

## THE PRINCIPLES OF THE DEVELOPING EDUCATION HUMANITARIANIZATION BASED ON A PERSON-ORIENTED APPROACH

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**Abstract.** This article is about the humanitarianization of education and principles on which, work can be built to develop the humanitarization of education from a state politician to a specific teacher. The purpose of this article is to analyze the humanitarianization of education on the basis of a person-oriented approach.

A person-oriented approach also consists in learning to communicate with another, to turn to another, seeing in him as a unique and free person. It has been highlighted that an external evaluation of the effectiveness of an educational institution is more convincing if it is based on the results of the socially useful activities of its graduates. Three strategies of humanization of education are given in the article:

1. Student-centered approach to the learning process.
2. All-round formation of free-thinking and breadth of thinking strategies.
3. Wide use of active and search forms of education. Great attention is paid to the humanitarianization of education principles. Research problem is to identify the principles on which, in our opinion, work should be built on the development of education humanitarianization from a state politician to a specific teacher. The approaches to learning is related to emotional, behavioral, and cognitive self-regulation, cognitive self-regulation, initiative and curiosity.

**Keywords:** freedom, scientific, research, skills, initiative, assessment, art, thinking

### Introduction

In current education conditions, the humanitarianization of education is an essential means of its implementation.

A person-oriented approach is understood as learning that reveals the characteristics of the student - the subject, recognizing the originality and intrinsic value of the subjective experience of the child, building pedagogical influences based on the subjective experience of the learner. The purpose of personality-oriented education is to lay in the child the mechanisms of self-realization, self-development, adaptation, self-regulation, self-defense, self-education and others necessary for the formation of an original personal image.

### Basic provisions

*First, it is complete academic autonomy and freedom.*

It is practically non-existent in our education today. Most educational organizations are subject to a rigidly centralized education management system, resulting in uniformity in education content and forms and teaching methods. It leads to averaging and depersonalization of the unique human personality, decreasing the

number of proposed strategies for solving the problems that society has faced and will always face. Reducing the number of strategies for solving problems leads the state to a worse, more "expensive", irrational solution. All this hinders the state's development concerning other states, making it more backward politically weak.

There is no doubt that there should be forms of unification of education, the so-called state educational standard, but in a form that would not restrain, as is happening today, creative activity and pedagogical search for educational institutions. The state should not strictly control the educational activities of the institution. However, the institution itself should regularly report, especially to the general public, on the results of its activities.

*Secondly, the humanization of education through the active conducting of scientific research.*

It refers primarily to scientific research in the field of the humanities. It should involve as many students as possible. An active search for answers to specific questions of humanitarian knowledge forms a particular type of thinking, introduces a person to the problems of the humanitarian sphere, makes him think more actively about universal problems and be more sensitive in his relations with people around him.

At the same time, research should not be limited to the humanities only. For example, such prominent scientists as Kagan M.S., Alexandrov A.D. and others showed that mathematics could also be studied as a humanities science [1]. Their research suggests that within any discipline, there is a place for humanitarian knowledge, humanitarian research and, as a result, the humanitarianization of any human knowledge, even the most technogenic one.

*Thirdly, a change in the approach to education following the principle: not a person for education, but education for a person.*

In this regard, it is vital to emphasize that education humanitarianization can be achieved only through an individual approach to each student. Close attention should be paid to their needs and requests. The education process should become a partnership with equal rights for both parties. Any student should have a right to choose the model of education that is most appropriate for him. Education fundamentally should not be uniform. It is must not level and average people. Each person has the right to his path and vision of his education. A school and a university should support him in his desire since only 10% of people can successfully engage in self-education. Diversity should also be ensured by educational institutions that are noticeably different in their methods and strategies. The variety of education ways guarantees its humanitarianization, the social activity of people, and the stability of democratic principles as a consequence of such a doctrine. On the contrary, the roots of totalitarianism and stagnation in society lie in the uniformity of education.

One of the ways to overcome the crisis of uniformity lies in the comprehensive support for the development of non-state forms of education.

*Fourthly, it is the development of entrepreneurial skills among students and encouraging initiative.*

Speaking of entrepreneurship, it does not mean the economic side of this phenomenon but quality as entrepreneurship.

There is a situation faced where entrepreneurial skills and initiative themselves are a necessary condition for humanitarianization of education and society, on the one hand. On the other hand, the humanitarianization of education activates and directs the initiative positively.

The more socially active people there are in a society, the faster it develops. Therefore, the restriction of a person's initiative must be reasonable and act on the principle: "If the initiative does not lead to clearly negative consequences for society, it should not be restrained by artificial limits." It is clear that by encouraging the initiative, society, in some cases, will inevitably encounter negative results of this initiative. Nevertheless, it is even more harmful to "clamp" the initiative. Gradually, society becomes passive, sluggish and backward, i.e. with a more losing economy and backward social development than those where the initiative was less restrained. The best example of such a state, where initiative and enterprise through the concepts of freedom and democracy have become the main principles of state policy, is the United States.

In a word, initiative and entrepreneurship are necessary conditions for the active development of any society. Where a society stands at a high level of cultural development, legal awareness, humane and respectful attitude towards the individual, the initiative of the members of such a society is, as a rule, positive. It is directed bilaterally: for the benefit of the individual and society. On the contrary, where there is no trust in the state and the law, where the seeds of true democracy and respect for everyone have not sprung up, the initiative is destructive for society since it aims to satisfy only private interests.

We consider the development of initiative and entrepreneurial skills to be one of the tasks of liberal education. Only an all-around, profound humanitarian enlightenment of the whole society can solve the problem of a positively directed initiative. Prohibitions and restrictions do not solve this problem in principle, but, at the same time, they negatively affect the development of the economy and social institutions of any country.

*Fifthly, the true humanitarianization of education at the present stage is impossible without the active use of modern information and communication technologies.*

Modern information and communication technologies make it possible to create the necessary information environment for humanitarian knowledge, constantly updating it and contributing to better assimilation. In addition, the advantages of modern technologies include the fact that the best samples and achievements of a particular field of knowledge, including the humanities, have become available to any person. So, museums and theatres are available; many use the colossal communication opportunities that a computer provides, especially if it is connected to global information systems such as the Internet.

Academician Afanasiev Yu.N. believes that the main sign of humanitarian knowledge is the principle of integrity when the knowledge of different branches is not separated from each other but is constantly communicated, interpenetrating and

mutually regulating. Furthermore, here, information technologies come first because, as he emphasizes, “the integrity of scientific knowledge is also supported by the creation of new means and methods of processing and dissemination” [2].

*Sixth, the humanization of education can only be carried out with an objective external and internal assessment of educational institution activities.*

The main criterion for evaluating an educational institution should be the compliance of its activities with society's expectations. So, for example, the procedures for attesting an educational institution, not to mention accreditation, practised today by state educational authorities, clearly imply the levelling of all educational institutions and, in reality, may not reflect the accurate picture of students gaining knowledge. Therefore, today these procedures are essentially meaningless and, one might say, even hinder the development of those educational institutions that want to develop. Perhaps, instead of accrediting an educational institution, it should have been limited to more independent and adequate graduate certification, which should happen at the final exams, where he shows what the school, college or university taught him and what he could learn. To certify an institution, not a person, is to apply the feudal principle of collective responsibility, which is incompatible with the humanitarianization of education.

An external evaluation of the effectiveness of an educational institution is convincing if it is based on the results of the socially helpful activities of its graduates.

The final assessment of the activities of an educational institution should consist of several factors:

assessment of the effectiveness and importance of institution activities by independent specialists with recognized public authority;

indicator of graduates work success;

qualifications of institution's teaching and administrative staff;

the quality of graduates' knowledge shown by them at the final qualification exams of the state attestation commission.

*Seventh, an integral and distinctive feature of liberal arts education is its continuity and accessibility.*

### **Materials and methods**

The methodology of education humanitarianization is closely connected with its strategy. There are three most general provisions of this methodology:

1. A student-centred approach to the learning process.

2. All-round formation of free-thinking and breadth of thinking strategies.

3. Wide use of active and search forms of education.

There is a more detailed description of each position.

1. Student-centered approach to the learning process.

In pedagogy, the meaning of the personal approach is to pay attention to the characteristics of each student and, ultimately, to educate a learner "the future builder of new Kazakhstan", i.e. in order to bring the entire young generation to a single standard set by the "party and the government".

## **Result**

The accessibility of education is also a distinctive feature of the humanitarianization of education in general.

A person needs to learn constantly to be considered sufficiently educated. It can occur in various forms, including the form of self-education. The interruption of education, especially the humanities, automatically leads to the limitation of the framework of specific ideas, schemes, theories. The flexibility of thinking is lost. Conversely, over time, the features of conservatism of thinking and the lag in the perception of new, more advanced ideas of humanistic relations between people in society are becoming more and more manifest. On the contrary, continuous liberal education leads to anticipation of society's paths, making it accessible and understandable to all members of society (Sizov).

The humanitarianization of education is impossible without a fundamental revision of the entire education system, starting with a change in the goals of education and ending with specific forms and methods of education. However, we are not interested in particular methods of teaching specific disciplines, but in the general methodology or philosophy of the humanitarianization of education, the understanding of which will help achieve the task.

## **Discussion**

In the pedagogy of modern times, the student-centred approach to education began to be filled with humane content. The meaning of education began to be seen (according to Bondarevskaya E.V.), first of all, in the formation of a person, finding himself, his image: unique individuality, spirituality, creativity. "To educate a person means to help him become a subject of culture, to teach life-creativity" [3].

First, we talk about education as a communication process of unique personalities. In this regard, particular pedagogical methods should be built on the principles to overcome the depersonalization of the educational process. It should not be reduced to "pedagogical technologies" to obtain a pre-programmed result.

A person-oriented approach consists of learning to communicate with another, help each other, and see a person as unique and free. The ability to empathize is seen as a guarantee of developing the best human qualities of a person, his morality and mercy. In this, we see the main guarantee of the success of the individual's socialization through education, i.e. "ensuring the assimilation and reproduction of social experience by the individual, indicating a normal, painless entry of a person into the life of society" (Masharova T.V.).

### **2. Formation of free-thinking and breadth of thinking strategies.**

In this regard, it is necessary to instil in the student culture of thinking and teach ways of thinking. Moreover, to focus attention in the classroom on issues related to epistemology, i.e. not only to acquaint with particular scientific achievement but to cover the question of how and by what strategy the discovery was made.

To instil a culture of language, emphasizing the great importance of linguistics for an accessible presentation of opinions and judgments, for interaction between

people. To teach rhetoric skills, more often allowing students to express their thoughts and independently formulate definitions.

Instilling a culture of communication and behaviour is directly related to language and speech culture. These tasks are implemented through the in-depth assimilation of foreign languages, not one but two and three; the study program should be closely connected with regional studies.

An important task is a usage in the learning process of such methods that would lead the individual to understand the multifaceted manifestations of human activity and the historical patterns of the development of culture and civilization.

These tasks form a breadth of views and a general cultural outlook. It implies the encyclopedic nature of knowledge and, above all, tolerance for the ideological, religious and moral diversity of views.

Particular attention should be paid to peacefully resolving conflict situations and developing compromise.

### 3. Active and search forms of education

One of the leading themes of the methodology of humanitarianization is the comprehensive stimulation of the creative activity of students.

## **Conclusions and recommendations**

To sum up, the humanitarianization of education is not a theoretical, pedagogical concept but a natural result of humanity's transition to a new development stage, marked by universal technicalization and informatization. Under these conditions, so that a person does not lose his essence and does not turn into a serving appendage of machine technology and computers, it is necessary to give the intellectual development of humankind a renewed humanitarian character through education (Sizov).

In training, forms should be widely used that involve cooperation between students, developing business and simple communication skills, working in a team, being responsible, being a leader and a subordinate.

The knowledge gained by students as a result of active independent search activity is the most valuable. Therefore, all kinds of search tasks, scientific and practical activities should be fully welcomed. Furthermore, these tasks should be socially significant, which gives students an additional incentive in their solution and a particular pedagogical focus.

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## **ТҮЛҒАҒА-БАҒДАРЛАНҒАН ТӘСІЛДЕР НЕГІЗІНДЕ БІЛІМ БЕРУДЕГІ ГУМАНИТАРЛАНДЫРУДЫ ДАМУ ТУ ПРИНЦИПТЕР**

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**Аңдатпа.** Бұл мақала- білім беруді ізгілендіру және оның негізінде мемлекеттік саясаткерден нақты мұғалімге дейін білім беруді ізгілендіруді дамыту бойынша жұмысты құруға болатын принциптер туралы. Бұл мақаланың мақсаты – тұлғаға бағытталған көзқарас негізінде білім беруді ізгілендіруді талдау.

Тұлғаға бағытталған көзқарас басқамен қарым-қатынас жасауды, басқаға бет бұруды, оның бойында бірегей және еркін тұлғаны көруді үйренуден тұрады. Оқу орнының тиімділігін сыртқы бағалау, егер ол түлектердің қоғамдық пайдалы қызметінің нәтижелеріне негізделсе, сенімдірек болатыны атап өтілді. Мақалада білім беруді ізгілендірудің үш стратегиясы берілген:

1. Оқу процесіне студентке бағытталған көзқарас.
2. Еркін ойлау мен ойлау стратегияларының кеңдігін жан-жақты қалыптастыру.
3. Оқытудың белсенді және ізденіс түрлерін кеңінен қолдану. Білім беру принциптерін ізгілендіруге үлкен көңіл бөлінеді. Зерттеу мәселесі, біздің ойымызша, мемлекеттік саясаткерден нақты мұғалімге дейін білім беруді ізгілендіруді дамыту бойынша жұмыс жасалуы тиіс принциптерді анықтау болып табылады. Оқыту тәсілдері эмоционалдық, мінез-құлық және когнитивтік өзін-өзі реттеу, когнитивтік өзін-өзі реттеу, бастамашылық және қызығушылықпен байланысты.

**Тірек сөздер:** еркіндік, ғылыми, зерттеушілік, дағды, бастама, бағалау, өнер, ойлау

## **ПРИНЦИПЫ РАЗВИВАЮЩЕЙ ГУМАНИТАРИЗАЦИИ ОБРАЗОВАНИЯ НА ОСНОВЕ ЛИЧНОСТНО ОРИЕНТИРОВАННОГО ПОДХОДА**

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**Аннотация.** В данной статье речь идет о гуманитаризации образования и принципах, на которых может быть построена работа по ее развитию от государственного политика до конкретного педагога. Целью данной статьи является анализ гуманитаризации образования на основе личностно-ориентированного подхода.

Человекоориентированный подход также заключается в том, чтобы научиться взаимодействовать с другим, обращаться к другому, видя в нем такого же уникального и свободного человека. Подчеркнуто, что внешняя оценка эффективности образовательного учреждения более убедительна, если основывается на результатах общественно полезной деятельности его выпускников. В статье приведены три стратегии гуманизации образования:

1. Студентоцентрированный подход к процессу обучения.
2. Всестороннее формирование свободомыслия и широты мышления.
3. Широкое использование активно-поисковых форм обучения. Большое внимание уделяется гуманитаризации принципов образования. Задача исследования заключается в выявлении принципов, на которых, на наш взгляд, должна строиться работа по развитию гуманитаризации образования от государственного политика до конкретного педагога. Подходы к обучению связаны с эмоциональной, поведенческой и когнитивной саморегуляцией, когнитивной саморегуляцией, инициативой и любознательностью.

**Ключевые слова:** свобода, наука, исследование, умение, инициатива, оценка, искусство, мышление

*Статья поступила 24.03.2022*