



## FEATURES OF THE HUMANIZATION OF PRESCHOOL EDUCATION IN THE PEDAGOGY OF COOPERATION

Rakhmonova Feruza Bahromjon kizi<sup>1</sup>

<sup>1</sup> Master degree student, Fergana State University, Fergana, Uzbekistan

<https://doi.org/10.5281/zenodo.4902428>

### ARTICLE INFO

Received: 20<sup>th</sup> May 2021

Accepted: 25<sup>th</sup> May 2021

Online: 30<sup>th</sup> May 2021

### KEY WORDS

*Collaborative pedagogy, humanities pedagogy, education, humanization, pedagogical technology, detocentrism, pedocentrism, behaviorism.*

### ABSTRACT

*In these days, humanistic pedagogy is interpreted as a scientific-theoretical system that develops the student on the basis of his own abilities, which can see him in the role of an active, conscious, equal participant in the educational process. This article interprets the step-by-step study of collaborative pedagogy in the system of continuing education.*

### Main part

Humanistic pedagogy is an integral and interrelated direction of the theory and practice of modern education, which emerged in the United States in the late 50s-early 60s of the twentieth century. Collaborative pedagogy is based on the principle of humanity among innovative pedagogues (Sh. A. Amonashvili, S. N. Lysenko, I. P. Volkov, V. F. Shatalov, E. N. Nilin, etc.) Among the participants of the pedagogical process (teachers and students), the emphasis is on the formation of mutual relationships. The concepts of the conceptual significance for the pedagogy of cooperation are reflected in the pedagogical views of A. Avloni, K. D. Ushinsky, A. S. Makarenko, V. V. A. Sukhomlinsky, Yu. J. Russo, Ya. Korchak, K. Rogers and others. The ideas of pedagogical cooperation are now embedded in the content of pedagogical technologies and form the basis of the "Concept of Education in the XXI century" [1].

The philosophical and ideological orientation of humanistic pedagogy is close to the ideas of pedocentrism. Pedocentrism is an educational concept and the interests of the family are focused only on the child. Detocentrism is more specific to single-parent and incomplete families. The main goal of education in humanistic pedagogy is the self-actualization of the individual. Humanistic pedagogy is closer to the ideas of new upbringing and pedocentrism of "progressiveism". It requires the educator to accept the child as he or she is, to feel his or her intuition and needs. In the U.S., it influences the content and construction of curriculum in elementary, middle, and high school.

At the basis of "Humanitarian Psychology" is anti-behaviorism and Freudianism, which emerged in the United States in the 1950s, and it based on the personal interests of the pupil. In particular,



representatives of this view prefer training in small groups that occur by chance.

One of the founders of the doctrine of the humanities is Carl Rogers. Observing his pedagogical views as the basis for changes in human behavior, K. Rodgers emphasized that their abilities that developed and taught based on their personal experiences. You don't have to change someone, give them a ready-made experience. Only by creating an environment that allows it to thrive. K. Rodgers calls the creation of such an environment "facilitate" [2].

Nowadays, teachers around the world who create a comfortable environment are called facilitators. The conditions for creating such an environment do not depend on the knowledge and intellect of the. He is only required to clearly define what the pupil loves, what he is interested in, what he is engaged in. As an important emotion of the facilitator, K. Rodgers introduces empathy, a positive assessment of the pupil's personality, the facilitator's suitability for the pupil. Only in such circumstances can a person make a decision to change his behavior.

In these days, teachers around the world who create a comfortable environment are called facilitators. The conditions for creating such an environment do not depend on the knowledge and intelligence of the educator. He is only required to clearly define what students like, what they are interested in, what they do. As a significant factor of the facilitator, K. Rogers introduces empathy, a positive assessment of the student's personality, and the compliance of the facilitator with the student. Only under such circumstances people can decide to change their behavior.

K. Rogers was not satisfied with the following rules of traditional pedagogy:

1. The teacher describes the knowledge, the students try to master it.

2. Lessons and exams are the main components of education. The course is a form of knowledge formation, and the exam determines the level of knowledge acquired.

3. The teacher is the manager and the learners are the subordinates.

In this regard, K. Rogers distinguished two types of learning:

The first of them is giving only general knowledge, and the second one is providing them an important education, which gives students information, armed with facts and real knowledge that is necessary for their self-transformation and self-improvement. Education, which forms a person as an individual is a person-centered activity or according to K. Rogers, very important in education.

The teacher must rely on the ability of their students to fully express themselves in their work. His teaching should be based on the fact that students interact with great interest with life problems that they solve, that they cannot always find a way out of difficult situations on their own, which rely on the teacher's help and cause a unique desire to create. The role of the teacher is reflected in the creation of a psychological environment that allows such personal interaction with students and the manifestation of the above-mentioned tendencies.

According to K. Rogers, it is impossible to assess the results of personal education using assessments in an educational institution. Its criteria is not in the quantitative and even qualitative indicators of the knowledge which gained, but in the fact that these changes are reflected in a person, in his growth and development. These include the following types of changes:

- A person begins to be fully aware of himself;

- He is more receptive to himself and his feelings;



- More self-confidence and independence is formed;
- Sets realistic goals, sees perfection in himself;
- Forms the image of a person;
- Begins to accept and understand other people.

Nowadays, many people talk about humanistic pedagogy, and pedagogy which shaped by certain specific historical conditions. Therefore, if you look at him from the point of view of abstract humanism or other criteria of that period, you can lead to their assessment as "inhuman" and "humane". The scientific nature of pedagogy and consequently humanity is also determined by the degree of understanding of the essence of the child's personality, the purposeful search for means of its development. At all times, the development of pedagogy has sought to meet the advanced needs of individuals and society. The existence of anti-human means, methods and techniques in interpersonal relationships, interaction with children and interaction with them are completely different concepts. This can be called an inhuman system, not pedagogy, which does not know the responsibility to bring children into a state of complete obedience or cruelty.

Nowadays, many people talk about humanistic pedagogy, and pedagogy which shaped by certain specific historical conditions. Therefore, if you look at him from the point of view of abstract humanism or other criteria of that period, this can lead to his assessment of both "inhuman" and "humane". The scientific nature of pedagogy, therefore, its humanity is also determined by the degree of understanding of the essence of the child's personality as well as by the purposeful search for means of its development. At all times, the development of pedagogy has sought to meet the advanced needs of individuals and society. The existence of anti-human actions, methods

and techniques in interpersonal relationships, interaction with children and interaction with them were completely different concepts. This can be called an inhuman system, not pedagogy, which does not require the responsibility to bring children into a state of complete obedience or cruelty.

All of the above forces us to objectively identify a number of issues of interest to the scientific community in order to determine the significance and contradictions of the problem of pedagogy or antihumanism.

How to interpret the essence of the concept of "humanity", its types and its connection with scientific pedagogy? In the "Philosophical Dictionary" humanism is considered as "a worldview saturated with ideas of love for people, respect for them, improving their material well-being and care for the development of high spiritual qualities in people." The Pedagogical Encyclopedic Dictionary says that humanism as a person whose value of an individual, his free development and the ability to express his abilities.

Humanism in the broadest sense means historically changing system of views that defines a person as a value, his freedom, his right to happiness, the manifestation and development of his abilities, human development in terms of assessing social institutions, humanity - these are the expected normative relations between people.

Humanism in the broadest sense is a historically changing system of views that defines peoples as a value, their freedom, their right to happiness, the manifestation and development of their abilities, the development of peoples in the criteria for assessing social institutions and humanity is expected to be normative relationship between them.

Humanism is also seen as a worldview that recognizes the infinite possibilities of people and their aspirations for perfection, the



right of the individuals to freely express their abilities and views, and affirms human development as a criterion for assessing the level of social relations. At present, this principle has been formed as one of the main principles of pedagogy.

Consequently, humanism is a holistic concept of looking at a person as the highest value in the world. The basis of this concept is the protection of the dignity of the individual, the recognition of his right to free, independent development and the creation of appropriate conditions for it (in life, work, study). That is why it is necessary and important to include the humanization of education in its structure at the present time. But to include it in the structure of education requires the creation of an educational environment that includes not only the structure of the disciplines, but also a culture of interaction that upholds human dignity.

The humanization of education is focus on the comprehensive formation and development of the individual by updating its content, principles, forms and methods, ensuring their interconnectedness and unity.

The process of approaching the humane content of education aimed at the development of the individual and the development of socially significant qualities and abilities of students, involving them in active participation in life, its integration with knowledge and culture has been significantly formed in recent years. In that years, many innovations have been made in this direction through a gap in the minds of students, over-determination of their behavior, harsh influence on them, the abandonment of views that do not have a critical thinking style. In contrast to such fanaticism, national and foreign pedagogy is aimed at respecting the individual, the use of the rules of building a humane, trust-based relationship between educators and students, the principle of "humanization of education" is

the principle of humanity. Education based on this called person-centered education.

The humanization of education is characterized in the most general sense by the fact that the relations of the participants in the educational process are organized on the basis of the transition from authoritarian pedagogical communication to democratic communication. At the same time, it is important to take into account the spiritual potential of the pupil in the way of acquaintance with the culture of humanity, obtained in the form of social experience in the context of respect for the individual and education. The essence of the learning process is manifested in the goal-oriented replacement of social experience with personal experience or the combination of personal and social experience.

The humanization of education as its leading trend represents the focus of education on the person, the creation of conditions for the manifestation and development of his individuality. He urges man to protect himself from the dangers of losing his uniqueness, alienation from life, the natural world and culture, focused on the highest needs: self-expression, self-realization, maximum satisfaction in spiritual, social and professional formation.

The humanization of the system of continuing education is characterized by the theory and practice of continuing education, based on humanity as setting of rules and principles of worldview, respecting for human dignity and rights, caring for its destiny and all-round development, as well as true human relations and this is a concept that emphasizes the need to build on mutual understanding, mutual respect, collaboration, mutual assistance, and so on. In other words, deciding on the learner's identity at the center of the learning process.



The humanization of the educational process should be understood as the elimination of the pedagogical impact of authoritarian pedagogy on the individual, the transition to person-centered pedagogy, the formation of normative human relations between teachers and students, the real importance of personal freedom and activity of students.

From a humanitarian point of view, the ultimate goal of education and upbringing is that every pupil can be a full-fledged subject of cognitive and communicative activity, an enterprising person. The dimension of the humanization of the educational process is determined by the extent to which process creates the conditions for the self-realization of the individual, reveals in him the natural ability, his freedom, initiative and creativity.

As a result of the humanistic orientation of education, it is manifested in the formation of a person capable of joint care,

readiness for freedom, humane choice, and individual intellectual potential.

Analyzing the general issues of humanization of the pedagogical process, AA Melik-Pashaev said that one of the ways to implement is "not to expend effort in any science, but to freely select information from different fields of knowledge, culture, environment and combine pedagogical tasks in general." emphasizes that it is reflected in the reorganization of educational content. AA Melik-Pashaev believes that the second way to humanize the existence of a teacher who can instill in young people confidence in the great potential of the sense of "I am" [3].

In short, today humanistic pedagogy is interpreted as a scientific-theoretical system that can be developed on the basis of its own capabilities, which can see the student in the role of an active, conscious, equal participant in the educational process.

## References :

1. Pedagogy. // Under the general editorship of M.Kh. Tokhtakhodjaeva. - T .: Economics and Finance, 2008. - P.78.
2. Rodjers K. К науке о личности // История зарубежной психологии. - Text. - М .: Izd-vo MGU, 1996. - S.253- 257.
3. Melik-Pashaev A.A. Humanization of education: problems and possibilities // Questions of psychology. - 1995. - №5. - S.89-90.
4. Ф.Уринова, Ж.Отажонов. К проблеме ситуационно-позитционного обучение педагогов системы повышения квалификации. «Актуальные проблемы гуманитарных и естественных наук». Журнал научных публикаций. Москва. 2015. 171 -172 стр.
5. Didactic games in preschool educational system. F.U. Urinova- Проблемы современной науки и образования, 2020-elibraru.ru
6. F.O'.O'rinova. The development logical thinking of primary school students in mathematics. European journal of Research and Reflection in Educational Sciences. Vol.8/No 2, 2020.Part II/ISSN. 2056-5852. АҚШ
7. Urinova F. A., Usmonova S. Y. Q. IN CONTINUOUS EDUCATION SYSTEM HUMANISTIC CHARAKTERISTICS OF PARTNERSHIP PEDOGOGY //Scientific Bulletin of Namangan State University. – 2019. – Т. 1. – №. 12. – С. 317-322.
8. Urinova Feruza Uljaevna, Sharofutdinova Rano Shavkatovna. DOI: 10.5958/2249-7137.2021.00358.X “Development and education of preschool children” ACADEMICIA. An International Multidisciplinary Research Journal. (Double Blind Refereed & Peer Reviewed Journal) .ISSN: 2249-7137 Vol. 11, Issue 2, February 2021.