

UDC 37.0

## On the features of the humane educational process

**Paata Sh. Amonashvili**

PhD in Social Studies,  
St. Andrew the First-Called Georgian  
University of the Patriarchate of Georgia,  
0162, 53a Ilia Chavchavadze ave., Tbilisi, Georgia;  
e-mail: amon.pedagogika@gmail.com

### Abstract

Traditional authoritarian pedagogics puts forward the principle of taking into account the psychological characteristics of children in educational process. The focus lies on children management psychology rather than on the development of their skills, creativity and abilities. In humane pedagogics, the primary importance is given to a psychology that leads to an agreement, cooperation and reciprocity and, ultimately, helps to establish a spiritual community. The inner psychological energy, the inner fire inherent in the nature of the child has many manifestations. The author points out that there are three passions typical for every child, which are most important for the humane pedagogics: a passion for development, a passion for growing up, a passion for freedom. The main point of the article is that education is deeper and more meaningful concept than teaching, especially than giving the course. Features of the humane educational process give rise to such quality, on the basis of which there occur the establishment of pupil's personality, the cultivation and expansion of his or her spiritual and moral world. They are implemented through the personality of a teacher, through his or her spiritual and moral character and pedagogical culture. They are united and together with other features form humane pedagogical system and practice.

### For citation

Amonashvili P.Sh. (2016) On the features of the humane educational process. *Psikhologiya. Istoriko-kriticheskie obzory i sovremennye issledovaniya* [Psychology. Historical-critical Reviews and Current Researches], 4, pp. 204-214.

### Keywords

Pedagogics, education, humane pedagogics, psychology, teaching, educational process.

---

## Introduction

Educational process based on the ideas of humane pedagogics has its own features, which sharply distinguish it from the traditional. They are connected with the psychology of a child, with his or her spiritual and moral formation, with the content of education, didactic direction, assessment activity. Specific character of humane educational process is primarily reflected in the fact that academic subjects (foundations of science in school) are called educational courses. Thus, the emphasis is laid on the fact that the content of education should involve not only the process of learning, but also the formation of spiritual, moral and cognitive world of pupils. It is also more correct to speak about educational plan. This is not a word play but a way to expand pedagogical consciousness: it is important not only to teach the course, to arm with knowledge but also to form a spiritual, moral and cognitive world of pupils. Education is deeper and more meaningful concept than teaching. A teaching process results in pupils' knowledge, development, and perhaps morality. Features of the humane educational process give rise to such quality, on the basis of which there occur the establishment of pupil's personality, the cultivation and expansion of his or her spiritual and moral world. They are implemented through the personality of the teacher, through his spiritual and moral character and pedagogical culture. They together with other features make humane pedagogical system and practice.

## Psychological features

Traditional authoritarian pedagogics puts forward the principle of taking into account the psychological characteristics of children in educational process. The focus lies on children management psychology rather than on the development of their skills, creativity and abilities. In humane pedagogics, the primary importance is given to a psychology that leads to an agreement, cooperation and reciprocity and, ultimately, helps to establish a spiritual community.

The inner psychological energy, the inner fire inherent in the nature of the child has many manifestations. Most important for the humane pedagogics are three passions typical for every child: a passion for development, a passion for growing up, a passion for freedom. Nature itself motivates a child to satisfy them, and it happens in different types of activity (in the early school years the main types of activity are games, monkey tricks, questions to adults, breaking toys, etc.; in high school – hobbies, associations, and so on). If there are conditions in the educational process that contribute to discovery and satisfaction of these natural aspirations, then the tasks of education and upbringing will be solved most successfully in the same process. For schoolchildren, such a process becomes a source of motivation, collaboration and cognition. There is a psychological agreement of pupils with the intentions of their teachers, the foundation for the spiritual community creation.

A child develops spiritually, morally, mentally, physically. Among those laws by which development occurs, the leading is the law of difficulties. Under natural conditions, a child is constantly

looking for all sorts of difficulties and is trying to overcome them. In the educational process, a child needs targeted difficulties, promoting the development of different capabilities: intellectual, volitional, emotional, moral and practical. However overcoming the excessive difficulties by a child will require care and support from a teacher. Such mutual activities in humane educational process develops in cooperation, co-creation, that leads, on the one hand, to the more excessive difficulties, on the other hand, to the successes (the joy of cognition, the joy of overcoming, the faith in capabilities), and also to unity and mutual understanding with a teacher.

Passion for maturation leads children to feelings, they need adults to treat them like adults too: charge and trust adult cases, respect as adults, speak and consult with them as with adults, etc. The law of maturation passion is that the satisfaction of this passion can occur only in communication with an adult. Hence the pedagogical task comes: what should be that adult. If the child's environment does not have an "intelligent, wise, little" adult who treats a child as an adult and trusts him or her, then a child will seek an adult aside, which is fraught with hazards associated with the influence of antisocial environment.

The passion for freedom is related to the experience of free choice feeling. Free choice is the law of passion for freedom. The more an adult limits a child in his or her activities and impose his or her will, the more frequently there will arise conflicts between them. And conflicts are not always resolved in favor of the child's upbringing, in authoritarian pedagogical process they rather serve to reinforce the authority of the adult. In the humane educational process the communication with pupils is based on the feeling of free choice, a child is put in equal conditions with a teacher; he or she is accepted as a "co-creator" of the pedagogical process.

Teacher must know the laws of motion of these natural forces, the theory of evolution, psychology of maturation and freedom (L.S. Vygotsky, D.N. Uznadze, L.V. Zankov, V.V. Davydov, D.I. Feldshteyn, Sh.A. Amonashvili et al.), and based on them select and create approaches and methods both with a collective of children and with each individual pupil.

### **Spiritual and moral education of pupils**

A person without a spiritual life does not exist. In this life, he or she creates worlds and destroys them; makes good and evil; suffers and triumphs; rises and falls; finds strength and lose it; loves and hates; thinks and make plans; blesses and damns; trusts and doubts; accomplishes the feat or villainy; becomes a hero or a traitor, is being born and dies. Everything occurs in spiritual life; it is the highest plane of existence. Material life itself depends on the quality, content, focus of the spiritual life.

The actual learning process based on the principles of humane pedagogics is the process of the growing person soul and heart ennobling, ennobling of his or her spiritual world and motivational providing of life in it. In the heart and soul of a pupil, bright images, thoughts, impressions, sense of beauty, the aspiration of self-cognition and self-development, understanding of infinity,

the responsibility for his thoughts, aspirations to the good, courage and bravery, a sense of care, compassion, joy, delight, consciousness of life, death and immortality, faith, agape, and devotion must be settled. In this spiritual world the higher knowledge spiritualize, multiply and come back to people in the form of art, creation of moral, cultural and material values.

This spiritual and moral content (of course, the positive part of it), as the basis of the spiritual life of a pupil in the practice of humane educational process is carried out through special lessons ("lessons of spiritual life", "lessons of life meaning," "self-cognition") as well as through the system of talks, lectures, discussions as part of extracurricular activities. In addition, in connection with the individual topics of educational course each teacher finds an opportunity to talk with pupils about the spiritual and the moral. Spiritual and moral formation of pupils also is promoted by school life atmosphere itself, school spirit itself.

### **The content of education**

This feature of the humane educational process is primarily reflected in the fact that the academic subjects, as they call the principles of science in school, are called educational courses. Thus, the emphasis is on the fact that the content of education should not serve to a narrow education but the formation of spiritual, moral and cognitive world of pupils. It is also more correct to speak about the educational (rather than training) plan. This is not a play on words but a way to expand the pedagogical consciousness: it is necessary not only to give (teach) the course, to arm with knowledge but to form a whole spiritual, moral and cognitive world of pupils. Education is deeper and more meaningful concept than teaching, especially than giving the course. As a result of the teaching process in the pupils there will stay with knowledge perhaps and development perhaps and some notion of morality perhaps. As a result of the educational process, they master the knowledge and at the same time discover their natural gifts in themselves, develop relationships to knowledge, discover the meaning of life in themselves. It turns out that there is emphasis on teacher's creation in educational process and its result.

Humane pedagogics takes state education standards, state programs, educational (training) plan and textbooks and is committed to high quality of their execution. The problem is in the fact that with the help of a special way of school life, especially organized educational process it is necessary to cause powerful motivational attitude to the cognition in pupils that will help teachers to "break" the standards, that is, to raise their level, to broaden and deepen them.

Each teacher creates his application to the state educational program for the course, which he or she teaches. In this application, a teacher provides an opportunity for:

- spiritualization of the program, its overt and covert saturation with spiritual and moral aspects;
- filling it with emerging scientific ideas, new searches and discoveries taking place on the horizon of this science;

- synthesizing of sciences, development of scientific thought on the intersection of sciences;
- demonstration of the science beauty, harmony and expediency in the laws of nature.

It is important that pupils study science and arts at school as a means by which humanity learns its fate and moves along an ascending line of evolution, progress, improvement of life and its nature.

Applications to educational programs should be coordinated so that a single line of spiritual development of the pupils, training them in the nobility and magnanimity can be traced.

### **The didactic direction**

The educational process is the core of pupils' life. Its creator is every teacher and ensemble of teachers as a whole. There are imposed standards that make it humane. They consist in the following content.

1. The educational process involves a pupil in whole, with all his or her nature, takes him/her as he/she is, and creates in him/her a noble and magnanimous person – cognizant, developed and free.

2. The educational process gives more sublime, soulful, exciting and targeted life than his spontaneous life to a pupil.

3. In the educational process in collaboration with a teacher, pupils open knowledge and assign it.

4. Educational process provides promotion of each pupil in cognition, leads him/her from success to success, from difficulties to difficulties, gives all the joy of cognition and faith in their own strength and abilities.

5. In educational process pupils are constantly undergoing motivational impulses: interest, enthusiasm, creativity and also significance, necessity, importance of what is being offered.

6. In educational process, pupils are accompanied by comfort feelings of passion for the development, maturing and freedom.

7. Educational process grows, deepens and strengthens the spiritual community, the unity between pupils and a teacher.

8. Educational process is impregnated with spirituality, refined morality and love.

9. In educational process, all methods and techniques are presented in the form of open and hidden dialogue (open – when any question is discussed with pupils, there is a joint decision of any puzzle and task; hidden – when pupils follow the teacher's thoughts and explanations, "co-deem" together with him).

The Manifesto of pedagogics of cooperation stated:

– usually, teachers are proud of their strong pupils; we are proud of the weak, which we made strong.

– teachers usually go to pupils with the subject in hand; we're going to a subject together with pupils.

These provisions also make up the didactic quality of humane educational process. Didactic orientation of the humane educational process is more pronounced in the example of the lessons. The lesson is not the main form of educational process organization, as it is accepted in traditional pedagogics, but a leading form of children's life and the main unit of continuous educational process; it is a life battery of each pupil. For a teacher, a lesson is the meaning and the truth of his pedagogical activity. Lesson features determine the nature of the humane educational process didactic direction. For a lesson as pupil's life battery, the following characteristics are natural.

#### 1. Figuratively expressed theme and keynote.

Theme wording raises ordinary earth knowledge to the spiritual sources, points to the beauty and mystique of knowledge. A keynote also imparts the personal meaning to the lesson, sets the task of personal development and self-development: it indicates the quality that pupils purposefully cultivate in the process of solving cognitive tasks and mastering knowledge.

The examples of theme and keynote:

A theme: Mathematics as a symphony of numbers, Words-gifts, Wise-speaking.

A keynote: Measure twice, cut once; Wise does not do anything without thinking; Educated is leading, unlearned is a walking trail.

#### 2. The cooperation plan.

At the beginning of a lesson, pupils are reported about the main types of joint meaningful activities and their sequence. This is a lesson plan.

Points of the plan can be the following: your surprises (meaning the homework that the teacher is seen as a surprise from the pupils); My surprise (this is a new educational material which is offered to the pupils as surprise from the teacher); To cognize the verity (the process of understanding and the mastering of new knowledge); Soak the image (creative discussion of the theme); We develop the abilities (tasks for intuition development, shrewdness, observation, thinking, memory, etc.); We are creating the world, looking for the meaning of life; Task for the teacher (the wishes to the teacher about the next lesson); What are we enriched by a lesson (a lesson resume).

#### 3. Raising.

During a lesson, a teacher raises each pupil in his own eyes, in the eyes of his/her classmates. A teacher respects a pupil, helps him/her to be successful and is happy for him/her. A teacher regards pupil's opinion, trusts and loves him/her. A teacher does not compare a pupil with the others. At the lesson, a student does not lose self-esteem and belief in his/her abilities, but also learns to be modest and simple.

#### 4. Gifts of the lesson.

At the lesson a pupil comes in contact with the ideas: the meaning of life, the destination, the creation of good, obligation and service, love, faith, the immortality of the spirit, responsibility for thoughts, imaginary future, the spiritual world and the spiritual life, the fate and etc.

### 5. Life at a lesson.

Pupil's life at a lesson consists of perception and feeling of cognitive amazement and admiration, of the success and the joy of cognition, of the experience of the personal contribution to the creation of the lesson, of the understanding of the acquired knowledge importance, of interest to them, of a teacher's and classmates' respect to him, of the lesson beauty, of the inspiration and creativity.

### 6. A unit of knowledge.

Each lesson is a carrier of the knowledge unit, but it is always the part of the whole. That's why it is necessary to present each piece of knowledge on the background of the whole, that the pupil gets a holistic perception of this educational course. Educational process is moving so that a pupil learns and cognize in part its whole, and in a whole – its part. Each unit of knowledge is necessary to impart a beautiful outer shape and mystery.

### 7. The necessary and the unacceptable at a lesson.

Compliance with the rules listed below will help the teacher to delve into the art of humane pedagogics and to withdraw from authoritarian influence:

- 1) allow a pupil to gain a hard-fought victory over you and over himself/herself. Do not attempt to defeat (to triumph) over a pupil during a lesson;
- 2) a pupil shall be exalted in his/his own eyes and the eyes of his/her classmates. Do not humiliate a pupil at the lesson.
- 3) help the pupil to overtighten an imaginary future to today. Do not reproach a pupil with the past;
- 4) strengthen parents in faith and hope in their child. Do not peach against a pupil to his/her parents;
- 5) help a pupil get out of an awkward situation. Do not shame a pupil at the lesson;
- 6) be a faithful advocate and a refuge for a pupil. Do not betray him/her;
- 7) be magnanimous and merciful to a pupil. Do not get angry with a pupil;
- 8) look at today's image of a pupil through his/her hopeful future. Do not declare distrust to a pupil'
- 9) believe that spirituality and good character will win. Do not think badly about a pupil;
- 10) create relationships with a pupil for the aim of his education and upbringing. Do not do anything concerning a pupil that does not serve his upbringing and education.

Educational and upbringing methods provide, on the one hand, the psychological comfort of pupils, on the other hand, they promote the solution of tasks which a teacher faces. They retain pupils in their natural passion for the development, maturation, freedom, their desire for cognition, and thus lead them to the aim with a desire, avoiding compulsion. This way, of course, is full of difficulties, the teacher especially arranges them in front of the pupils for they gain strength while overcoming them, and even taste the joy of success. The presence of a teacher with his/her principle of cooperation gives pupils confidence in success, fills their will.

And constantly strengthen spiritual community makes them more compliant to educational influence.

Those methods are just tools, and only a skilled and aspirant teacher can use them to create a living reality, which will give pupils a special, joyful education. The creator of educational life is a teacher.

Thus, it makes sense to talk about the methods if there is a master with heart and soul and desire, who will embrace them, grind them and even invent new methods.

In this theoretical context, let's name a few methods that have been established in a humane pedagogical practice. They can give an orientation to the creative search and creation of methods by the teacher.

### **Assessment activity**

The teacher executing the humane educational process is sure to face the problem of assessment: how to assess cognitive promotion of pupils. The thing is that the current practice of pupils teaching assessing with the help of marks (five-point, ten-point, one hundred-point, etc.) does not correspond to the ideas of humane pedagogics – in it an assessing system carries compulsion, pressure, lack of confidence, stresses, substitution of cognition motives.

In the humane educational practice, a different approach has developed: in primary school, instead of formal marks (and all equivalent substitutes like stars and the like) which are abolished, a system of content assessment (assessment activity) is introduced. Its essence is as follows: in pupils from the first grade the assessment component as the quality of the individual is cultivated. The assessment component includes: benchmarks to aim for; the ability to compare the achievements with the benchmark and discover similarities and differences; the ability to judge what and how should be improved; the ability to act with the purpose of perfection; ability of self-control and control in order to prevent errors; the ability to detect and correct errors during the execution of cognitive tasks in oral, written or other forms. Pupils go from one grade to the next grade on the basis of teacher characteristics. Twice a year parents receive the reports in the form of packages with pupil's achievements and teacher's characteristics.

In the following grades teachers of different educational courses rely on the ability of pupils to conduct assessment activities and cooperate with them: draw them to give the mark together.

In this area both in the initial and subsequent grades it is possible to develop a variety of practices. The main thing is that:

- mutual understanding, trust and harmony between teachers and pupils, between teachers and parents are preserved;
- the natural motivational source of cognition is strengthened and further developed, love of knowledge, as part of the meaning of life is intensified;

– there a true understanding of abilities and opportunities, the faith in strength are created in pupils;

– their personal quality of assessment and self-assessment, control and self-control is developed.

## Conclusion

Features of the humane educational process give rise to such quality, on the basis of which there occur the establishment of pupil's personality, the cultivation and expansion of his or her spiritual and moral world. They are implemented through the personality of a teacher, through his or her spiritual and moral character and pedagogical culture. They are united and together with other features form humane pedagogical system and practice.

## References

1. Amonashvili Sh.A. (2012) *Gumannaya pedagogika* [Humane pedagogics], Parts 1-2. Moscow: Amrita-Rus' Publ.
2. Amonashvili Sh.A. (2012) *Shkola zhizni* [School of life]. *Osnovy gumannoi pedagogiki: v 20 kn.* [Fundamentals of humane pedagogics. Collected works: in 20 books], Vol. 3. Moscow: Amrita-Rus' Publ.
3. Davydov V.V. (1975) *Vidy obobshcheniya v obuchenii* [Types of generalization in teaching]. Moscow: Pedagogika Publ.
4. Fel'dshtein D.I. (2012) *Vozrastnaya i pedagogicheskaya psikhologiya. Izbrannye psikhologicheskie trudy* [Age and educational psychology. Selected works on psychology]. Moscow: Moscow Institute of Psychology and Social Studies.
5. Imedadze N.V. (comp.) (2000) *Antologiya gumannoi pedagogiki. Unadze* [Anthology of humane pedagogics. Unadze]. Moscow: Publishing House of Shalva Amonashvili.
6. Kodeks chesti i sluzheniya uchitelya [The code of teacher's honor and service]. Available from: [www.gumannajapedagogika.com/манифест.html](http://www.gumannajapedagogika.com/манифест.html) [Accessed 12/03/16].
7. *Manifest gumannoi pedagogiki* [Manifest of humane pedagogics]. Available from: [www.gumannajapedagogika.com/манифест.html](http://www.gumannajapedagogika.com/манифест.html) [Accessed 12/03/16].
8. Nioradze V.G. (2012) *Pis'mennoe slovo – svetoch dushi* [A written word as a torch of soul]. Moscow: Amrita-Rus' Publ.
9. Nioradze V.G. (2012) *Uroki pis'mennoi rechi* [Lessons of writing]. In: Nioradze, V.G. *Po stupen'kam Skale* [Going upstairs], Parts 1-3. Donetsk: Noulidzh Publ.
10. Vygotskii L.S. (2002) *Pereizdanie* [Reissue]. Moscow: Publishing House of Shalva Amonashvili.
11. Zankov L.V. (1990) *Izbrannye pedagogicheskie trudy* [Selected pedagogical works]. Moscow: Pedagogika Publ.

## Об особенностях гуманного образовательного процесса

**Амонашвили Паата Шалвович**

Кандидат социологических наук,  
Университет имени Андрея Первозванного при Патриархии Грузии,  
0162, Грузия, Тбилиси, проспект Ильи Чавчавадзе, 53а;  
e-mail: amon.pedagogika@gmail.com

### Аннотация

В традиционной педагогике в образовательном процессе в первую очередь во внимание принимаются психологические особенности ребенка. В гуманной же педагогике основное значение придается сотрудничеству ученика и учителя, достижению духовной общности. Внутренняя психологическая энергия, «внутренний огонь», присущие каждому ребенку, имеют множество проявлений. Наиболее важными для гуманной педагогики являются страсть к развитию, свободе и желание расти и развиваться. В статье особо подчеркивается то, что образование – это гораздо более глубокое и значимое понятие, чем преподавание. Особенностью гуманного образования является развитие качеств, которые помогают росту личности ученика, расширению его духовного и нравственного мира. Эти качества реализуются через личность учителя, через его характер и педагогическую культуру. Основным отличием гуманной педагогики от традиционной является то, что главным является не столько процесс обучения, сколько формирование духовной и нравственной базы. Подчеркивается важность не просто преподавания той или иной дисциплины, но также укрепления моральных ценностей и жажды знаний.

### Для цитирования в научных источниках

Амонашвили П.Ш. Об особенностях гуманного образовательного процесса // Психология. Историко-критические обзоры и современные исследования. 2016. № 4. С. 204-214.

### Ключевые слова

Педагогика, обучение, образование, гуманная педагогика, психология, образовательный процесс.

### Библиография

1. Амонашвили Ш.А. Гуманная педагогика. М.: Амрита-Русь, 2012. Ч. 1-2.
2. Амонашвили Ш.А. Основы гуманной педагогики. Школа жизни. М.: Амрита-Русь, 2012. Кн. 3. 320 с.

3. Выготский Л.С. Переиздание. М.: Издательский Дом Шалвы Амонашвили, 2002. 224 с.
4. Давыдов В.В. Виды обобщения в обучении. М.: Педагогика, 1975. 424 с.
5. Занков Л.В. Избранные педагогические труды. М.: Педагогика, 1990. 424 с.
6. Имедадзе Н.В. (сост.) Антология гуманной педагогики. Унадзе. М.: Издательский Дом Шалвы Амонашвили, 2000. 224 с.
7. Кодекс чести и служения учителя. URL: [www.gumannajapedagogika.com/манифест.html](http://www.gumannajapedagogika.com/манифест.html)
8. Манифест гуманной педагогики. URL: [www.gumannajapedagogika.com/манифест.html](http://www.gumannajapedagogika.com/манифест.html)
9. Ниорадзе В.Г. Письменное слово – светоч души. М.: Амрита-Русь, 2012. 256 с.
10. Ниорадзе В.Г. Уроки письменной речи // Ниорадзе В.Г. По ступенькам Скале. Донецк: Ноулидж, 2012. Ч. 1-3.
11. Фельдштейн Д.И. Возрастная и педагогическая психология. М.: МПСИ, 2012. 427 с.