

## THE HUMANISTIC APPROACH FOR STUDENTS OF THE EDUCATION

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**Abstract.** *The article reveals the importance of a humanistic approach to the student's personality in the educational process. This article explores the essence and application of the humanistic approach in the field of education, emphasizing its role in the personal development and self-actualization of students. The humanistic perspective prioritizes the individuality, emotional well-being, and intrinsic motivation of learners, viewing education not merely as a process of knowledge transfer but as a means of nurturing the whole person. The study highlights key principles of humanistic pedagogy, such as learner-centeredness, empathy, active participation, and the creation of a supportive learning environment. Particular attention is paid to the relevance of this approach in contemporary educational systems, where the psychological and emotional needs of students are increasingly recognized as integral to academic success and lifelong learning.*

**Keywords:** *humanistic education, learner-centered approach, student motivation, empathy in teaching, personal development, holistic learning.*

### INTRODUCTION

Element in the turn to pedagogy flowed from concerns in social work and youth work in the UK that the needs of many children were not being met by existing forms of practice and provision. Significantly, a number of practitioners and academics looked to models of practice found in continental Europe and Scandinavia and focused, in particular, on the traditions of social pedagogy. In Scotland, for example, there was discussion of the ‘Scottish pedagogue’ (after the use of the term ‘Danish pedagogue’). In England various initiatives and discussions emerged around reconceptualising working with children in care as social pedagogy and similarly the activities of youth workers, teachers, mentors and inclusion workers within schools. Significantly, much of this work bypassed the English language discussion of pedagogy – which was probably an advantage in some ways.

However, it also missed just how much work in the UK was undertaken by specialist pedagogues drawing upon thinking and practice well-known to social pedagogues but whose identity has been formed around youth work, informal and social education and community learning and development. If we look to these traditions we are likely to re-appreciate pedagogy. Here I want to suggest that what comes to the fore is a focus on flourishing and of the significance of the person of the pedagogue. In addition, three elements things out about the processes of the current generation of specialist pedagogues. First, they are heirs to the ancient Greek process of accompanying. Second, their pedagogy involves a significant amount of helping and caring for. Third, they are engaged in what we can call ‘bringing learning to life’. Woven into those processes are theories and beliefs that we also need to attend to. To reword and add to Robin Alexander pedagogy can be approached as what we need to know, the skills we need to command, and the commitments we need to live in order to make and justify the many different kinds of decisions needed to be made.

### A FOCUS ON FLOURISHING

The first and obvious thing to say is that pedagogues have a fundamentally different focus to subject teachers. Their central concern is with the well-being of those they are among and with. In

many respects has argued with regard to youth work, pedagogues are involved for much of the time in an exercise in moral philosophy. Those they are working with are frequently seeking to answer in some way profound questions about themselves and the situations they face. At root these look to how people should live their lives: ‘what is the right way to act in this situation or that; of what does happiness consist for me and for others; how should I relate to others; what sort of society should I be working for?’. In turn, pedagogues need to have spent some time reflecting themselves upon what might make for flourishing and happiness (in Aristotle’s terms *eudaimonia*).

In looking to continental concerns and debates around pedagogy, a number of specialist pedagogues have turned to the work of Pestalozzi and to those concerned with more holistic forms of practice. As Brühlmeier has commented, ‘Pestalozzi has shown that there is more to [education] than attaining prescribed learning outcomes; it is concerned with the whole person, with their physical, mental and psychological development’. Learning is a matter of head, hand and heart. Heart here is a matter of, ‘spirit– the passions that animate or move us; moral sense or conscience– the values, ideals and attitudes that guide us; and being– the kind of person we are, or wish to be, in the world.

### **THE PERSON OF THE PEDAGOGUE**

This is a way of working that is deeply wrapped up with the person of the pedagogue and their ability to reflect, make judgements and respond. They need to be experienced as people who can be trusted, respected and turned to. We are called upon to be wise. We are expected to hold truth dearly, to be sincere and accurate... There is also, usually, an expectation that we have a good understanding of the subjects upon which we are consulted, and that we know something about the way of the world. We are also likely to be approached for learning and counsel if we are seen as people who have the ability to come to sound judgements, and to help others to see how they may act for the best in different situations, and how they should live their lives.

At one level, the same could be said of a ‘good’ subject teacher in a school. As Palmer has argued, ‘good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher’ (emphasis in the original). However, the focus of pedagogues frequently takes them directly into questions around identity and integrity. This then means that their authenticity and the extent to which they are experienced as wise are vital considerations.

### **CARING FOR AND CARING ABOUT**

In recent years our understanding of what is involved in ‘caring’ has been greatly enhanced by the work of Nel Noddings. She distinguishes between caring-for and caring-about. Caring-for involves face-to-face encounters in which one person attends directly to the needs of another. We learn first what it means to be cared-for. ‘Then, gradually, we learn both to care for and, by extension, to care about others’. Such caring-about, Noddings suggests, can be seen as providing the foundation for our sense of justice.

Noddings then argues that caring relations are a foundation for pedagogical activity (by which she means teaching activity):

First, as we listen to our students, we gain their trust and, in an on-going relation of care and trust, it is more likely that students will accept what we try to teach. They will not see our efforts as “interference” but, rather, as cooperative work proceeding from the integrity of the relation. Second, as we engage our students in dialogue, we learn about their needs, working habits, interests, and talents. We gain important ideas from them about how to build our lessons and plan for their individual progress. Finally, as we acquire knowledge about our students’ needs and realize how much more than the standard curriculum is needed, we are inspired to increase our own competence

Bringing learning to life

In talking about pedagogy as a process of bringing learning to life I want to focus on three aspects. Pedagogy as:

Animation – bringing ‘life’ into situations. This is often achieved through offering new experiences.

-Reflection – creating moments and spaces to explore lived experience.

-Action – working with people so that they are able to make changes in their lives.

Animation. In their book *Working with experience: Animating learning* David Boud and Nod Miller link ‘animating’ to ‘learning’ because of the word’s connotations: to give life to, to quicken, to vivify, to inspire. They see the job of animators (animateurs) to be that of ‘acting with learners, or with others, in situations where learning is an aspect of what is occurring, to assist them to work with their experience’. It is a pretty good description of what many social pedagogues, youth workers and informal educators do for much of the time. They work with people on situations and relationships so that they are more stimulating and satisfying. However, they also look to what Dewey described as enlarging experience and to making it more vivid and inspiring (to use Boud and Miller’s words). They encourage people to try new things and provide opportunities that open up fresh experiences

Reflection. Within these fields of practice there has been a long-standing tradition of looking to learning from experience and, thus, to encouraging reflection. Conversation is central to the practice of informal educators and animators of community learning and development. With this has come a long tradition of starting and staying with the concerns and interests of those they are working with, while at the same time creating moments and spaces where people can come to know themselves, their situations and what is possible in their lives and communities.

Action. This isn’t learning that stops at the classroom door, but is focused around working with people so that they can make changes in their lives – and in communities. As Lindeman put it many years ago, this is education as life. Based in responding to ‘situations, not subjects’ it involves a committed and action-oriented form of education. This:

As we have seen, etymologically, ‘pedagogy’ is derived from the Greek *paidagoge* meaning literally, ‘to lead the child’ or ‘tend the child’. In common usage it is often used to describe practice with children. Indeed, much of the work that ‘social pedagogy’ has been used to describe has been with children and young people. While and others talked about pedagogy in relation to working with adults, there are plenty who argue that it cannot escape its roots is bound up with practice with children. For example, convinced that adults learned differently to children – and that this provided the basis for a distinctive field of enquiry. He, thus, set andragogy – the art and science’ of helping adults learn – against pedagogy. While we might question whether children’s processes of learning differ significantly from adults, it is the case that educators tend to approach them differently and employ contrasting strategies. The question we are left with is whether it is more helpful to restrict usage of the term ‘pedagogy’ to practice with children or whether it can be applied across the age range? There is a fairly strong set of arguments for the former position – the word’s origin; organisational and policy concerns that tend separate children (up to 18 years old) from adults; and current usage of the term. Against restricting it to children are that learning isn’t easily divided along child/adult lines; and via writers like Freire it is possible to draw on traditions of thinking and practice regarding pedagogy that apply to both adults and children. While recognizing the strength of the arguments for using ‘pedagogy to describe practice across the lifespan, there may be pragmatic reasons for retaining a focus on children and young people. In part this flows from the organizational context of schooling, welfare and education service; in part from etymology.

## CONCLUSION

A method is a systematic procedure of doing something. In teaching, such a procedure should be one which elicits effective learning. It should therefore be orderly and well planned for action. Effective teaching in the local language depends on how well the four language skills: listening, speaking, reading and writing, are developed by learners. Amongst these four skills, the reading skill enables the learner to make a breakthrough to literacy. It is a vital skill in the learning experience. Therefore there is need to pay particular attention on how learners develop the reading skill.

The common methods of teaching reading in primary classes are the: phonic method, syllabic method, whole word and whole sentence (look and say) method and eclectic method. However, it is important to note that there is no single method that can be used independent of the other in teaching reading especially in as far as the different types of learners are concerned. Therefore, the teacher should use these methods in a complementary way according to the needs of the learner. He/she

should pay attention to the learning achievement of each learner as the teaching progresses. Note that some methods are more effective in guiding learners to acquire specific competences in local language depending on the concepts the learner is expected to develop. If the teacher chooses to teach numeracy integrated in literacy, he/she should ensure that numerals are included in the words children read. The detail of each of the methods for teaching reading in local language has been outlined below. [3].

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