

and writing essays. The results of primary and secondary measurement of criteria and indicators of education of social values in future teachers of preschool education are given. According to the results of the control stage of the experiment, a conclusion was made about the effectiveness of the developed model of the system of education of social values in future teachers of preschool education. The results of the control phase of the experiment showed a significant increase in the respondents of the experimental group, who had a high level of education of social values by all criteria and indicators, compared with students of the control group. The conclusion about efficiency of the developed model of the system is made. The prospect of further research lies in the effectiveness of the proposed model for the education of social values in children.

Key words: *model, system, control group, experimental group, qualimetric model, criteria, indicators, levels, efficiency.*

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IMPLEMENTATION OF HUMANE PEDAGOGY IDEAS IN LEBEDYN PEDAGOGICAL SCHOOL NAMED AFTER A. S. MAKARENKO UNDER L. KIRDISHCHEVA LEADERSHIP

The publication is devoted to the implementation of the ideas of humane pedagogy in the Lebedyn pedagogical school named after A.S. Makarenko under the leadership of L. Kirdishcheva. A review of recent studies of the problem of humanization is made. The historical origins of the phenomenon of humanism are outlined. The thesis of Sh. Amonashvili, the President of the International Center for Humane Pedagogy on the principles of implementation of humane pedagogy is presented. Peculiarities of practical use of ideas of humane pedagogy in the educational process of Lebedyn Pedagogical School are revealed.

Key words: *humanism, humane pedagogy, humanism ideas, humanization of educational process, pedagogical school.*

Introduction. The dominant characteristic of modern life is that it is subject to unprecedented rapid change. As a result, education institutions cannot limit themselves to broadcasting the established objects content, techniques and values, as they will soon become useless or even hinder the full realization of the student's personality. Education institutions should promote the formation of students' flexibility, openness to the new, the ability to adapt and courage in the face of the unexpected. These qualities are likely to continue to be important throughout everyone's life, while specific skills and knowledge are rapidly becoming obsolete. Therefore, the educational space of

the XXI century is aimed at forming a new type of person, ready to live in the information society, solve unusual situations, respond to the rapid development process, fluent in interactive methods, forms and tools aimed at achieving results. Accordingly, the XXI century education is human-centered and sees traditional human vectors as its development basis.

Analysis of relevant research. According to classical pedagogy, it is determined that the general theoretical positions, features of functioning and structure of pedagogical systems of humane pedagogy were studied by H. Alexandrov, K. Bakhanov, V. Bepalko, N. Kuzmina, L. Novykova and others. M. Bohuslavskiy, B. Kvasha, V. Kuz, M. Mukhin, V. Ryndak, A. Rosenberg, and O. Sukhomlynska devoted their works to the components analysis of the traditional pedagogical system and to the stages selection of its formation and development. Humane pedagogy is based on ideas developed by representatives of humanistic psychology, such as K. Rogers, A. Maslow, G. Allport, as well as on the ideas of E. Fromm, K. Horney. Indicative is E. Fromm's opinion, who noted that many philosophers – from S. Kierkegaard and K. Marx to W. James, A. Bergson and Teilhard de Chardin – believe that man creates himself, that man – the creator of his own stories. In the presented study it is focused on the development of the humane pedagogy doctrine, at the origins of which the names of A. Makarenko (1888–1939), V. Sukhomlynsky (1918–1970), Sh. Amonashvili (born in 1931), L. Kirdishcheva (1955–2017) and others should be mentioned.

The purpose of the article is to analyze the peculiarities of humane pedagogy ideas implementation in Lebedyn Pedagogical School.

Research methods. In the process of research development a set of general scientific methods was used: analysis, synthesis, systematization, generalization, classification, which provided the opportunity to generalize leading ideas and scientific approaches to the humane pedagogy ideas implementation, which form the theoretical and methodological basis of the problem.

Results. The beginnings of the humanism roots ideas back to the Renaissance, which became a time of bright human personalities, because the artists' interests of that time were not restricted by single field. Among the prominent representatives of that period was the writer Francois Rabelais, who was both a bachelor of medicine and a practitioner. The great church reformer, Martin Luther, translated the Bible into German, created modern German prose, and composed a chorale that became the anthem of the German Reformation. Michelangelo was not only a sculptor, painter and architect (such a combination is quite natural for the Renaissance), but also a great poet. The name of Leonardo da Vinci became synonymous with the universality of human genius. So, when it is

spoken about humanistic ideals, it is meant, among other things, the comprehensive development of the individual and his openness to the new.

The term “humanism”, is widely used in the XIX century, came from the Latin *humanitas* – humanity. During Renaissance, humanists were scientists who were engaged not in theology but in the secular sciences, and in general all cultural figures who embodied new ideas. The central idea of the humanistic worldview is the idea of man as the highest nature creation. Humanism (Latin *Humanitas* – «humanity», *humanus* – «human», *homo* – «man») – is a philosophical and ethical position that attaches special importance to the value of people and assistance to people (both individuals and groups), and in general prefers critical thinking and evidence (rational and empirical) over dogma or superstition acceptance (Goncharenko, 1997).

According to E. Fromm, the humanistic dialectic founder, humanism is a philosophy that understands man as the highest value on earth, it is natural that the teacher cannot use the student as a subordination or manipulation means, and the authoritarian type of teacher is impossible in humanistic approaches to pedagogy (Fromm, 2006).

According to the idea of humanization, man is not seen as a being who fulfills and confirms certain psychological patterns, but as a creative person who is able not only to implement but also to violate these patterns, develop them and create new ones.

Humanism of the XIX-XX centuries has several incarnations and directions. One of the vectors is related to the existentialism philosophy, which recognizes the individuality, uniqueness of each individual human being, each individual. The most prominent representatives are J. P. Sartre, K. Jaspers, A. Camus, and W. Frankl. In this direction humanistic essence is primarily aimed at addressing the problem of the life meaning.

In modern psychological and pedagogical science, the humanistic approach is seen primarily as the destruction of authoritarian methods in pedagogical activities and a subjective approach to the individual. The humanization of teacher education is always associated with socio-cultural changes in society. At each historical stage, new requirements are made to the teacher’s personality and training. Features of the humanistic approach are revealed in the concepts of education and training developed by DeCarvallo, Cage, Berliner and other modern scientists (Gage & Berliner, 1997, p. 31).

O. Kozlova notes that the humanistic approach is not reduced to the formation of some normative knowledge in students, its essence – in the

mechanisms of self-learning and self-education, taking into account the maximum inclusion of individual characteristics of each student (Kozlova, 1998, p. 10).

In defining the concept of “humane pedagogy” we turn to the views of Sh. Amonashvili President of the International Center for Humane Pedagogy, Academician RAO, who determines that the soul of humane pedagogy has its ancient origins in the philosophical teachings of prominent scientists of East and West, but it matured in the teachings of Jesus Christ, where he moved for a long, perhaps eternal life in thought, activities and views of classical pedagogy.

Classical pedagogy, according to Sh. Amonashvili, has one worthy property: it does not impose itself on anyone, it only offers itself to the whole world of education and waits for the moment of truth – who and when will understand it, who and when will understand and demand the truth of education. We agree with Sh. Amonashvili’s views that folk wisdom says: “What I was born with is a gift from God, what I will die with is my gift to God”. Humane pedagogy helps to educate the generations in this wisdom spirit.

According to Sh. Amonashvili, humanistic pedagogy is “the development of the human spirit. If a child is developed, he will be moral. Rational logic, without a heart (which we observe now), is destructive. Negative thoughts (not just words) are destructive”.

Answering questions about the meaning of the concept of “humane pedagogy”, Sh. Amonashvili says: “This pedagogy perceives the child as it is, agrees with its nature. It sees in the child its infinity, realizes its universe nature and leads, prepares it for service to humanity throughout life. It affirms the child’s personality by revealing his free will and builds pedagogical systems, the procedurally of which determines the teacher’s love, optimism, high spiritual morality. It encourages pedagogical creativity and calls for pedagogical art” (*Manifesto of Humane Pedagogy*).

Sh. Amonashvili is active in promoting the ideas of humane pedagogy, defining it as the third millennium pedagogy. In his speeches, he points out the leading provisions of this pedagogical system. The teacher urges not to lose faith in the child’s ability, to love and respect the child, to join the beautiful and through knowledge of the beauty of the world to cultivate goodness, justice, mercy, sensitive attitude to others. Knowledge is important, but it is not an end in itself, it is only a mean of comprehending truth, goodness and justice. It is necessary to spiritually saturate, enrich knowledge, as they should serve only good, love of neighbor.

Many meetings of Sh.A. Amonashvili starts with a small task. He asks everyone to fill the “Kindness Cup”. The lower layer is faith, which includes the

following commandments: to believe in the child's infinity; every mother and father are parents from God, the teacher can also become from God, if he wants to; to believe in the power that transforms the power of pedagogy of goodness, love, understanding, compassion, help. Next in the bowl you need to put forgiveness, joy, romance of education. Education should be added as a revelation of the final child's image, not a suggestion of knowledge; education – as the nourishment of the spiritual core (Rusakov, 2007).

Focusing on the definition of “humane pedagogy”, we draw attention to the fact that at the heart of its development trajectory is a Man. However, the famous teacher determines that today comes a new children generation, they are now called differently. But no matter what they are called, one thing must be clear to us: the new generation must work hard to glorify culture, spirituality, the common good in people's lives and to save life on Earth.

In addition, in humane pedagogy great importance is attached to the development of the individual's spirituality, which is the essence of its development trajectory. Teachers direct to inspire, ennoble the educational world, to introduce into the pedagogical consciousness the dimension of spirituality and related categories, without which pedagogical processes suffer, students, pupils, their parents, teachers and educators suffer (*For the sake of life itself on earth*).

Sh. Amonashvili did not only promote the ideas of humane pedagogy in theory, but also took serious steps towards their practical application in education institutions of different countries. In particular, in 2011 he initiated the establishment of Sumy Regional Center for Humane Pedagogy, which is a structural unit of the All-Ukrainian cultural and educational association of Humane Pedagogy, on the basis of Lebedyn Pedagogical School named after A. S. Makarenko. The newly established Center for Humane Pedagogy was headed by L. Kirdishcheva – the director of the Lebedyn Pedagogical School named after A.S. Makarenko.

Later, as part of the annual XIII International Pedagogical Readings “Teacher” (March 21-24, 2014, Tbilisi, Georgia), she was awarded the gold badge “Heart and Swan” and L. Kirdishcheva became the first Knight of Humane Pedagogy in Sumy region.

During the years of center activity of humane pedagogy events of various levels took place on its basis, beginning with the five-day author's seminar of Sh. Amonashvili “Humane-personal approach to children in educational process” (November 14-18, 2011, Lebedyn, Ukraine). Since then, the active process of introducing the humane pedagogy ideas into the educational process of Lebedyn

Pedagogical School has begun by L. Kirdishcheva. After all, as we know, the humanization of pedagogical education is a factor in the harmonious development of the student's personality, enrichment of his creative potential, growth of physical and spiritual strength, abilities. It is a process aimed at the development of the individual as a creative activity subject. This is what L. Kirdishcheva saw as a humanistic goal of pedagogical education, the achievement of which requires the implementation of certain tasks:

- involving students in humanistic ideas accumulated by mankind, mastering the cultural humanities heritage, which should contribute to the humanistic orientation of the individual;

- providing them with a system of integrated knowledge about a Man, which in combination with the skills developed in a particular system would be the basis of the individual's self-knowledge of self-education, the identification and development of his creative potential;

- the individual's adaptation to the world as the development of the necessary knowledge about the world around, and the formation of skills and abilities to communicate with other people on a humanistic basis, receiving and transmitting information, organizing their own activities and so on.

In addition, the pedagogical education humanization in the school required the formation of three important areas: formation of a system of student's pedagogical values, laying the foundations of new pedagogical thinking and the development of graduates' humanistic culture.

L. Kirdishcheva believed that the foundations formation of the student's humanistic culture is a value that includes a set of universal ideas, professional values, personal qualities, universal ways of learning and humanistic technologies of pedagogical activities that allow individuals to develop in harmony with universal culture and social and professional stability.

The humanization of modern education at the Lebedyn Pedagogical School was aimed at nurturing each person as an individual, despite his successes, in particular educational activities. After all, sometimes in pedagogical theory and practice there are stereotypes of the students' division into "capable" and "incapable" depending on learning skills. Such labeling contradicts the humane pedagogy principles. To prevent it, educators must accept the individual as he or she is and help him or her take a worthy place in society. This position of the teacher requires a perfect mastery of information about the individual differences and characteristics of each individual, his learning styles, approaches to family upbringing, expectations from the individual's life. The indisputable advantage of humane pedagogy is a careful attitude to the pupil's spiritual world, to his

personality formation, respectively, inclinations, needs, interests. The purpose of a “humane” teacher is to accept the pupil’s personality as he is. The teacher is called to provide assistance in the processes of student’s self-actualization, awareness of development goals, to promote their achievement.

Particular importance in the Lebedyn Pedagogical School was given to the formation of future teachers’ spiritual and moral qualities on the basis of humane pedagogy: humanity; nobility; leadership; sense of humor; ability to motivate everyone to achieve individual and collective goals; ability to reflect; ability to make decisions and predict risks; ability to work in a team; ability to delegate their powers; availability of public speaking skills; ability to constantly learn; desire for spiritual development; ability to love; ability to carry out current and strategic planning; ability to give a smile; ability to control their emotions; empathy; ability to be optimistic, to strive for positivism; communication; tolerance; ability to create an ecological environment in the institution. Certain teacher’s qualities of general secondary education institutions are always relevant, because they represent an active position of the humane pedagogy ideas, determine the movement and purpose of the pedagogical process through the centuries (*IX All-Ukrainian Readings on humane pedagogy*).

Regarding the specifics of the functioning of a modern humane educational institution, namely, Lebedyn Pedagogical School, the following provisions attract attention: favorable conditions are created for the individual’s development, comfortable conditions for all participants in the educational process; formation of a socially adaptive personality by means of family and civic education; work is planned on the basis of collegiality, cooperation, mutual respect, mutual support; transition from monologue education to dialogue and polylogue education is carried out; the life of an education institution is based on the humane pedagogy principles; developing a noble personality; the prestige of teacher’s work is provided, the teacher’s high social role is realized; the connection of the education institution with the modernity realities is provided.

The humanistic education process is two-way. It is attended by educators and pupils, teachers and students. According to the scientist I. Bekh, reflection of educational influences by the individual becomes a consequence of interaction, the processes result that seem to meet each other. It follows that educational activities include not only the educators’ and teachers’ activities, but also the students’ activities, which is manifested through self-education. This structure is most in line with modern goals and objectives of democratic education (Bekh, 2006).

Among the main postulates of humane pedagogy, which embodied in practice L. Kirdishcheva – the teacher and student cooperation does not mean

direct, simplified transfer of knowledge, but, above all, creation of an environment conducive to learning, creating an appropriate developmental educational space. Every pupil or student is free to be creative. Independence and responsibility – qualities that contribute to the child's self-esteem and recognition of the child's personality.

Teachers' and students' cooperation on the basis of humane pedagogy, which were widely used in the educational process of Lebedyn Pedagogical School, provides:

- humane attitude to each individual, recognition of his personality, the student's personality development as the main education goal, support and development of all positive qualities, individual's natural and acquired abilities;
- the education content contributes to the variety of means used for personal development, the rejection of dogmatic knowledge communication;
- recognition of the education concept as the center of the entire educational system, which allows to develop the students' creative abilities, to show individuality;
- personality, the ability to educate only in overcoming difficulties, so the idea of achieving a difficult goal is a guide for the teacher's practical activities;
- environment pedagogization, which involves providing the education institution with an appropriate leading position in relation to other educational organizations.

Important for the implementation of the humanistic education ideas in Lebedyn Pedagogical School was justification of the educational activities goals that determine the functions of all its important components and, at the same time, the humanistic education structure is one of the least developed problems of modern education theory in Ukraine.

At present stage, such features include: change of approaches in evaluating the education institutions activities; governance democratization; change of staff situation at school; management variability; management methods change; methodological principles change.

According to O. Sukhomlynska, implementing the humane pedagogy ideas at the present stage, teachers have certain difficulties, namely: the lack of a system of general humanistic education, a clearly structured cultural training course for different levels of the education system; the collapse of the traditional life way, based on the traditional customs worldview, attitudes (cordiality and attitude), the rules of good and pious life; the problem of a small number of real bearers of traditional humanistic culture, which is due to lack of experience, lack of systematic cultural education; unpreparedness (motivational, emotional,

intellectual) of the majority of the population to perceive the humanistic content of traditional culture; the family breakup and crisis, the low level of humanistic culture of most modern parents; family incompetence in matters of child's formation and upbringing; teachers' insufficient level of culture and professional competence in matters of content and methods of humanistic education; lack of funds for the development and creation of educational and methodological and informational products on humanistic education of the population and teacher training; lack of a comprehensive program of humanistic education in the country or region (Sukhomlynska, 2006).

The educational system should integrate all educational actions aimed at involving the individual into a holistic pedagogical process that ensures implementation of educational goals and objectives in specific socio-pedagogical conditions. Based on this, the principles of humane educational system in Lebedyn Pedagogical School were: purposefulness; structure; dynamism; interaction with the environment and with systems of the lowest and highest order; it has past, present, future. The educational system as a goal, its functioning object includes a developing personality, and as a functioning way – pedagogical activity.

Conclusions and prospects for further scientific research. Thus, implementation of the humane pedagogy ideas in Lebedyn Pedagogical School should result in the new teacher training, a free and responsible person who has a modern consciousness, harmoniously combines professional competence and social activity, a teacher capable of creative innovation and constructive work in problematic situations. Thus, the trajectory of the humane pedagogy development is based on a Man with his inner spiritual world and aims to develop the individual's spirituality using the appropriate classical forms, teaching and education methods and tools. It is stated that the trajectory of the humane pedagogy development corresponds to the educational processes aimed at teaching and upbringing of younger generation. Due to the strengthening of the humane values role and importance in the formation of the future teacher's personality, it could be spoken about the decisive role of the humane pedagogy ideas in education institutions.

The study does not cover all the aspects of this problem and involves implementation of the following steps aimed at studying the features of the humane pedagogy ideas at education institutions.

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РЕЗЮМЕ

Козлов Дмитрий, Михайличенко Ирина. Реализация идей гуманной педагогики в Лебединском педагогическом училище имени А. С. Макаренко под руководством Л. Кирдищевой.

Публикация посвящена вопросу внедрения идей гуманной педагогики в Лебединском педагогическом училище имени А.С. Макаренко в период пребывания Л. Кирдищевой в должности директора. Проведен обзор публикаций по вопросам гуманной педагогики. Определены исторические истоки зарождения феномена гуманизма. Приведены положения Ш. Амонашвили, президента Международного Центра гуманной педагогики относительно принципов реализации гуманной

педагогіки. Раскрыты особенности практического использования идей гуманной педагогики в учебном процессе Лебединского педагогического училища.

Ключевые слова: гуманізм, гуманна педагогіка, ідеї гуманізму, гуманізація освітнього процесу, педагогічне училище.

АНОТАЦІЯ

Козлов Дмитро, Михайличенко Ирина. Реалізація ідей гуманної педагогіки в Лебединському педагогічному училищі імені А. С. Макаренка під керівництвом Л. Кірдіщевої.

Публікація присвячена питанню реалізації та запровадження ідей гуманної педагогіки в Лебединському педагогічному училищі імені А.С. Макаренка в період перебування Л. Кірдіщевої на посаді директора. Проведено огляд публікацій з питань гуманної педагогіки. Окреслено історичні витоки зародження феномену гуманізму. Наведено тези Ш. Амонашвілі, президента Міжнародного Центру Гуманної Педагогіки щодо засад реалізації гуманної педагогіки. Розкрито особливості практичного використання ідей гуманної педагогіки у освітньому процесі Лебединського педагогічного училища.

Констатовано, що сучасні заклади освіти повинні сприяти формуванню в учнів гнучкості, відкритості до нового, здатності адаптуватися та мужності перед несподіваним. Ці якості, ймовірно, залишаться важливими протягом усього життя кожного, тоді як конкретні навички та знання швидко застарівають. Тому освітній простір XXI століття спрямований на формування людини нового типу, готової жити в інформаційному суспільстві, вирішувати нестандартні ситуації, реагувати на швидкий процес розвитку, вільно володіти інтерактивними методами, формами та інструментарієм, спрямованим на досягнення результатів. Відповідно, освіта XXI століття орієнтована на людину і бачить традиційні гуманні вектори як основу свого розвитку.

Зазначено, що у специфіці функціонування сучасного гуманного закладу освіти, а саме Лебединського педагогічного училища, привертають увагу такі положення: створюються сприятливі умови для розвитку особистості, комфортні умови для всіх учасників освітнього процесу; формування соціально адаптивної особистості засобами сімейного та громадянського виховання; робота планується на основі колегіальності, співпраці, взаємоповаги, взаємопідтримки; здійснюється перехід від монологічної освіти до діалогової та полілогічної освіти; життя закладу освіти ґрунтується на принципах гуманної педагогіки; розвиток благородної особистості; забезпечується престижність роботи вчителя, реалізується висока соціальна роль учителя; забезпечується зв'язок закладу освіти з реаліями сучасності.

Отже, траєкторія розвитку гуманної педагогіки базується на Людині з її внутрішнім духовним світом і спрямована на розвиток духовності особистості, використовуючи відповідні класичні форми, методи та засоби навчання та виховання. Ми констатуємо, що траєкторія розвитку гуманної педагогіки відповідає освітнім процесам, спрямованим на навчання та виховання підростаючого покоління. Завдяки посиленню ролі та значення гуманних цінностей у формуванні особистості майбутнього вчителя, можна говорити про вирішальну роль ідей гуманної педагогіки в закладах освіти.

Ключові слова: гуманізм, гуманна педагогіка, ідеї гуманізму, гуманізація освітнього процесу, педагогічне училище.