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MODERN CONCEPTS OF THE HUMANISTIC APPROACH IN EDUCATION

A current trend in education is so-called humanisation – the humanisation of educational relations; recognition of the value of the individual; the rights to freedom, happiness, social protection of a person; and the development of their abilities and individuality. In the educational system, this involves a transition to a system of cooperation aiding the qualitative formation new personal traits in students by updating the content, forms and methods of teaching.

The research aims to examine modern concepts of the humanistic approach in education. *The following research* ***methods*** *were used during the research: analysis of pedagogical literature, observation, experiment, qualitative and quantitative analysis of the research results. Literature analysis is an important method in researching the relevant problem.*

Scientific novelty. *Today, the concept of "humanism" is closely associated with human rights, with the attitude towards the individual as the main value, with the creation of conditions for its development. However, the understanding of the essence of humanism is not at all unambiguous. First of all, humanism cannot be identified with forgiveness. The most correct interpretation of humanism should probably be recognised as the fundamental principle theoretically formulated and brilliantly implemented by J. Dewey [1916:32]: "Education is not just about learning the past; it's about thinking and acting for the future. Teaching students to think independently is essential for their self-realization".*

This definition emphasizes the idea that education should go beyond merely imparting historical facts or information. It highlights two key points:

Forward-thinking approach: Humanistic education should prepare students not just for the present or the past but for future challenges and opportunities. It encourages them to think critically about the world around them and to envision how they can contribute to it.

Independent thinking: Teaching students to think independently is crucial for their personal development and self-realization. When students learn to analyze, question, and form their own opinions, they become active participants in their education and in society. This independence fosters creativity, problem-solving skills, and a sense of agency.

Keywords: *humanization; humanistic approach; education; concept; humanistic pedagogy.*
Ref. 11.

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СУЧАСНІ КОНЦЕПЦІЇ ГУМАНІСТИЧНОГО ПІДХОДУ В ОСВІТІ

Сучасною тенденцією в освіті є так звана гуманізація – гуманізація виховних відносин; визнання цінності особистості; права на свободу, щастя, соціальний захист людини; та розвитку своїх здібностей та індивідуальності. У системі освіти це передбачає перехід до системи співпраці, яка сприяє якісному формуванню нових особистісних якостей учнів шляхом оновлення змісту, форм і методів навчання.

Метою дослідження є вивчення сучасних концепцій гуманістичного підходу в освіті*. Під час дослідження були використані такі* ***методи*** *дослідження: аналіз педагогічної літератури, спостереження, експеримент, якісний та кількісний аналіз результатів дослідження. Важливим методом у дослідженні даної проблеми є аналіз літератури.*

Наукова новизна. *Сьогодні поняття "гуманізм" тісно асоціюється з правами людини, зі ставленням до особистості як головної цінності, зі створенням умов для її розвитку. Проте розуміння сутності гуманізму зовсім не однозначне. Перши за все, гуманізм не можна ототожнювати з прощенням. Найбільш правильним тлумаченням*

гуманізму, мабуть, слід визнати фундаментальний принцип, теоретично сформульований і блискуче реалізований Дж. Дьюї [1916:32]: "Освіта полягає не тільки в тому, щоб вивчати минуле; це про те, щоб думати та діяти на майбутнє. Навчити студентів мислити самостійно – це важливо для їх самореалізації".

Це визначення підкреслює ідею, що освіта має виходити за рамки простого передачі історичних фактів чи інформації. Він висвітлює два ключові моменти:

Далекоглядний підхід: *гуманістична освіта повинна готувати учнів не лише до теперішнього чи минулого, але й до майбутніх викликів і можливостей. Це заохочує їх критично мислити про навколишній світ і уявляти, як вони можуть йому сприяти.*

Незалежне мислення: *навчання студентів мислити самостійно має вирішальне значення для їхнього особистого розвитку та самореалізації. Коли учні навчаються аналізувати, ставити під сумнів і формувати власні думки, вони стають активними учасниками свого навчання та суспільства. Ця незалежність сприяє творчості, навичкам вирішення проблем і почуттю волі.*

Ключові слова: *гуманізація; гуманістичний підхід; освіта; концепція; гуманістична педагогіка.*

Introduction. Humanism is help, care, love and good results in human development. Its core is a humanistic approach to the student and assistance to their personal growth, although attention is also paid to their preparation for life, adaptation and so on. Development and self-development, self-realisation, creativity of the student, life creativity and subjectivity are at the heart of this model of education. In humane pedagogy, love for a person, for a child, is an attribute of professionalism. Love generates faith in the creative abilities and capabilities of everyone, and tolerance bestows pedagogical wisdom. The humanisation of education excludes a static, impersonal approach to a person. Humanistic orientation has united the efforts of psychologists, philosophers, teachers, and sociologists in their search for the meaning of human existence, self-actualisation, creativity, freedom of choice, integrity, integrative thinking, and control over the mechanisms of one's own development.

The leading characteristic of the process of humanisation in education, which determines its essence, is humanism as a value, norm and principle of pedagogical activity.

The nature of humanisation in education is characterised by a number of invariant characteristics, namely: reflexivity on the part of the teacher and on the part of the student; a humanistic, individual approach to the student's personality; the teacher's participation in the formation of certain norms in children in relation to the world, to people and to themselves; recognition of the value of a particular student; students' correlation and correlation of the teacher's activities with the students' development and formation into adulthood.

Discussion. General didactic approaches to the humanisation of education.

The traditional education system, based on a socio-centric approach, focused students on mastering certain knowledge, skills and abilities, i.e. externally specified standards. At the same time, the quality of knowledge acquisition is determined primarily by what the student has remembered, reproduced, and done in accordance to the model. However, it is known that in sciences, especially in the humanities, these standards are very subjective and therefore changeable.

Up until today, a student's ability for creative activity has not become a criterion for their learning. The teacher will strictly ask the student for an unlearned theorem or poem, but for some reason they are not interested in whether they wanted to read additional material on this topic and whether they did so, nor whether they have their own point of view on the problem under consideration. Often a student receives an unsatisfactory grade only because they solved the problem in their own way, "in the wrong way," that is, not in the way the teacher wanted or showed. Carl Rogers points out that, education should provide an environment that helps a person find themselves. A student should not only acquire knowledge but also discover their inner potential [1961: 125].

It is known that creative thinking cannot be developed according to strictly defined patterns. Algorithms for reproducing knowledge and mechanisms of creativity are significantly different. Teaching a person does not mean programming all their actions and actions in advance. The developmental effect of many teaching concepts is insignificant, because their creators change the content of education without taking into account the level of development of those who are taught and are learning, and the specific conditions in which the teacher works.

However, recent pedagogical reality is characterised by an appeal to the theory and practice of developmental education. Teachers strive to use various psychological and pedagogical concepts, for example, the concept of meaningful generalisations. At the same time, it is forgotten that the humanistic approach to learning, which puts personal development at the forefront, is not some kind of universal method or technology of teaching. This is a value orientation associated with the restructuring of the teacher's personal attitudes. It is important to note here that general didactic approaches to education should be personality-oriented. This is the right path to the humanisation of educational activities.

The traditional mechanistic system of education is essentially authoritarian, relying on the fulfillment of certain requirements and standards, it sought to influence the individual through the team and underestimated

individual freedom – this important condition for self-expression in learning and the development of creativity, thereby ignoring the sizeable role of interpersonal relationships between the teacher and their students. Pedagogy oriented on the individual is, instead, based humanistic psychology founded by R. May, C. Rogers in the 1960s. This new direction of humanism brings to the forefront the person, their values, their personal freedom, and their right to control their own life. The pathos of the new direction was that it is aimed at the future of man, asserts that everything depends on one's own efforts, one's own activity, and is based on the power of reason, and not on the sphere of the irrational.

Humanisation of education undoubtedly means the maximum possible individualisation of the educational process, which is a very difficult task when working frontally with the class. In a classroom, it is usually only children who are able to demonstrate verbal activity that actively participate, while those who have a dominant practical intellect or a predominance of emotional-imaginative thinking are at a disadvantage. Frontal forms of teaching do not allow the teacher to fully take into account the individual typological characteristics of each person: for example, a student with a weak type of nervous system can only work in their genetically given rhythm.

The humanisation of education also presupposes its differentiation. Obviously, it can be most effectively implemented in various types of educational institutions. It seems that in non-specialised schools the minimum standard for natural science subjects and mathematical disciplines can be somewhat simplified. The constant focus of teachers on mastering complicated educational material only leads to the fact that the majority of students, unable to cope with it, begin to hate school and everything connected with it. Similarly, the upper limit should be different for everyone and not necessarily designed for upcoming intellectual activity, in particular for entering a university. It is equally important to develop children's social and practical intelligence, and to encourage their initiative in this regard. This measure should be different from the point of view of subject specificity, as well as the achievement of a certain creative level. According to Howard Gardner, [1991: 102] "the theory of multiple intelligences helps recognize and develop the different strengths of each individual. Education should accept and support these differences".

Today, the humanistic school significantly changes the understanding of the nature of the relationship between participants in the educational process, a style of trust, cooperation and co-creation is established, their positions are brought closer together, and the role of emotions and empathy is strengthened. All this relieves teachers and students from psychological discomfort, from a state of loneliness, anxiety, and anxiety. It is known that a person's suppression and repression of his inner impulses, the inability or unwillingness to share thoughts and feelings with others lead to various psychosomatic disorders. The number of such conditions is growing every year among students and teachers.

Methods of humanistic pedagogy.

Let us point out specific techniques and guidelines for humanistic education:

- education with trust, care and respect;
- education with responsibility;
- education through creativity;
- education through common sense;
- education through training in ethical inquiry and procedures for making moral, civil, legal and environmental decisions;
- education through teaching the solution of existential (life-semantic) problems, as well as methods of clarifying, constituting (establishing) and creating meanings.
- education through dialogue creating open discussions that allow for the exchange of ideas and perspectives, enhancing understanding and community [Seymour, 1996: 25].

What all these methods have in common is that the teacher encourages the child to experience these feelings and states themselves – trust, responsibility, creativity, life (ethical and other) dilemmas and collisions, various semantic situations. We cannot teach this psychologically and morally feeling ourselves "above" the child but must instead try to experience these states together with them, enriching this joint experience not only for the student but also for our inner world.

Proponents of the humanistic concept of education constantly emphasise the need for the child to feel in an atmosphere of love and benevolence. The student must feel that the people around them, with all their demands, are not their enemies, but, on the contrary, people who love them and care about their well-being. They are not going to impose their vision of life on them, but only help them find their path. However, at the same time, the teacher must constantly make it clear to the student that, despite all the desire of those around them to help them get back on their feet, no one will "walk" for them (think, feel, make decisions, choose their path). The old truth that education is a two-way process must not be forgotten.

The theorist and practitioner of humanistic psychology R. May, [1975: 84] who integrated existential philosophy with psychology. This thinker collectively shaped the humanistic approach, focusing on personal growth, self-awareness, and the importance of human experience. He argues that the best way to encourage a person to improve themselves, to become a "better individual", is to satisfy their basic needs and their meta-needs (the need for truth, beauty, perfection, justice, order, etc.). Helping them to realise themselves to the full and develop these internal values is the task

of humanistic pedagogy. If education can motivate a person to realise and actualise his highest needs, it will thereby serve to preserve their mental health and help them protect themselves from the so-called "diseases of dehumanisation." According to C. Rogers [1961: 87], emphasized the importance of humanization in education and therapy, advocating for an approach that prioritizes the individual's experiences and feelings. Rogers advocated for offering acceptance and support without judgment, allowing individuals to feel safe in exploring their thoughts and emotions. This practice is fundamental to humanizing interactions in therapy and education.Thus, through the formation of value guidelines, humanistic pedagogy tries to restore the lost taste for life, the acuteness of experience – the forgotten art of life.

Understanding in the process of education the values of constructive activity (creativity), experiences (trust) and relationships (responsibility), the emerging personality begins to "sculpt" their destiny from high-quality "material" in a humanistic sense, to create his own life, starting from high starting positions.

The first three methods allow education to be carried out through feelings, the second three – through reason. The emotional sphere in a person spontaneously strives to be the first reaction even if it may not be the dominant one as it is relatively autonomous from the intellectual. This constitutes the so-called paradox of human irrationality: endowed with reason, humans often act contrary to what reason dictates. To bring the emotional, volitional and intellectual spheres into harmony, to harmonise the external and internal worlds of a person means to contribute to their self-education in the spirit of humanism.

Pedagogical approaches to the humanisation of education. In pedagogical studies, a concept is a system of views, that determines the understanding of phenomena and processes, tied together by a fundamental or leading idea. The technology of cooperation is interpreted as the idea of joint developing activities of adults and children, cemented by mutual understanding, penetration into each other's spiritual world, and joint analysis of the progress and results of activities. Cooperation, as a system of relationships, is always multi-faceted, although the "teacher-child" relationship is central therein. Traditional pedagogy is based on the position of the teacher as the subject and the child as the object of the pedagogical process. However, seen through the approach of cooperation, this position is replaced by ideas about teaching as the subject of its educational activities. Therefore, two subjects of the same process must act together, be comrades and partners, forming an alliance of an older and more experienced one with a less experienced one (with the advantage of youth); neither of them should stand above the other. Cooperation in the "teacher-child" relationship is thus realised in the general life of school groups.

The creation of a modern theory and practice of education is, as A. Maslow [1999: 85] suggests, only possible through the consistent implementation of the personal development paradigm. According to this personal development paradigm, education is viewed as a holistic process that emphasizes the growth and development of the individual. The essence of education is thus revealed to a certain extent through the very etymology of the word education itself: "to educate does not mean to instil, much less impose, but to educate – to bring out from within, to cultivate, to support what is inherent in the very nature of the human being".

A. Maslow believes that the basis of modern education is a humanistic approach, which prescribes seeing a person in another person, sensing their individual world, and realising their integrity and uniqueness.

Respect for a child also presupposes that the maximum demands on them. Requirements must be feasible and understandable for the student and presented tactfully. The principle of the unity of exactness and respect for the individual suggests that the teacher approaches the student with an optimistic hypothesis; I believe that every child will grow into a good person. A child only supports the demands of the teacher when they trust them, when a personal positive position of trust in their ideals has formed in their mind. To create such a position, one should rely on the positive qualities of students and consistently show pedagogical optimism.

The theory of modern education could, moreover, be enriched with a number of concepts. These are concepts such as personal values, personal meanings of life, learning, the world of childhood, the individual-personal image of the child, the life path of the individual, personal maturity, life creativity, cultural practices of the child, and so on.

David A. Kolb [1984: 134] integrates these concepts, thereby uncovering the core of humanistic education: values, meanings, objectives, guiding principles, the process of humanistic education, personal consciousness structures, and the development of subjectivity and individuality. Examining the concepts of the humanistic approach to education by David A. Kolb, it can be noted that his experiential learning theory emphasizes the importance of learning through experience, which aligns with humanistic principles. The child is the goal, the result, and the main criterion for assessing the quality of education, and education in the human dimension is humanistic, personality-oriented education. The humanistic approach to education, as noted by David A. Kolb, is based on equal interaction between the teacher and the student, based on the recognition of the individuality and value of each person as an individual; recognition of their right to freedom, happiness, and equality.

Abroad, the ideas of free education were especially vividly implemented at the turn of the 20th century by

the pedagogy of Maria Montessori, an outstanding teacher, children's doctor, and psychiatrist.

Having organised her first "Casa dei Bambini" (children's home) in Rome, she took the word "freedom" as the motto for her pedagogical concept. The results of her work confounded the teaching community when, after a kind of testing, it turned out that mentally retarded students were head and shoulders above their peers from regular schools. This fact became a turning point in her life.

Montessori [1999: 26] tried to prove that freedom puts humanity on the only lasting path to order and law and that the need for school discipline arose from a lack of confidence in the freedom that is so necessary for children.

Freedom is given, first of all, by autonomy and independence. A newborn child who does not yet know how to walk, dress, wash, or speak clearly, Montessori believed, is a slave to everyone. By the age of three, however, they can already become free and independent in many respects. For her, a child is an integral personality, representing the unity of the physical and spiritual.

Montessori identified two stages in the development of children, giving these stages detailed characteristics. In the process of a child's interaction with their environment, they develop various behaviour patterns and gradually acquiring a holistic personality. Thus, personality is formed not only under the influence of the external environment but also thanks to that "mental life" inherent in the child before their birth, Montessori argued. Moreover, seeing that the spiritual development of a child is closely connected with their physical development, the pedagogue constantly emphasised the importance of the senses, the work of the hands and their participation in spiritual development, the role of movements for the development of intelligence and morality.

Montessori [1999: 38] believed that for the development of a child's holistic personality, it is necessary to achieve a state of harmony; that is, all aspects of a child's education must be balanced or, as Piaget said, be in a state of equilibrium. None of them should develop at the expense of the others, for example, intellectual development should not develop to the detriment of the social or physical perfection of the child.

Ideas of universal human education are also found in the pedagogical heritage of Paulo Freire [1970: 22] who focused on critical pedagogy, advocating for education that empowers individuals to understand and challenge social injustices.

P. Freire [1970: 24] called his pedagogy "critical pedagogy". This approach emphasizes the importance of dialogue, critical thinking, and the relationship between education and social justice. Freire's work encourages learners to question and challenge the status quo, promoting awareness of social, political, and economic issues that affect their lives. His most influential book, *Pedagogy of the Oppressed*, outlines these ideas and advocates for an educational model that empowers individuals to become active participants in their own learning and societal change. In this, P. Freire put forward the task of educating an honest, sincere, energetic, happy, responsive person to the grief and needs of other people – a citizen of their country in specific historical conditions that determine the entire structure of life and the moral and social relationships of members of society.

The essence, main trends and ideas of the humanisation of education.

The creation of a modern theory and practice of education is possible, as Rudolf Steiner [1997: 52] suggests, only through the consistent implementation of the personal development paradigm, according to which education is understood as the creation of a system of conditions (situations) for the development of the personal sphere of pupils as a vital structure of moral meanings and value orientations. The essence of education is revealed to a certain extent through the very meaning of this word: "to educate does not mean to instil, much less impose, but to educate – to bring out from within, to cultivate, to support what is inherent in the very nature of the human being."

As such, R. Steiner [1997: 54] believes that the basis of modern education is a humanistic approach, which encompasses seeing the individual in the other and aiding them in realising their integrity and uniqueness.

Respect for a child also presupposes maximum demands on them. Requirements must be feasible and understandable for the student and presented in a tactful manner. The principle of the unity of exactingness and respect for the individual suggests that the teacher approaches the student with an optimistic hypothesis; the belief that every child will grow into a good person. A child only supports the demands of the teacher when they trust them, rely on their positive qualities and show pedagogical optimism. Understanding the unique perspectives and experiences of children can inform teaching practices, ensuring they are developmentally appropriate and engaging.

The theory of modern education should be enriched with a number of concepts, including personal values, individual views of the meaning of life, learning, the world of childhood, the individual-personal image of the child, the life path of the individual, personal maturity, life creativity, cultural practices of the child, and so on. David A. Kolb [1984: 51] combines these concepts, revealing thereby the essence of humanistic education: values, meanings, goals, principles, personal structures of consciousness, the formation of subjectivity and individuality.

Having examined the concepts of the humanistic approach to education by Rollo May [1975: 56], it can

be noted that "the most important thing in education is to be aware of the child as a person". The child is the goal, the result, and the main criterion for assessing the quality of education, and education in the human dimension is humanistic, personality-oriented education. The humanistic approach to education, as noted by R. May is based on equal interaction between the teacher and the student, based on the recognition of the individuality and value of each person as an individual; recognition of their rights to freedom, happiness and equality.

On the meaning and significance of humane pedagogy, S.A. Amonashvili writes [1995: 102]: "Humane pedagogical thought, accompanying humanity from time immemorial, recalls the immutability of educating the Soul and Heart, through the revelation of a person's personality, his talents, intellect, and his uniqueness". For many of humanity's greatest thinkers, for many teachers of the past and today, humane pedagogical thinking has become the basis of their worldview and creativity. That is why the era of Heart and Spirituality, reciprocity and love, into which humanity is entering, requires a deep renewal of the entire educational process, the basis of which is humane pedagogical thinking.

Conclusion. The humanistic approach to education involves the creation of favourable environments for personal development; equal interaction between teacher and student, based on recognition of the individuality and value of each child as an individual. The humane-personal approach places the development of the entire holistic set of personality qualities at the center of the educational system. The measure of this development is proclaimed to be the main result of education, a criterion for the quality of work of the educator, leader, and educational institution as a whole. By encouraging a person to establish the meaning of life and its implementation, humanistic pedagogy stimulates sanity and realism in them – qualities that are so necessary in order to learn to distinguish good from bad, desirable from undesirable, worthy from unworthy. It is the mind, as the highest gift of a person, that should participate in decision-making and personal behavior.

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Стаття надійшла до редакції 01.10.2024

"Єдине, що може направити нас до благородних думок і вчинків, – це приклад великих і морально чистих особистостей".

Альберт Ейнштейн
один з найвизначніших фізиків XX століття

"Нехай наші очі бачать в людях найкраще, серця вибачають найгірше, а душі не втрачають віри".
Ельчин Сафарлі
сучасний азейбаржанський письменник

"Не важливо з якою швидкістю ти рухаєшся до своєї мети, головне не зупинятися".
Конфуцій
давньокитайський філософ

"Майбутнє повинно бути закладене в сьогоденні. Це називається планом. Без нього ніщо у світі не може бути гарним".

Георг Крістоф Ліхтенберг
німецький вчений