal brain can study well and excel.

But every child has individual, i.e., personal characteristics, and the process of acquiring knowledge and skills varies for each child. They absorb some knowledge and skills more quickly than others. For one child, the process of acquiring knowledge may require teaching methods that may be completely unacceptable for another.

Soviet schoolchildren are generally very diligent; they want to do well in school and spend a lot of time and effort to achieve this, but they often don't know the proper techniques for studying a given subject. This can sometimes lead to a negative attitude toward studying, as a waste of effort.

Teachers and parents, working with each child and discovering their individual characteristics, will find the most rational ways of working on each subject.

Sometimes it's enough to simply nudge a child toward a rational way of working. Sometimes it's necessary to teach them a new way of working.

So, if Petya's conversations about his poor abilities made him feel hopeless and thus weakened his will, then conversations about Vanya's good abilities have an equally corrosive effect on him. We have already noted the fate of so-called "able slackers," who gradually turn into slackers with highly questionable "abilities," as certain talents these children possessed and which should have been developed through systematic work are gradually lost as a result of idleness and a frivolous attitude toward work. The ease with which students learn academic knowledge in elementary school does not necessarily mean that they will master everything with the same ease. A student must work systematically and persistently, regardless of whether learning comes easily to them or not.

Abilities do not exempt one from the stress of work; they themselves develop as a consequence of this stress. The responsibility of teachers and educators is to, upon noticing the ease with which a child masters a particular subject, provide them with additional, individualised challenges to utilise their full potential.





Chapter VII. EDUCATION OF WILL IN ADOLESCENCE

For many young men and women, their educational career does not end at school; they still have to go to university, which requires significant preparation and high intellectual and social maturity.

The primary activities of young people are not uniform in nature. Universal, compulsory seven-year education makes schooling the primary activity for all children and adolescents. After completing seven years, some graduates are sent to work in industry and gain a specialty and qualification through on-the-job training; others are sent to specialised secondary schools (technical schools) to prepare for work in their chosen specialty; and still others remain in the upper grades of general education schools, preparing for admission to higher education.

The 19th Party Congress issued a directive to complete the transition from seven-year education to universal secondary education (ten-year plan) in republic capitals, cities under republican jurisdiction, and in regional, territorial, and major industrial centres by the end of the five-year plan. To prepare the conditions for the full implementation of universal secondary education (ten-year plan) in the remaining cities and rural areas during the next five-year plan.

Despite the differences that still exist in the practical activities of young men and women, their

personal development and willpower share common traits typical of the youth of our socialist society. During this period, young men and women plan their life's paths, determine their future place in building a communist society, choose a profession—in other words, chart a broad life course. It is commonly said that adolescence is the age of dreams. But not all dreams are created equal.

Only a socialist society ensures the reality of the life plans of young people.

For a young man in a bourgeois society preparing to enter life, planning his future can be nothing more than a dream, one that, as a rule, bears no relation to his actual future. The dreams of young men in a capitalist society perish under capitalism, where a person's fate depends on the forces of market relations and the arbitrary actions of property owners.

Socialist society not only liberated people from exploitation but also guaranteed them the right to pursue their favourite work, the right to receive an education, and the right to acquire the skills necessary for a given type of work. In our society, youthful dreams become tangible life plans. But the reality of these life plans also depends on the young person's behaviour, their personal determination—in other words, on their willpower.

Planning for one's future life and activities begins much earlier than adolescence.

Even young schoolchildren sometimes clearly outline the scope of their future life and activities, and the younger the children, the more confidently they name their future profession, but they can also quickly change it. Conversely, many

teenagers, especially those on the brink of adolescence, refuse to specify their future profession even in the most general terms. On the threshold of adolescence and in its first years, the future specialty, the future work activity, becomes close and real, and therefore provokes reflection and doubt. For younger children, however, it lies somewhere in the distant future. A young schoolchild, naming their future profession, by no means considers themselves to be in any way connected to it. At the present moment, it may not influence or organise their current behaviour, and if it does, it is primarily in their play activities.

The life prospects of teenagers are the immediate prospects of their class, their pioneer troop; upcoming important events in these groups not only excite the teenagers' imaginations, but also directly organise all their activities, mobilise all their efforts.

As a young man grows up within a group, gaining social experience and knowledge, his struggle for the group's future is further combined with the development of his own life plan within the context of his socialist group. Young men already recognise the approach of their entry into the larger life of society, their entry into social labor. This, of course, does not mean that young men cease to be deeply involved in the life of their group; as a more mature person than a teenager, they combine the group's prospects with the prospects of their own future life.

Having a life perspective, i.e., planning for the near or distant future, characterises the overall development of an adolescent or young adult. If not only adolescents, but even

teenagers, fail to plan for their future, fail to strive for it, and merely enjoy the benefits of today, this indicates a low level of development, the result of significant errors in upbringing. Clearly, these teenagers are disconnected from the life of our society, from the universal struggle of Soviet people for a happy future. Even if a teenager or young adult has not yet chosen their future profession (they will choose one later), it is important that they consider their future, try to build a life perspective in relation to the life of our society, and not only dream about it, but also, to some extent, base their behaviour on this projected life perspective.

The joys and happiness of adolescents and young people in a socialist society consist of more than just entertainment. Children find joy and happiness in fulfilling their responsibilities, initially to their family members, and later (upon entering school) in fulfilling their student responsibilities to the class, teacher, and society. Joy and happiness come from hard work, success, and achievement in their studies and work.

When we encounter a teenager or young adult who seeks pleasure and entertainment, it becomes clear that their upbringing is on the wrong track. But there are other cases of hopelessness, sometimes observed in teenagers and young adults. During our research, we encountered two teenagers, almost young men, who seemed to have a clear life plan. One of them was determined to become a sports coach and planned to attend the Institute of Physical Education after finishing school. The other had chosen the path of a musician and, after

graduating, wanted to enrol in the conservatory to become a conductor.

Carefully studying the lifestyles and current activities of these teenagers, we established that their stated careers were by no means their life plan.

By declaring their future profession, they justified their favourite pastimes in the eyes of others. The first of them—the future “coach”—is completely absorbed in football. He kicks a ball around all day, never missing a single match; for football, he’s abandoned his studies—skips classes, and doesn’t help his mother at all. All his interests are centred around football.

The second—the “conductor”—is involved in an amateur performance club and enjoys playing the accordion, picking out melodies by ear. He’s a mediocre student; he doesn’t do any housework, citing the excuse that he’s “busy.” He doesn’t really study music, doesn’t know any serious music, and shows no particular desire to learn it. His interests are narrow and revolve only around matters related to his performances in amateur concerts.

It seems to us that neither one of them will be a coach or a conductor unless there’s a fundamental change in their attitudes toward life, their responsibilities to society, and their families.

In studying the life prospects of several dozen teenagers, we never encountered anyone like these. The upbringing conditions in Soviet schools and families are not conducive to the development of “life-wasters.”

One can give any number of examples of completely opposite ones.

A future artist draws and sculpts in their free time, but their main focus is studying at school, knowing that without the necessary knowledge, they won't be able to attend art school. A future design engineer diligently studies mathematics, drafting, and physics, knowing that these are precisely what they will need in their future career. They devote only their free time to drawing, sculpting, or model building, understanding that true preparation for their chosen specialty occurs through mastering knowledge.

We also encountered other teenagers who had not yet decided on their future profession. But for them, too, their personal future, especially their future work life, is already becoming a subject of reflection. Community service in a Pioneer detachment, in school organisations, and in various extracurricular clubs helps them choose their future specialty.

For a young man, his future life and work, as well as his profession, become what he begins to prepare for, largely determining all his current activities.

A young man should enter adulthood with a solid life plan and a clear perspective. In fact, psychological maturity begins with the definition of a life plan and the young man's purposeful behaviour in accordance with this plan.

A young man develops a life plan, which is part of his developing worldview, which in turn develops primarily through the acquisition of the scientific knowledge he masters at school and through his social and work experience. A young man's life plan is the place in society he defines for himself, the area of activity in which he will

participate in solving the great task of our society—the construction of communism.

Adults, especially parents, should share their experiences of social and work activity with children. Fathers and mothers should, through their stories, interest adolescents, and especially young men, in the activities and life of the enterprise or institution where they work. This should be done not so that a son or daughter will later inherit their profession, but to help the adolescent or young man choose a career. All this will ensure the young man's goal-oriented behaviour. A young man's determination will be expressed primarily in the fact that he will view his studies at school as the most important stage bringing him closer to his goal. A typical Soviet youth views high school education not as an end in itself, but as a step toward realising their life's plan. This is where a youth differs from a teenager: the latter, while understanding the importance of studying for a future profession, sees their current academic activities as their life's path and is largely satisfied with them.

Having chosen a specific profession, a young man begins to approach the subjects related to that profession differently. He doesn't limit himself to school curricula and textbooks—he seeks a broader and deeper knowledge. Many young men devote their leisure time to such activities, reading specialised literature, attending popular lectures, museums, and exhibitions. A clear sense of purpose in adolescence is the most characteristic feature of a growing person's highly developed will. It is expressed in his attitude toward academic activities and his leisure time. Such a young man has no hesitation

in choosing his future profession. He may hesitate only when choosing a narrow specialty, perhaps due to insufficient knowledge, but the general direction of his future activities is perfectly clear.

Some young people, even during this period, are unable to settle on a specific profession, and when applying for admission to a higher education institution, they are guided by random interests in choosing a faculty or institute. But any profession in our socialist country provides a person with the opportunity to lead a creative life for the benefit of socialist society; any specialty contains everything that enables one to love it and apply one's creative energies.

A. S. Makarenko wrote: "Personal paths are always unclear. And what is a clear personal path? It's detachment from the collective, it's concentrated philistinism: such early, such tedious concern for the future crust of bread, for that very vaunted qualification... No, I firmly believe that for a boy of sixteen in our Soviet life, the most precious qualification is the qualification of a fighter and a human being."

A. S. Makarenko wrote this in protest against the attempts of some orphanage workers to replace labor education in children's institutions with training in artisanal crafts.

A clear life perspective—to be an active fighter for the construction of a communist society, a sense of confidence that he, a young man, possesses the necessary strength to become one of the foremost participants in this construction—this is the main thing that should characterise the onset of maturity. And whether he works as a doctor or goes into production and

masters the trade of a lathe operator—he will build a communist society, and his work will contribute to this great cause.

Adolescence is the age when a communist worldview is actively formed. The Komsomol plays a major role in shaping the communist worldview of our youth. In the Komsomol organisation, they gain political fortitude and prepare to apply their energies where and how the party and government direct them.

There are also parents who don't attach significant importance to whether their children join the Komsomol. Some parents are completely indifferent to how their children work in the Komsomol organisation and how they fulfil their Komsomol duties. These parents forget the remarkable words of V. I. Lenin, spoken at the Third Congress of the Komsomol, where he stated that the younger generation "...can learn communism only by linking every step of their teaching, upbringing, and education with the continuous struggle of the proletarians and working people against the old exploitative society."

Parents should participate in preparing their children for entry into the Komsomol; they should celebrate with all possible solemnity the day their son or daughter receives a Komsomol card and ensure that they actively and responsibly fulfil their Komsomol duties.

A huge number of parents, in their youth and young adulthood, were educated by the Komsomol. Parents must take part in passing on the best Komsomol traditions to the younger generations—Komsomol members.

All young men in our Soviet country—whether they are studying in the senior grades of a comprehensive school, completing their secondary education, or entering industry after completing seven years of high school, or enrolling in a technical school to receive specialised training—have every opportunity to develop their best character traits and abilities. However, educating young men entering a technical school or beginning work in industry has its own unique characteristics and presents educators with unique challenges. The fact is that these young men have already chosen their profession, at least for a significant period of time. It should be borne in mind that a 14- or 15-year-old entering a technical school, a vocational school, or a factory training school often has a very vague idea of their future profession. The concern of teachers and parents is, first and foremost, that teenagers and young men understand the social value of their chosen profession.

Educators must clearly show their students that the Loban profession in our socialist country does not limit a person's capabilities, but gives them room for unlimited growth.

During their three to four years at technical school, young men are typically captivated by the prospects their chosen profession offers them, and they envision their future work with unwavering clarity. With this clear perspective, young men enter life. A person's sense of purpose is tested daily by their academic activities. A young man graduating from technical school who dislikes his profession and who is careless about his studies is an indicator of the poor educational work of

the teachers and educators working at that educational institution.

A teenager who has completed junior high school and entered production also goes through a stage of youthful searching for a life perspective and needs guidance, just like his peers who continue their education in school or technical college. However, his education is now carried out not so much by teachers as by the production team, the public organisations of the enterprise or collective farm, and, primarily, the Komsomol organisation.

Their main task is to involve teenagers and young men in the life of the production team, instilling in them a socialist attitude toward work, mastering the methods of socialist labor, and engaging them in socialist competition. The production plan, communicated to each worker, becomes their life plan, their life prospects, and socialist competition, comradely criticism, and self-criticism ensure communist purposefulness in the behaviour and activities of every worker, including young workers.

The Stakhanovites, the harvest masters, serve as role models for young people, surrounded by universal honour and respect at work or on the collective farm, and honoured by the government of the socialist homeland.

The problem of developing an individual within a production team is beyond the scope of this paper. We have focused on it only to demonstrate that in the development of a young person, and in particular in the development of his will, the most important thing is to cultivate a clear life vision and a firm, goal-oriented behaviour consistent with this vision.

It is also not our task to analyse the enormous educational work carried out by the Komsomol among Soviet youth, adolescents, and young men, both in industry and in schools. The entire experience of our country shows that the majority of the best people in our socialist society, our distinguished individuals, received their education in the Komsomol, which, in its educational work, is entirely guided by the instructions of the Communist Party.

However, by entrusting the education of children to the school, the Komsomol, or public organisations, parents should not abdicate the responsibility of raising their children. Parents remain the closest people to their children even during their adolescence. A young person entering the wider social and professional life needs advice and guidance. They seek people with whom they can share their thoughts, talk about their achievements and failures, learn from them, and borrow from their experience. Of course, parents can and should be the first and foremost of these people.

The educational role of parents changes somewhat during this period. Parents become elders to their growing children, passing on their experience and traditions, and serving as role models.

Interfering in children's lifestyle and activities is not always possible now, but friendly communication, business contacts, well-timed advice, timely sharing of community service experience, and assistance in resolving personal conflicts—all of this can have a tremendous educational impact. With friendly relationships between parents and children based on mutual

assistance, parents can continue to guide the development of a young person's character, shaping them into the qualities of a person in a communist society.

* * *

In previous chapters of our book, we repeatedly emphasised the importance of integrating the pedagogical influence of school and family on a child. As soon as a child enters school, learning becomes their primary activity. Parents must now align all their educational activities with the school's requirements, which become fundamental not only for children but also for their parents. Parents who disagree with a particular teacher's demands should, of course, contact the teacher, homeroom teacher, or school principal to express their disagreement and perhaps even seek the reversal of the inappropriate demand or decision. However, parents and the school should present unified demands and opinions to their children.

For the proper upbringing of our children, constant contact between parents and the school is essential. We've already discussed the importance of parents focusing on their children's interests and the interests of their school. But the school's connection with parents isn't limited to their children. A close relationship between the school and parents is essential, and it should continue throughout the child's entire education.

We can't imagine a Soviet family for whom their son or daughter's teacher, class teacher, or school principal wouldn't be a welcome and honoured guest. Likewise, we can't imagine a

Soviet teacher who wouldn't want to become close to their students' families.

But this personal contact is far from always possible. The primary forms of communication remain events held with or for parents at school. These primarily include regular class meetings for parents, where they meet with each other, the teachers, the principal, and, above all, the class teacher. At these meetings, parents should address any concerns and difficulties regarding their children's upbringing. Here, they learn about the school's educational plans and the work of the Pioneer and Komsomol organisations. Not only can they familiarise themselves with these plans, but they can also express their opinions, share their experiences, offer advice, and perhaps even provide practical assistance. At these meetings, parents learn a great deal about their children's school life and how they can support the school in its educational and developmental work.

Parents are greatly instrumental in organising Pioneer and Komsomol activities for their class and the entire school. Experience shows how the work of the school's Pioneer and Komsomol organisation is revitalised when not only teachers but also parents—active community members—participate.

At class parent-teacher meetings, parents learn about the life of the class, the position of their son or daughter in this group, and their personal achievements and failures.

Later, during an individual conversation with the class teacher, parents develop a plan for individual educational measures in relation to their son or daughter.

Parents need to remember that they, like teachers, sometimes know their children insufficiently and only one-sidedly. Teachers judge a student's personality by their behaviour at school, while parents judge theirs by their activities at home. By establishing a professional relationship with the teacher regarding educational matters, parents will be able to gain a deeper understanding of their child's personality and many of their actions.

Teachers have specialised pedagogical training and are familiar with the general psychological characteristics of children as they age. Many parents lack this knowledge, so teachers' advice is especially valuable for parents.

Many schools in our country organise special lectures for parents or regularly offer lectures on child rearing. This is a very valuable source of knowledge for parents. In the Soviet Union, enormous resources are allocated to the development of science, including those fields designed to study child rearing—pedagogy and psychology. Soviet scientists have already achieved significant success in uncovering the laws of personality development. Enormous prospects have opened up for pedagogy and psychology now in connection with their restructuring based on I. P. Pavlov's theory of higher nervous activity and J. V. Stalin's works on linguistics and the economic problems of socialism. The study of the works of A. S. Makarenko makes a valuable contribution to the science of education.

Parents should be aware of the latest advances in Soviet pedagogy. School lectures, or even periodic lectures on parenting issues, should

become the primary source of knowledge for parents about raising children.

For parents, school thus becomes more than just a place where their children grow and are educated. It also becomes a place where they can gain the knowledge they need to raise their children.

