

PEDAGOGY

Humanistic paradigm of education retrospective analysis**O. R. Gorak**

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Abstract. The paper discusses the nature and meaning of humanism, highlights the paradigm of philosophy of humanism, and reveals preconditions of formation of the humanistic paradigm of education.

Keywords: *humanism, philosophy of humanism, humanistic paradigm of education*

Problem statement. At the beginning of the 21st century problem of humanism becomes especially relevant. The whole world is going through a very difficult and responsible period of exacerbation of the global environmental crisis, religious and inter-ethnic conflicts and violent material and technical development in the background of the decline of moral and cultural values of an individual in particular and society in general. In the history of philosophical thought it is difficult to find a concept which is more investigated, more generally applicable and thus more multi-valued and contradictory than "humanism".

Analysis of recent researches and publications. The ideas of humanism penetrate philosophical and pedagogical thought since antiquity. The beginnings of humanistic philosophy of education were laid by the philosophers Socrates, Plato, Aristotle, before the advent of pedagogy as an independent science (XVI c.). Later humanistic ideas were developed by John Amos Comenius, Johann Heinrich Pestalozzi, Adolph Diesterweg, K. Ushinsky, H. Skovoroda and others.

Significant contribution to the development of the theory of humanism was made by Berdyaev, I. Borzenko, A. Gorelov, I. Zaychenko, V. Kuvakin, A. Kudishyna, A. Rybin et al. The problem of humanism in the philosophical aspect is represented in scientific studies by V. Guzenko, A. Zdravomyslova, N. Kiyashko, A. Kruglov, P. Kurtz, V. Kuvakina, K. Lamont, V. Leybik, A. Rogova, B. Shirokova, V. Yadova and others. A new stage in the development of humanistic pedagogy was determined by the introduction personality oriented education and training (Sh. Amonashvili, I. Bekh, V. Bilousova, S. Honcharenko, O. Savchenko, I. Yakymanska). Active research on the historical analysis of humanism and views on further development of humanistic ideas is conducted in domestic and foreign philosophical, psychological, cultural, sociological and educational science. However, some specific aspects of philosophy of humanism are still to be disclosed.

The goals and the objectives of this paper are: to reveal the essence of the concept and basic paradigms of humanism based on the analysis of scientific publications, and to define the general concept of humanistic paradigm of education.

Scientific relevance: This article covers different aspects of the philosophy of humanism and helps define a methodology of the philosophy of humanistic education.

The main material of research. The term "humanism" was introduced into scientific circulation in 1808 by a German educationalist Friedrich Immanuel Niethammer who assigned this word with the meaning of higher self-

sufficient and self-cognitive importance of humans and described everything that contributes to the alienation of man and his self-alienation as "inhuman".

In scientific literature the term "humanism" is interpreted as a philosophical, ethical and sociological principle in reference to man as the supreme value. [3, p.143]; as a system of views of man as the highest value that has evolved historically, which considers the benefit of human as the main criterion of social evaluation, and the principle of humanity as the required standard of human relations. [8, p. 143]; as a worldview with the focal idea of man as the biggest value and prioritized reality in relation to itself in a number of all other material and spiritual values. [5]; as a cultural phenomenon that stimulates the overall progress of the world's civilization. The sole position in this system that remains unchanged is the recognition of human dignity as the supreme value in the world [5].

The outstanding Italian humanist L. Bruni defines humanism as "the knowledge of things relating to life and practices that improve and adorn a man." Of the chief importance for a person is the ability to choose between good and evil and do good [3, p. 127].

According to V. Yaroshenko, by humanism, it is necessary to understand the dramatic changes in self-evolution of public relations based on the fact that the grounds of determining the validity are no longer the outside world, but a developed public entity. [9, c. 4].

Russian culturologist T. Panfilov describes the concept of humanism as "historically conditioned system of views that recognizes humans as a self-value, sees them as conscious objects of their own actions, the development of which in accordance with the laws of their own activities is essential for the development of the whole society." In broad terms by humanism researchers mean the desire for humanity.[2 p. 16].

Modern scholars regard humanism as one of the fundamental characteristics of social being and consciousness, a certain area of thought and activities focused on the good of all people as the highest value and the supreme meaning of life with absolute respect for the freedom of each individual.

Humanistic trends can be traced in all religions of the world, in the history of all existing social and cultural institutions. Humanistic paradigms can be divided into two types: active and contemplative. Naturally, for a number of humanistic paradigms both trends are characteristic and only comparative advantage of a contemplative or an active trend can be attribute a particular paradigm to a particular type.

The contemplative type of paradigms include: the humanist paradigm of the east, which is based on the principle of unity, "silent" rebellion and maximum inadmissibility of violence and ecological humanism, as the result of European humanistic philosophers borrowing idea of unity and harmony with nature from the eastern philosophers. The main criterion of this area is the human understanding of the harmonious coexistence of man and nature. And thirdly, the Western European paradigm that is reduced to two humanitarian principles: Antiquity and Christianity. The very first example of classical humanism is "Paideia" – the highest cultural and moral ideal of ancient Greece. Although semantic terms "paideia" and "humanism" have different meanings, yet their notional identity is obvious. Werner Jaeger describes the spirit of paideia as the inner culture of the soul with the special features, education being a priority. Paideia was the process of educating people in their truest form and in accordance with human nature. [6];

There are two models for which it is more difficult to identify the type paradigm – Christian theo-humanism and Vernadsky's teaching about noosphere. Christian Theo-humanism contains both contemplative and active models: Jewish-Palestinian humility and antique freethinking. Moral sense and fight against sinful human essence can clearly be seen an active part of Christianity. Theo-humanism is characterized by personal freedom, the tendency towards individualization and anthropocentrism, humility with elements of self-sacrifice (inherent in both Eastern idea of the inevitability of suffering, and the Greek and Roman Stoicism). Vernadsky's teaching about noosphere is one of the greatest humanistic paradigms of XX century, which on the one hand is related to the active humanism, but also contains concepts of contemplative humanism. This model of humanism offers a harmonious coexistence between man and nature on the basis of the formation of methodological orientations for cultural, social, economic, legal, political dialogues which unfold throughout the world as a unity all possible methodological principles for the future development of society on general cultural levels.

Renaissance humanism grew out of Christian humanism in the XIV-XV centuries, and was the rationale of earthly life and human nature. This is not only a new understanding of the world, but a new scientific method - *studia humanitatis*. Renaissance humanism absorbed the cultural potential of antiquity, aimed to develop individual abilities of person; secular humanism emerged in the European society of XVII century i. e. in the period between post-Renaissance and Enlightenment. At this time, the separation of secular and sacred took place. It is secular forms of culture that direct human creativity into the line of virtually unlimited creativity - genuine creation of new philosophical systems, fiction, scientific discoveries of social, legal, civil, economic and technological progress.

Neohumanism is the modern direction, focusing on the necessity of ethical and humanistic expert review of scientific research. According to the neohumanistic views, a person shifts the accents from the world of the sacred into the material world.

Liberal humanism was based on the Declaration of Human Rights adopted in France in 1793. The main value of liberal humanism (named "bourgeois" in the sources of Soviet period) as a special type of socio-economic relations, was proclamation of human rights to freedom, pri-

vate property and individualism as the supreme achievements. Liberal humanism promotes a human desire for self-development and self-improvement. In a liberal society, man is regarded as the creator, rather than as an observer. L. Balashov, while exploring humanism, came to the conclusion: "Pure humanism is completely consistent with liberalism; moreover, humanism and liberalism are symmetrical to each other. There can be no liberalism without humanism, and humanism without liberalism. Liberalism is a humanism in the sense of freedom and humanism is a liberalism in terms of humanity." [1].

Communist humanism, which originates from the Marxist doctrine, can be seen as the opposite of liberal humanism. From the perspective of the founders of Marxism: "Wage labor, exploited by capitalists in order to generate profit, denies human personality, exhausts human nature and destroys the spirit. Only collectively an individual can be fully developed"[9]; the paradigm of socialist humanism, the central tenet of which is: "All for the good of man" was declared in Soviet Union during the era of "developed socialism" in 1950-1980.

According to global humanism, mankind must take into account all the spiritual heritage and to unite the world in pursuit of world justice. For this ideology, educational values and evaluation criteria are subject to identifying the meaning of human existence in a globalized world, where the person has to identify their ethnic roots self-identify among diverse cultural communities. The purpose of this humanism model is an attempt to create a unified cultural space in which the representatives of different religions and nationalities could coexist without conflict.

Transhumanism is the movement that was commenced in the second half of the XX century. According to Julian Huxley, a person can improve endlessly, the abilities of a "post-human" will somewhat differ from the abilities of modern humans [10]; Transhumanism is sometimes called posthumanism or new humanism based on the assumption that man is not the last link of evolution, and thus to replace human intelligence come other forms of intellect: other creatures or non-biological constructions. This idea is based on a rational reconsideration of achievements in the future of science and philosophy, recognizing the ability and willingness of global changes in the nature of humans with the help of advanced technologies in order to eliminate suffering, aging and death, and significantly improve physical, mental and psychological abilities of a person.

Formation and development of humanistic ideas could not be ignored and humanistic paradigm of education is firmly established as a separate branch in the late XIX – early XX century. A unique integral individual was considered to be the center of the educational process. The aims of humanistic paradigms were the identification and development of specific features of a child's personality on one hand, and creation and implementation of conditions that would ensure the free development of a child and its preparation for free creative and happy life in the future on the other. In search of solutions to the problems of humanization of education and training, pedagogical science refers to a variety of sources, including the history of education. The value of any educational system can be determined on the basis of its usefulness for the state, society and a particular individual as the subject of educational process. Backgrounds of this model of education are: firstly the idea of

dialogue, cooperation, collaboration, the need for understanding another point of view, respect for the individual, his rights, the conditioning of life on higher transcendental principles; secondly, the need for philosophical and pedagogical ideas that could lay the foundation for a new methodology of pedagogy and intellectual reconstruction of the traditional educational process as well as comparison of performance in the educational system of different countries and understanding that they are the result of development of humanistic philosophy of education in these countries, and the degree of interaction between philosophy and teaching theory and practice; thirdly, system, that evolved from ideas and concepts based on the philosophical ideas of classical education, which kept developing during the XIX-XX centuries, and yet its basic features remained unchanged: the purpose and content of education, forms and methods of teaching, ways of organizing of the learning process, turned out to be non-suitable for modern pedagogical innovations. Their theoretical comprehension involves more ideological and philosophical ideas about education.

In a broad sense, humanistic philosophy of education can be attributed to a philosophy of life. The founder of this movement, which was formed on the verge of XIX-XX centuries, and obtained strength mainly in Germany and France, is Arthur Schopenhauer (1788-1860), who believed that the mind plays a modest, purely technical role in human life and in the world at large. The basic vital processes occur without intelligence. Human life is unreasonable and chaotic, and the only thing that somehow organizes it is "the world's will" but not the mind. Philosophy of life, the most prominent representatives of which include Paracelsus, Herder, Goethe, Schopenhauer, Nietzsche, Dilthey and Klages, highlights the meaning, the purpose and the value of human life. Answers to these questions provided by this philosophy are not absolute truth, but one of the most thought-out subjective versions of its understanding. As a scientific school, the philosophy of life is on the side of the sensuous sphere, real, direct experiences inseparable from the content of events. The main principle of modern philosophy is to delve into human life, empathize with human suffering. The task of philosophy is to help the individual to understand and experience a process of choosing between good and evil.

Scientific cognition is acquired not only through the love of truth, but also with the purpose of meeting the social needs. In this regard, the content of evaluational and creation aspects of human activity are determined by focusing on redefining, acknowledging, updating and creating material and spiritual values that compose the culture of humanity. The mechanism of the relationship between practical and cognitive approaches is performed by the axiological (evaluative) method, which serves as a link between theory and practice. With this method, on the one hand, the phenomena in terms of their inherent potential of meeting human needs can be studied, on the other hand, the problems of humanization of society can be solved.

The essence of the axiological method can only be understood through through the system of axiological principles, which include: the equality of philosophical ideas in within a united humanistic value system at preservation of diversity of their cultural and ethnic characteristics; equivalence of tradition and creativity, recognition of the necessity to study and analyze the views of past and pos-

sibilities of spiritual discoveries of present and future, complementary dialogue between classics and innovators; existential human equality, social and cultural pragmatism instead of demagogic arguments about the basis of values, dialogue and devotion instead of messianism and indifference. According to this methodology, one of the most important tasks is to identify the humanistic nature of science (including pedagogy), its relation to a human as the subject of knowledge, society and art. This leads to a consideration of the value aspects of philosophical and pedagogical knowledge, "human dimension" of its principles, and through them, to humanistic essence of culture in general. This landmark of humanistic philosophy of education provides a reliable foundation for the future of humanity. Education as a component of culture, in this context, is of particular importance because it is the primary means of humanistic essence of personality.

Education can not be de-ideologized because, in its essence, the term ideology is nothing but conformity to ideas, ideals and values that contribute to the definition of the purpose and principles of education, implementation of which is its purpose. At critical moments in its development, pedagogical thought appealed to the ideas of humanization, increase of moral foundations of education and training. Due to the development of liberal culture, humanization of education, humanization of the social environment, educational relations and the personality, the address to man as a subject of cultural and moral upbringing and ways out of educational crisis are associated with the humanization of education.

New values of humanistic nature are provided with new humanistic content of philosophical reasoning of teaching methodology. Its specifics include many philosophical positions with a common humanistic idea - the priority of the interests of individuals, their own and freedom of choice of interests from the environment. The model of education can be represented as a set of provisions that represent interests of an object of education as a certain social group in need of social protection, acquiring of civil human rights, education, free choice of life position, implication of the values of human culture and creative development. This methodological approach allows us to consider education as a humane practice which provides conditions for the development of a child as a person.

The new ideology would restore the value priorities of education, overcome the attitude to a child as a component of the educational system, enhance its activity as an individual, expand the boundaries of freedom and creation. This model helps overcome technocratic trends in pedagogical thinking, which are manifested through one-sided orientation of inculcating knowledge and skills to students indulging their personalities, spiritual lives and motivation. Overcoming of technocracy brings teaching process to the interests of individuals, forms understanding of them as live a subjects rather than instruments of achieving goals of society and the state.

Epistemological function of humanistic education methodology defines new methods of interaction between science and pedagogy. They are conditioned by the following principles: education is not limited to transferring knowledges to students whereas the dominant factor determining the nature of education is the work of its subjects who are able to realize their personal potential.

Establishment of new interaction between pedagogical science and teaching practice in realization of its epistemological function is determined by the fact that pedagogy needs to regain the status of science about education. Thus, the scientific component of teaching changes its traditional sense. It is being requalified from serving final and absolute knowledges about education and learning to stipulation of open potential and semantical guides for teaching activities of humanistic type.

Conclusions. Thus, the present analysis of the main components of the concept of "humanism" confirms that the prior, clear and simple for all, humanism is too abstract. It is addressed not at the living, concrete, individual human, but a man in general, a human in the sense of humanity. By the end of the XX century humanism as a social phenomenon transmuted into a highly significant element of civil society in almost all democratic countries, it became a global phenomenon of humanity, expressing people's desire for decent survival with courage and determination to meet and respond to the challenges of the future. The humanism of XXI century, as a new humanism, is distinguished by increased human desire for understanding the world and life in it, and consciousness about being a part of the world. Methodological basis of humanization of various spheres of contemporary Ukrainian society is the concept of "Sustainable human develop-

ment" and the theory of "Humanocentrism."

The paradigms of contemplative type include humanistic ideas of the East, Western Europe, ecological humanism and the Humanist Movement of Silo, and the active paradigms include Christian Theo-humanism, Vernadsky's teaching about noosphere, Renaissance humanism, rational neohumanism, neohumanism, liberal and communist humanism, transhumanism, and civil humanism.

Established in the late XIX early XX century as a separate branch, Humanistic Paradigm of education, where in the center of the pedagogical process is a unique integral human personality, and a leading concept is refocusing of pedagogy and practice onto the development of a personality in the system of traditional humanistic education.

Analysis of historical and contemporary literature makes it possible to formulate a vision of the modernization of education, which must be focused on providing an ideal personality as intelligent, highly cultured, educated, kind, strong-willed and talented.

Based on the above, the methodology of pedagogy can be seen as a set of theoretical principles of pedagogical knowledge and transformation of reality which would become a reflection of the humanist essence of philosophy of education. It would be premature to claim that such a methodology is developed today.

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