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HISTORICAL ASPECTS OF SOCIAL AND HUMAN PEDAGOGY

Humanistic pedagogy - a direction in the theory and practice of education and training, based on the child as a high value. Humanistic ideas were first formed in the philosophical and pedagogical work of thinkers of different epochs, and later became the source of the phenomenon of humanistic pedagogy.

The term «humanism» was first used by Mark Tullius Cicero to bring it closer to the ideology of humanity. In ancient times, humanistic ideas were closely linked with the ideal model of education, the main criterion of public relations was a harmonious and well-developed personality, honest rights and free development, openness and development of abilities [1].

Since Christianity was the main form of ideology in the early Middle Ages, universal doctrines were added to the doctrine of humanism: love for the near, equality of all people before God, regardless of ethnic or social status. This, in turn, contributed to the need to protect the values of humanity, patriotism, hard work and virtues expressed in humanistic ideas.

In the XIV-XVI centuries in Western European civilization, the Renaissance began to express new humanistic views on the child. The formation of an intellectually and morally developed, harmonious and universal upbringing of the child became the main goal of the Renaissance teacher. Humanistic theories in pedagogy were implemented in the «school of joy» opened by W. de Feltre in Mantua in the middle of the XV century. The main task of the school was to bring up the child as an active citizen, well-educated and a benefactor. The school focused on independent research, mental and physical education, as well as compulsory grammar, rhetoric, dialectics and philosophy. According to the humanist-educator, this approach greatly contributes to the child's self-knowledge and further development [2].

The structural system of humanistic education was invented by John Amos Comenius in the XVII century. According to him, the whole learning process should be adapted to the child's mind. However, Comenius believed that strict discipline was needed. Because without it, mistakes could not be corrected. Comenius's entire legacy is built on the spirit of humanism: «In order for a person to learn and act humanely, it is necessary to develop innate abilities» [3].

In the XVIII-XIX centuries, the concept of «humanism» was established in the philosophical and pedagogical sciences. Great philosophers, teachers, public figures (J. Locke, J.J. Russo, I. Kant, MV Lomonosov, II Betskoy, IG Pestalozzi) considered education and upbringing in an inseparable connection, and the teacher-educator He believed that a child should be free and form universal human qualities. It was during this period that the foundations of the humanistic theory of "natural free education» were laid.

In the late nineteenth and early twentieth centuries, a reformist movement in pedagogy began in Western Europe, which gave the child a «living space» and connected the whole pedagogical process with the opening of new schools aimed at developing the child's «natural abilities». The main trends in this pedagogical direction are pedocentrism, humanism, democracy, bodybuilding.

In the XIX-XX centuries, the humanistic theme began to become relevant in Russian pedagogy and was characterized by the following features: differentiation of educational materials (Kapterev, Vodovozov); naturalness in education; taking into account the age and psychological, national peculiarities in the upbringing of the child, as well as the upbringing of the child through nature (V.V Zenkovsky, P.F Lesgraft, K.D Ushinsky, S.A Rachinsky); creation of a national school combining domestic and universal values (V.Solov'ev, K.D Ushinsky, N.F Bunakov, V.Y Stoyunin); harmonious combination of universal and individual upbringing in a person (V.V Rozanov, K.N Leontiev).

At the beginning of the XX century in Russia there was a new trend in the science of pedagogy and psychology - pedology. This stream, the founder of which is A.P Nechaev, studies the child in a comprehensive way, that is, from a physiological,

psychological and pedagogical point of view. The system of education of AS Makarenko, well versed in the psychology of age, was in the direction of goodness. It included the following principles: parallel pedagogical influence, optimistic hypothesis, belief in the child's potential, the theory of «tomorrow's joy» and parenting.

In the Soviet Union, the science of pedagogy has gained a great humanitarian potential, using the most progressive ideas from the world pedagogical practice. The Soviet Union was the first to put forward the principle that «all good is for children» Later, this principle became the basis of all international conventions and declarations on the rights of the child. Guided by this principle, the Soviet Union provided free assistance in pre-school education and at any stage of education, created all the material conditions for students. V.A Sukhomlinsky, a teacher and scientist who made a significant contribution to the humanistic education in Soviet schools, enriched Soviet science with innovative ideas. In his daily practice, he fulfilled the main philosophical goal of his life: he believed that a good society can be built only by good people, and that we can educate these people only by humanizing the educational process. The whole system of education, formed by Sukhomlinsky at Pavlysh secondary school, which instills moral feelings and beliefs in the younger generation, is now in the spotlight of the world [5].

The scientist-educator, the great theorist Sh.A. Amonashvili, who still continues the concept of humanistic education, opened the International Center for Humanistic Pedagogy at the Roerikhov International Center in September 2001 for the development and spread of humanistic pedagogy. To date, 40 volumes of the «Anthology of Humane Pedagogy» have been published [6].

Research scientist of Kazakhstan, teacher A.A Beisenbayeva points out that humanism as a historical phenomenon has a new content in accordance with the requirements of society. In addition, it provides a clear definition of abstract and real types of humanism in the history of pedagogy. G. Sholpankulova defined the concept of human relations, showing its structural parts, distinguishing between them the virtues of virtue, true, false and immoral. In her dissertation, Karipzhanova identifies

the conditions for the formation of reliability, moral reliability, its structural components [7].

In short, humanistic pedagogy aims to make the child accept his own natural abilities, to teach him to do only good, to instill in him all the virtues of humanity and to be a useful citizen of society. Today's child, brought up on the basis of the ideologies of «Eternal Country», «Spiritual Revival», is formed as a patriot, humanist, a person who can build a civil society. And for this, teachers must understand the importance of humanistic pedagogy.

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