

## Humanism: a Progressive Direction for a Human's Public Life

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### ABSTRACT

*At the present time there is an interest in humanistic ideas, the need to comprehend eternal universal values. In the article the authors emphasize the importance of the topic of humanistic views in the social life of man. It is described in detail that humanism is a progressive trend in the social life of different historical eras, which is based on the recognition and deep respect for the rights and freedoms of the individual.*

**KEYWORDS:** *humanism, humanity, humanistic society, humanistic view.*

At the present stage humanity is in a state of transition to the scientific and technological phase of civilization, which causes profound transformations in all spheres of social life. The scientific and technological revolution provides tremendous opportunities for mankind in the development of planetary and cosmic space, in the creation of material goods. But along with profound changes in science and technology, negative trends are intensifying in society: the strengthening of technocratism and soullessness, the destruction of familiar foundations and moral guidelines, social and environmental disasters, confusion, loss of ideals, pessimism, alienation, crime - which have a devastating effect on young people. Such a state of society is defined as a humanistic crisis of humanity [1].

The authors of the concept of education of students (A. A. Bodalev, V. A. Karakovsky, L. I. Novikova) refer the humanistic crisis to the global problems. In our country under the conditions of democratization of social life the system of education requires improvement, search for a new approach, new style and methods. The meaning of the changes in the educational system is in its humanization.

The humanization of education means that "the perfection of the person is seen not as a means of social wellbeing, but as an aim of social life, when the development of the personality is not driven into the Procrustean bed of "social order", but involves the identification and improvement of all essential human forces, when the individual is thought not as a "guided", "controlled", but the creator of himself, of his own circumstances. [2]. The modern stage of society development imposes new requirements for the formation of personal moral qualities, which, in turn, is associated with the need to improve the educational process in secondary school on the basis of the ideas of democratization, creativity and humanism. At the present time there is an interest in humanistic ideas, the need to comprehend the eternal universal values.

Issues of humanism throughout human history have worried people, but the greatest importance the problem of human essence, the protection of dignity and human rights becomes in transitional periods, when the value of the human person, its comprehensive development is of paramount importance. An analysis of Analysis of the current situation in society and past experience leads to the conclusion that the basis for the upbringing of the younger generation should be progressive

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humanistic ideas. The ideals of humanism emerged as a result of people's desire to bring life into conformity with the desirable. Humanism as an ethical concept, and humanity as the essence of the attitude toward one's neighbor Pannetius defined humanism as an ethical concept, while the term was first coined by the German educator Nitheimer in the early 19th century. Panethius' humanistic ideas were taken up by thinkers of the past, but for the most part they regarded humanism as a moral category.

Humanism, in a broad sense, is "a historically changing system of beliefs that recognizes the value of the individual, his right to freedom, happiness, development and manifestation of his abilities, which considers the good of the individual as a criterion for evaluating social institutions, and the principles of equality, justice, humanity as the desired norm for relations between people. [8].

Humanism is a progressive trend in social life in different historical eras, based on the recognition and profound respect for individual rights and freedoms. Humanism, which means human, human (from the Latin *humanus*), affirms the value of the human being regardless of his or her social status, and proclaims the principles of equality, justice, and humanity. When we speak of humanism, we are dealing with a real phenomenon in the relationship between society and the individual, as well as in the relationship of individuals to one another. Humanism is a system of worldviews that focuses on the interests of the individual, on what is important to the individual.

The practical implementation of humanistic principles depends on the social system within which they are developed. The problem of humanism finds its expression in philosophical, psychological, sociological and pedagogical aspects. The pedagogical aspect of the problem of humanism determines the ways of all-round and harmonious development of children and youth reveals the content of the educational ideal of modern society. The specifics of the pedagogical aspect of humanism lie in the formation of humanistic beliefs and humane relationships, in the upbringing of humanity and respect for human dignity in young people. At the present stage, when the issues of upbringing of schoolchildren become particularly important, the school faces as one of the urgent tasks of educating schoolchildren in humanistic qualities and feelings, humane attitude towards all living beings. The most fully expressed human attitude toward nature, people, the collective, society as a whole, as well as to himself, his own activities and his future in such a quality of personality as direction.

A person's individual's orientation is a systemic quality of the personality, characterizing the internal psychological unity of his or her vital activity. It is a multifaceted, pivotal, generalized quality of a personality; it manifests the social essence of a person, his social being [9].

Thus, the education of a person with a humanistic orientation implies the education of a person who understands and accepts universal human values:

- a) comprehension of the unity of the human race and oneself as a unique part;
- b) understanding of the value of human life, the inviolability of man;
- c) responsibility to future generations;
- d) preservation of the spiritual experience of mankind;
- e) dialogue between different cultures and peoples;
- f) respect for the history and traditions of one's people;
- g) Interest in man at his best.

An analysis of global philosophical and pedagogical thought suggests that throughout human history, interest in the problems of humanism has been quite high. As a historical phenomenon, humanism has changed significantly from one epoch to another, with its content reflecting the socio-economic

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system, the ideology of the historical period, and the freedom-loving aspirations of the people. The philosophical pantheistic doctrine, which identifies the concepts of "God" and "nature", spiritualizing nature and endowing it with divine qualities, views man as fully dependent on nature. Nature is all-powerful, while man is too insignificant to exert any influence on the natural course of life. The Chinese philosopher Confucius (551-479 B.C.), in his concept of zhen (humanity), put forward the principle of humanity, which means observing the established order. Confucius believed that man's destiny was determined by "heaven," and that the fact that people were not equal in life among themselves could not be changed.

Theocentrism, as a philosophical doctrine, placing god (the creator god, the supreme being) at the center of the entire universe, just as pantheism assigns man the role of dependent, but in this case on god. According to this doctrine, man is deprived of all freedom, of independence, his life is entirely dependent on the divine will, all that is good for God is good for man, man is a slave. The doctrine thus excludes any possibility of considering man as a value, an orientation toward man, his good. Of interest is the neo-Confucian current in Chinese philosophy (representative Zhu Xi, 11th century), according to which there are two beginnings in things: "li", the rational creative force, and "qi", the passive matter, with "li" forming a positive quality in man - the pursuit of good, and "si" a negative one - submission to sensual temptations.

The unity and struggle of two opposing principles in man, two differently directed tendencies - this is a characteristic feature of human nature, so a person throughout his life is in a state of moral choice. Without taking into account this essential circumstance, the choice of means of education and the implementation of the goals set does not seem scientifically sound. In the anthropocentric model of the world, man is given the highest place, he is seen as a perfect work of nature and only human knowledge can give us the key to its mysteries.

The view of the human being as a value worthy of serious study can be traced back to antiquity. The ideas of humanistic pedagogy can be traced back to ancient philosophy, where the ancient philosophers' understanding of humanism was grounded in their treatment of such notions as good versus evil, freedom versus necessity, love versus hatred. Socrates (470-399 B.C.) held that the most important task of philosophy was human perfection, arguing that humanity must acquire the knowledge underlying right action and virtue. The philosopher was convinced that the prerequisite for Every individual is capable of attaining virtue, since everyone is given the same opportunity as another to attain wisdom. Socrates' ideas on the role of knowledge are charged with "humanistic educational optimism. In conversations with students the philosopher was interested in their understanding of what is beauty, justice, friendship, wisdom, what is the purpose of man in society, what human duties are to other people, what is the meaning of human life and what are the true values of life. Socrates gave a practical orientation to man in life, emphasizing that conscience, justice, and civic duty. "Socrates' ethics are rationalistic: according to Socrates, bad actions are generated only by ignorance, and no one is evil in good faith." [7].

The founders of Soviet pedagogy - N. K. Krupskaya, A. V. Lunacharskii, S. T. Shatsky - paid much attention to the problems of humanism and humanity education in children. Their works formulated the basic theoretical premises for education of children based on the ideas of humanism. The determining source of humanistic education, a condition for its effectiveness is the environment in which a schoolboy is brought up. The school where the pupil spends a time-consuming and meaningful part of his life should have an effective positive influence on the development of all structural components of their orientation (motives, needs, interests, motivations, ideals) and promote the formation of humanistic consciousness and the foundations of humane behavior. Therefore, a healthy moral and psychological atmosphere at school, along with the presence of the student team, united by joint socially significant activities, are an important condition for the education of

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humanistic orientation of the individual. The degree of development of the collective largely determines the measure of students' upbringing and acts as a source of humanistic upbringing. A. S. Makarenko wrote: "The control of public opinion of a large, authoritative and beloved school team temper the character of the pupil, educates the will, instills socially useful skills of personal behavior, pride for the school and for themselves as a member of this glorious commonwealth. And then the child ... knows how to behave: what he will be approved of by the respected group and what he will be condemned for. [3]. Changes in society have led to a revision of the established public views on education, as a result of which the school sought means of humanization of education, humanistic education of children, the establishment of humane relations between all participants in the educational process.

Ideas and principles of the humanistic direction in the theory of education have been further developed and implemented in the practical work of pedagogue-humanist V. A. Sukhomlinin. A. Sukhomlinsky. V. A. Sukhomlinsky. A. believes that the process of upbringing kindness and responsiveness in schoolchildren involves clearly formed and definite understanding of the need for constant struggle against evil, against unworthy behavior, and humanity education he defines as one of the most important aspects of the formation of human culture. The teacher notes that a well-bred can be considered only the person who "strives to do good and cannot do evil," who is guided in his behavior by the conviction that "good is the top of the moral wealth. The most important task of the teacher sees the humanist educator in teaching children stable habits of humane behavior and attitudes toward people, the ability to withstand adverse circumstances, the ability to empathize, suffer, root for others. All this the pedagogue called upbringing steady "moral immunity" in children. V. Sukhomlinsky. A. asserted that humane treatment of children, education without punishment, value the attitude towards childhood is a way to penetrate into the spiritual world of the pupil, without studying which it is impossible to understand him and to influence "by the subtlest means - the word and beauty. Thus, the most important indicator of a personality's humanistic orientation should be considered the correlation between the motives of behavior and the nature of a person's actions, on the one hand, and the norms and rules of humanistic morality, on the other. Singling out this indicator as the basic one for defining the level of a personality's humanistic orientation allowed us to define some other indicators as well, namely:

Completeness of assimilation of the main points of humanism;

The level of understanding of the main points of humanism as

Socially significant and personally necessary;

Degree of practical preparedness for humanistic behavior; ability to build relationships with people on humanistic principles;

Attitude towards the highest spiritual values;

Presence of humanistic aspirations, interests and needs in the motivational structure of the personality. Relying on the criteria, we can determine the level of humanistic orientation of high school students' personality, the knowledge of which is necessary for the implementation of the goal. In modern pedagogy the ideas of humanism have spread in the pedagogical activities of innovative teachers. A. Amonashvili, E. B. Evladova, I. P. Ivanov, E. N. Ilyin, and V. F. Shatalov

F. Shatalov in practice implement humanistic ideas about harmonization of the relationship between the individual and the environment, a value-based attitude toward Childhood, about creating the necessary conditions for development of the child's personality, about cultivating in children an aspiration for good, harmony, beauty, and an ability to empathize, suffer, and be humble. In modern pedagogical practice, the personal approach to children's upbringing is widespread, aimed at the development and transformation of personality, which is important in solving the problems of

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humanistic upbringing [3].

In modern pedagogy, the prevalence of spiritual needs over material ones is defined as an indicator of the spiritual development of the personality, its humanistic orientation.

However, in our view, it is absolutely fair to ask: "Is it possible to detach material needs from spiritual ones?", because the satisfaction of both material and spiritual needs is the basis of human life, material and spiritual are inseparable. The essence of the answer to this question is that it is necessary to form reasonable material needs, which are the foundation of the spiritual structure of the individual, and the higher the spiritual needs, the more reasonable and material [4,5].

Thus, modern humanism is a doctrine that reflects the humanist quest of all previous epochs, i.e., it has its origins in a wide variety of ideologies and cultures. Contemporary humanism recognizes the human being's connection to the world, to nature and to himself, and, by pointing to his ambivalence, it provides guidance for overcoming ambivalence and establishing harmony within oneself. Modern humanism views the human being not as the center of the universe, but as a part of it, endowed with reason and capable of conscious action. Therefore, the humanistic orientation of the individual should be based on identifying and understanding the connections of the individual with the objectively existing world in order to gain the experience of dialogic communication with the real world and oneself.

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