М. И. Мухин

К вопросу о стержневой основе парадигмы образования XXI столетия

Актуальность. Современный мир особенный. Наша страна (Россия) не стала исключением. Другим стало и отечественное образование. Очевидно и то, что опора лишь на известные нам теоретико-методологические положения не всегда дает желаемый результат. В этой связи все острее ставится вопрос о смене парадигмы образования. По своим целевым функциям основанием такой парадигмы может стать гуманизация, так как она является надежным фундаментом гармоничного развития личности, роста её сущностных сил и способностей на новом историческом этапе развития общества.

Проблема. Земляне стоят перед архисложной проблемой выстраивания оптимальных отношений человека и человека, человека и общества. Что побуждает педагогическую науку и образовательную практику искать основания, которые помогут разрешить противоречия между отдельностью и цельностью, обособленностью и единством, хаосом и гармонией.

Цель. Раскрыть сущность гуманизации как стержневой основы парадигмы образования, соответствующей особенностям развития общества в XXI столетии.

Методологию исследования составили концептуальные положения гуманистической педагогики. Среди конкретных методологических средств использовались принципы историзма, целостности, системности, движение от общего к особенному и единичному. Задействованы были также структурно-содержательный, деятельностный, социокультурный и системно-функциональный принципы.

Методика исследования включала изучение монографических и научно-методических работ, образовательной практики, их анализ, выявление особенного на новом этапе исторического развития, обоснование полученных выводов и интерпретацию выдвигаемых идей.

Результаты и обсуждение. Дан краткий экскурс выстраивания образовательных парадигм на разных этапах развития общества, раскрывается их содержательная сущность, определены группы принципов, охватывающих многообразные аспекты жизнедеятельности школы, реализация которых позволит обеспечить гуманизацию образовательно-воспитательного процесса, вычленены основные черты педагогического процесса, выстроенного в соответствии с концептуальными положениями гуманистической парадигмы, обозначены основные блоки взаимосвязанных задач, стоящих перед образованием XXI столетия, обосновывается мысль о том, что гуманизм выступает стержневой основой парадигмы образования XXI века.

Наиболее обсуждаемыми аспектами проблемы стали практикоориентированные вопросы, связанные с разработкой содержания образования гуманистической направленности, которое способствовало бы формированию основ гуманистического мировоззрения обучающихся.

Вывод. Выявлены и обобщены идеи гуманистической традиции, составляющие основу парадигмы образования XXI века, дана их интерпретация. Обоснован вывод о том, что среди ведущих тенденций развития современного образования гуманизация выступает его краеугольным камнем, доказывается её соответствие особенностям развития общества нынешнего исторического этапа.

Ключевые слова: гуманизм, гуманистическая традиция, гуманизация образования, парадигмы образования, личностно-ориентированное обучение, принципы, обеспечивающие гуманизацию образования, черты учебно-воспитательного процесса школы будущего

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On the pivotal basis of the educational paradigm of the 21st century

Relevance. The modern world is special. Our country is not an exception. The domestic education has also become different. Besides, it is obvious that reliance only on the conventional theoretical and methodological principles does not always lead to the desired result. In this regard, the issue of changing the educational paradigm is becoming more acute. The goal-oriented functional basis of such paradigm can be humanization, since it is a solid foundation for the harmonious development of a person, the growth of his/her essential forces and abilities at the new historical stage of social evolution.

The research problem is the following: Earthlings are faced with the daunting problem of building optimal relationships between a human and a human, a human and the society. This challenge impels pedagogical science and educational practice to search for foundations that will contribute to resolving the contradictions between separateness and wholeness, isolation and unity, chaos and harmony.

The aim of the study is to reveal the essence of humanization as the pivotal basis of the educational paradigm corresponding to the peculiarities of the social evolution in the 21st century.

The research methodology consists in the conceptual provisions of humanistic pedagogy, anthropological and learner-centered. The specific methodological tools involved the principles of historicism, integrity, consistency, movement from the general to the particular and unique. The study also considered content-structural, activity-based, sociocultural and system-functional principles.

The research methods comprised the study of monographic and scientific-methodical works, educational practice, along with their analysis, identification of special phenomena at the new stage of historical development, substantiation of the findings and interpretation of the suggested ideas.

Results and discussion. The article gives a brief review of creating educational paradigms at different stages of social evolution, reveals their essence and identifies groups of principles covering various aspects of school's functioning. It is emphasized that the implementation of these principles will ensure the humanization of training and nurturing. The paper also defines the key characteristics of the pedagogical process, designed in accordance with the conceptual provisions of the humanistic paradigm, outlines the main sets of interrelated tasks facing the education of the 21st century and substantiates the idea that humanism is the pivotal basis for the educational paradigm of the present century.

The most discussed aspects of the problem are practice-oriented issues related to developing the content of humanistic education which would contribute to the formation of the basic humanistic worldview of students.

Conclusion. The presented work reveals, generalizes and interprets the ideas of the humanistic tradition that underlie the educational paradigm of the 21st century. Among the leading development trends of the modern education, humanization is proved to be its cornerstone, corresponding to the peculiarities of social evolution at the current historical stage.

Key words: Humanism, humanistic tradition, humanization of education, educational paradigms, personality-centered teaching, principles ensuring the humanization of education, features of the educational process of the school of the future

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Introduction

Having entered the third millennium, the society is increasingly thinking about the problem of the humanity and modern civilization as a whole. The world faced the universal challenge: humans intelligence is increasing; at the same time the general cultural level has a disastrous decrease.

The society changing the philosophy of life makes pedagogy change the philosophy of education and teaching, because it is obvious now that relying on the theoretical and methodological principles known to us doesn't always give the desired result.

The transition to humanistic education requires to review traditional understanding of educational aims and objectives, to develop new approaches to the content selection, to introduce new technologies for education and teaching, to adopt relations of humanistic style and nature among all participants of pedagogical process.

Humanistic reorientation of education accordingly requires new pedagogical paradigm with its core as the personality of a maturing human in its uniqueness and with the main goal as the development and improvement as a social unit of the society.

The new educational paradigm basis will be the beginnings identified as leading organizing lines. First and foremost, this is the unity of systemic, humanistic and activity-oriented approaches which allow to ensure the integrity of educational environment with its focus on revelation of essential powers of a person and on meeting its spiritual, intellectual and physical needs.

The pivotal direction of the educational paradigm of the XXI century will be the practical implementation of the declared for many decades ideas and doctrines based on the recognition of a person as the highest value, the achievement and approval of benefit of an individual as a criterion and principal condition of the society development, personal and social harmonization.

Materials and methods

The key to understanding the process of building and development of humanistic tradition as far as definition of a new educational paradigm foundation was given by the works of Sh.A. Amonashvili [1], M.N. Berulava [3], V.A. Sukhomlinskiy [33], A. Maslow [23] and others.

Investigating the problem, we relied on the Manifesto of Humanistic Pedagogy of the 21 century*. Important ideas were taken from the materials of symposia, forums, conferences, the subject of which touched on the range of issues of the problem under consideration**.

The set of interlinked approaches (anthropological and learner-centered) and principles (of historicism, integrity, structural- and content-based, activity-oriented, socio-cultural and systemic-functional) allowed to consider the identified problem in a comprehensive manner and to define both the general and the particular of the humanistic educational paradigm.

* Moscow-Peredelkino, October, 1986.

** International symposium «Philosophy of Education in perspective of the XXI century», Prague, June, 4-7, 1990; International Symposium «Humanization of educational space - 2020», Saratov, 27-28.02.2020; VIII International scientific and practical conference «Humanization of teaching and upbringing in the system of education: theory and practice», Prague, 20-21.03.2019; the 13-th International scientific and methodological conference in memory of I.N.Ulyanov «Humanization and humanitarization of education in the XXI century: Problems of modern education», Ulyanovsk, October, 18-19, 2012 and others.

In addition to general scientific methods, such as systemic and structural analysis and synthesis, in the process of research, formal logical methods, methods of differentiation and integration were also used, including scientific abstraction, the comparing and estimating of identified results in retrospect and long-termed plans, methods of summarization and extrapolation.

Results of the research

Educational paradigms corresponding to the spirit of their age were built at the different stages of historical development. Each of them was formed depending on the predominance of some essential characteristics in the system of basic educational parameters. These could be ideas about the system of knowledge and skills in a particular historical era, or the type of culture and ways of human development in the process of mastering it. However, there could be principles for coding and transferring information or ideas about the image and place of educators as bringers of knowledge and culture in the educational process, etc. [5, p. 30].

Educational paradigms differed both in their approaches and in their objectives.

In primitive societies the dominant paradigm was «esoteric», based on experiential and practical training with mystical and ritual elements.

The birthplace of «kalagotive» paradigm was Ancient Greece. The idea of education of comprehensively developed person appeared in the depths of this particular paradigm.

The so-called dogmatic teaching was dominant in the Middle Ages. It is based on the idea of Christian dogmas studying as moral laws of human existence by a person.

In the Age of Enlightenment, the basic paradigm was «explanatory and illustrative teaching». The specified paradigm was connected with emergence of a tutorial as a mass book.

At later stages the following paradigms appeared:

- «Adapted education», targeted at adaptation to a human being as a social creature, to his needs and abilities;
- «Development education», aimed at increased rate of development of natural powers of a human being;
- «Culturological» or «cultural-historical» education based on preservation of ethnic and cultural characteristics of different nations [2, pp. 97-105].

Professor I.A. Kolesnikova connects the formation and building of educational paradigms with the development of «pedagogical civilizations». In her opinion, as an example, the «natural pedagogy» matured within «reproductive and pedagogical» civilization; the «scientific and technocratic» was based on the phenomena of the technology revolution; the «esoteric» one was the product of two civilizations, «reproductive and pedagogical» and «creative and pedagogical» at once, and the «humanitarian» one emerged within the civilization of the «pedagogy of humanism» [19].

At the same time, I.S. Sergeyev, Lead Researcher for The Russian "Federal Institute for Educational Development" (FIRO), believes that the type of activity is the specific feature of one or the other educational paradigm:

- As an example, in the ZUN paradigm the main activity is acquisition of knowledge, skills and attitudes;
- «The cognitive» paradigm is based on conceptual views of development education;

- «The common-sense paradigm» is based on principles of «folk pedagogy»;
- The «pragmatic paradigm» is based on the idea about necessity to study and educate only beneficial things;
- And finally, the «humanistic» paradigm which is under our consideration. The anthropological approach is its cornerstone [31, pp. 120-124].

V.Y. Pilipovskiy, relying on the western scientific experience, identifies the traditional and conservative, the knowledge-based, the phenomenological, the humanistic and the rationalistic (behavioral) paradigms [25].

It is easy to see the above considered approaches showing that the researchers allow for the possibility of coexistence of various paradigm principles.

Studying the huge number of publications (V.S. Bezrukova [2], G.B. Kornetov [20], I.S. Sergeyev [31], R. Chvalb [42] and others) allowed to identify the genesis, taxonomy and classification of educational paradigms, in which education was developing at different historical stages.

Different views about the educational paradigm definition attract a lot of attention. In particular, V.S. Bezrukova [2, p. 95] believes that «a paradigm means knowledge of the pedagogical process formation, accepted as true by teaching community». According to I.B. Romanenko, «the educational paradigm means the model of educational objects in a broad cultural and historical context, with the invariant content and focus against the background of changing historical circumstances» [28, p. 95]. According to G.B. Kornetov the educational paradigm means the synthesis of constant, unchangeable, repeating properties, which characterize the system of theoretical and practical interaction of these properties in the pedagogical process [20]. I.S. Sergeyev considers paradigm as «metastereotype» -the standard set of pedagogical patterns and stereotypes [31].

Several scientists believe that various paradigms can interact in accordance with type and character of pedagogical interaction and communication. For example, O.G. Prikot believes that the humanitarian, technocratic, natural scientific (or experimental), polyphonic and esoteric paradigms can simultaneously interact [27]. Kh.G. Thagapsoyev allows for co-existence of three paradigmatic attitudes (conservative and enlightenment, liberal and rational, humanistic and phenomenological) in the actual practice of education [34]. Revealing the essence of the educational system in Japan, N.I. Gerasimova states that the defining paradigm of education in this eastern country is traditional and conservative, including the components of the rational paradigm and elements of the Chinese Confucian educational matrix [10].

According to S.V. Ivanova [17], P. Kurts [22], B.Y. Tsherbakov [35], N.E. Tshurkova [36] and others, one of the main ideas of the humanistic paradigm, defining the focus of the development in education in the XXI century, is the formation of the attitude towards a child as the main value in the pedagogical process, recognition of his freedoms and right for self-development, the priority of subject-subject relations in the pedagogical process.

In this connection much hope rests on education. It is the most significant basis for solving the current problems. Beyond education it is impossible to lay the foundation of a new culture and spirituality which are able to overcome nationalistic, consumerist and egocentric orientations, as well as contribute to the approval of the ethics of the harmonious development of a human being, the society and nature.

More and more evident becomes the thesis that humanization of the global society life by humanization of education is the moral imperative of the coming third millennium.

We share the view of Professor I.B. Romanenko. She mentions the importance of understanding that humanization of education «is not only the desire to understand the individual principle in a person» [28].

Humanism states the universal value of a human existence in total and a person in particular. At the same time humanism as the set of values is a public ideal.

Nowadays humanism acts as the social-value and moral-psychological basis of the social life, relations between an individual and the world, between people. In this regard, humanization also characterizes the value aspects of the education process as a social phenomenon. Among the main tendencies of the development of education humanization is in the centrality.

The humanistic reorientation of education requires accordingly to develop a new pedagogical paradigm with its core as unique personality of a grown man, and with the main target as the development and improvement of this personality as a social unit. It means that humanistic tradition in pedagogy is gaining a new round in its development.

Three basic paradigms emerged in science: general scientific, private, local. All paradigms are interconnected, but the pivotal role belongs to the general scientific paradigm.

Educational paradigms belong to the private, or specialized, type of paradigms. They are a set of theoretical and methodological, as well as other attitudes, guided when solving specific pedagogical challenges.

We know several paradigms of education: knowledge-based, culturological, technocratic, humanistic, societal, human-centered, pedo-centered and child-centered. However, the anthropological educational paradigm is more general in relation to particular types of paradigms, including the humanistic one.

The humanistic paradigm becomes more and more interesting for the society. It is understandable. As Z.I. Ravkin correctly noted, it is the humanistic paradigm which is able (to a certain extent) «to provide a specific counterbalance, to make a kind of barrier» to protect the society and, in particular, education as its most powerful institution against destruction and degradation [13, p. 18].

Humanistic paradigm is more and more replacing the technocratic one. Guided by the principle "everything for a person, everything in the name of a person", it focuses all institutions on changing the way of a person mentality.

Humanistic paradigm uses such terms as «humanism», «humaneness», «humanization». The focus of the humanistic paradigm is a Human Being as the highest value.

Historical prospects of the world civilization significantly depend on the new person formation processes. This should be really humanistic person. The condition for forming and life of this person understanding of the deep involvement both in the destiny of the world and in the life of each individual.

In this regard we can confidently say that humanization is the general direction among the leading tendencies of the education development in the XXI century. Nevertheless, it is the strategic guideline in the development of theory and practice of pedagogy and education of the future.

At the turn of the XX and XXI centuries the global civilization approached the reassessment of the human mission in the relations with nature, society, with himself. As L.P. Buyeva states, «coevolution of natural, social and cultural systems should replace the paradigm of person's domination over nature, society and himself». According to the researcher, «the culture of dialogue and acceptance, harmonization of diverse interests and tolerance to

pluralism of values will certainly prevail» in relations between people, communities, groups, nations» [7, p. 104].

The identified global problem should be solved in all areas of the life of society, particularly in education. We strongly believe that the best optimal solution is possible through humanistic paradigm. The essential meaning of changes outlined above is connected with humanization of the meaning of existence and life position of a human being, formation of his altruistic worldview. As you can see, the problem had its roots in childhood, in the sphere of education, and the solution lies in humanization of the pedagogical process.

Educators (both researchers and practitioners) are persistently searching for the humanization of education in the new socio-economic and socio-political circumstances. In this context the transformation of the main components of the educational process in the mainstream of its turning towards a person as a unique phenomenon and the highest value on Earth will be of paramount importance. The fundamental question here is not «who to be? », but «what means to be a Human»?! Revealing and maximizing the development of his underlying resources becomes a challenge, which determines the real nature of not only an individual and a nation, but the world in total.

According to Sh.A. Amonashvili, fundamental changes in the educational system should be started with rethinking of the pedagogical process basic components. It is necessary to pay special attention to «the relationship of a teacher with a child, children, the nature of communication with him and with them». According to the educator, it is not necessary to force a child into authoritarian and imperative, though convenient for us, pedagogical process. We should form the pedagogical process to make it «an attractive force for a child» [1, p. 50].

Following the classicists of pedagogy Professor A.P. Valitskaya raised the issue of the essence of modern education and emphasized the basic provision of humanistic paradigm which concerns the understanding of the world of childhood and its permanent resident – a child as «a host of the special cultural world», «with its own laws, values and subordinations, its own language, meanings and symbols». According to the scientist, the teacher without knowing the topography of the country named «Childhood», «hurts and cripples the alive and unique world with its habitants» [9, pp. 12-18].

Developing this view, V.V. Gorshkova focuses on a child as the equal participant of pedagogical process. She encourages to see him as «the unique being», different from grown-ups, «the being with other feelings, ideas and wills». As the scientist states, in this context it is necessary to be able to see a child as «a free person, able to choose independently his views, acts, activities» [11, p. 50].

Among humanistic tendencies the pivotal one is the focus on the development of a person, his activity, independence and creativity, as the subject of historical and cultural process.

According to its target functions, humanization is the main factor of full and harmonic development of a person, the growth of the essential abilities and forces. It directs the educational process on the development of a person as the subject of creative activity, and forms the significant characteristic for lifestyle of educators and learners.

Humanization is the process, directed on the development of a person as the subject of creative activity, communication and relations. Thus, integrating educational and upbringing processes, it combines them, enriches its content and provides favorable conditions for the high social result.

Among well-known paradigms within the framework of the humanistic paradigm a real interaction of teaching and upbringing is possible, ensuring the unity of the continuous

general culture, moral and professional formation of a person with due regard for social needs, as well as the abilities and interests of an individual.

Based on the importance of the issue, humanism and humanity as the core of the humanistic paradigm play the role of the systemically important foundation in the Russian Federation Law «About Education», in the National Doctrine of education, in The Strategy of Educational Development of the Russian Federation until 2025, in other laws and regulations, regulating educational policy. In particular, the third principle among the twelve ones in the Russian Federation Law «About education», on which the state educational policy is based, declares the humanistic character of education.

Among the most significant issues related to humanization of the education content, there is the special issue of ensuring its feasibility for learners. Describing the educational content in total, specialists in didactics state that it is not sufficiently substantiated both in terms of volume and in terms of its complexity. In turn, it becomes a reason of decreasing interest to education, of psychological and physiological problems, etc. Over and again, we need to refer to the experience of V.A. Sukhomlinsky and other innovative educators of the last few decades, who have done a lot to make the process of studying simultaneously intense and joyful. To develop this idea, it is desirable to focus on reflections of educators who believe that the humanistic content of the school education is significantly determined by the chosen strategy of its formation.

Among them there are:

- *The incarnation of knowledge* and its spirituality allow learners to feel them differently. «To incarnate» means to consider knowledge and objects contained in them in terms of their significance and usefulness for a person. *Food to keep alive; home as a place of comfort for a person; a car as a means of transportation. Or, another range: a baby in a stroller, a pupil at a desk, a student in a classroom, an old man on a garden bench as stages of a human life; grass, a lilac bush, a lawn mean communication with nature; computers, Internet, a nuclear-powered ship as the products created by the human genius.*

With this vision of knowledge and the subject, the whole world will be personally significant for learners. Their relations with this world will elevate them to understanding that the objective world is created by people. This means that a student should not only consume, but also create and contribute in the world development and enrichment [14; 24; 33].

- Development and implementation of health-saving educational technologies.

These technologies are fundamentally changing the substance of the educational process. It becomes important not only to disclose the topic, but at the same time to use such a technological arsenal that would allow learners to study this or that material well and at the same time not to feel any discomfort, which would negatively affect their health [33].

- There are more and more supporters of the learner-centered approach which is the core of humanistic paradigm of education. The "iron" discipline is replaced by business cooperation, the harmony is achieved between the desire "I want" and the demand "I must", an adequate response to the concepts of "can" and "cannot" is developed.

According to E.V. Bondarevskaya, the main values of humanistic and learner-centered training are the following: a person as the subject of education, culture as the environment growing and nourishing a person; creativity as the way to develop a person in the culture [4].

The following characteristics of the learner-centered training are separated and disclosed:

- the focus on the needs of learners;
- dialog, cooperation, co-creation between the subjects of the pedagogical process as

the dominant forms of communication, motivating free opinions and impressions exchange;

- the situation of choice and responsibility;
- concerns for the physical and emotional welfare;
- adaptation of teaching methods and technics to learning opportunities of learners;
- the right to choose educational tasks from a variety of proposed ones for learners, multivariance and flexibility of forms and technologies for organizing various activities, etc.;
- stimulating the development and self-development of a learner [4; 12; 33 and others.]

Equally with the well-known features of the learner-centered educational model (dialogue, multivariate methods, teaching at different levels of complexity, specifically created situations of choice and advancement of success, etc.) it also means the formation of teaching and upbringing process on the diagnostic basis, «first diagnostics, and then means of influence» [29, p.3]. This is very important to emphasize.

We can confidently state that the learner-centered training with its humanistic potential is able to ensure the development of a person as a unique social unit with morality as the systemically important quality, and internal locus as the regulator of its humanity. The learner-centered training is the keystone of the humanistic paradigm of education.

Here is the interesting point of view of M.G. Ivanov. According to him, the humanization of teaching and upbringing process can be ensured by the implementation of several principles. They are concentrated in four groups and cover all aspects of the school life and activity:

In the content of education, it is the unity of national, common human, socially significant and personally valuable;

In forms and methods of the pedagogical work it is the unity of teaching and upbringing, development and self-development. It is differentiation and individualization of teaching, the unity and interconnection of the rational and emotional components of the pedagogical process, its dialogizing;

In the style and nature of relations between participants of the pedagogical process it is the equality of positions, cooperation, high level of communicative culture;

In the life of micro-society, it is the aestheticization of the subject and material environment, positive moral and psychological atmosphere in the community of educational institutions [16, p.13-14].

At the same time, we emphasize that the first group of principles provides the culturological approach for solving the issue of educational content. The second and the fourth groups provide the learner-centered and the subject-subject approaches, accordingly. Together they are the set of requirements, addressed to pedagogical practice. They form the humanistic paradigm basis.

The analysis of the development of education in the country during the last period of time allows to make a conclusion: slowly but surely the pedagogical process is becoming humanistic.

In our view, the mission of education in the XXI century, the impact of its potential is in improvement of personal characteristics of a person. We share the point of view, expressed by A.I. Subetto, the Academician of The Russian Academy of Sciences. According to him, the technogenic civilization potential has exhausted itself. It is being replaced by the anthropogenic civilization with its neoclassical and ECO-centric humanism primarily focused on the rapid development of a person characteristics [32].

It seems, that the main value of the third millennium will be not material hoarding, but humanity in a person. The specified idea coincides with the view expressed by the then General Secretary of the United Nations in the 200-annual report. The most important conclusion, made by Kofi Annan, is about the necessity of formation of a new personality type, prepared for «planetary responsibility» [21, pp. 369, 370, 371, 372-373, 374, 379].

Philosophizing about the essence of humanism which proclaims a Person as the highest value, we involuntarily come across the idea that harmonization of the relational sphere is the pivotal basis of humanism*. If a person knows the ways to live in harmony with himself and with others, we can confidently assume that there will be much fewer problems of misunderstanding between people, as well as the conflicts, generating by them.

Under the new conditions we understand that morality should become the system-forming basis of the process of education and upbringing, as well as the content of education (except educational information) should be increasingly saturated with information about national and global values, ways of their assessment, choice and acceptance by a person, etc. [8; 33; 43 and others]

The analysis of modern practice allows to extract the basic characteristics of educational and upbringing process which is formed in accordance with conceptual provisions of the humanistic paradigm:

- Harmonization of fundamentality and practice-oriented focus of the educational content;
- Overcoming of one-sided intellectualism, appeal to the spiritual, moral and emotional sphere of an individual;
- Formation of variable system of education, which gives the free choice of form and content of education for learners;
- Constant updating of forms, technologies and methods of educational process based on the wide use of new and most effective educational technologies;
- Establishment of mutual respect, trust, cooperation in the relationship of participants in the pedagogical process, recognition of a child's right to defend his own views;
- Creation of the environment for choice of individual educational trajectory by a person;
- Liquidation of training overload, including by implementation of health-saving educational technologies, etc.;
- Creation of environment for reaching self-awareness and implementation of needs and interests by learners;
- An educator accepts learners as they are, and imagines what they should be. He tries to imbue their feelings, joys and experiences, shows love and respect, kindness and sensitivity, sincerity, genuine humanity and reasonable insistence;
- Educational process is built on theoretical, methodological and organizational foundations, in which learners discover the personal significance of knowledge;
- A close link between teaching emotional needs of a person is achieved;
- Theoretical basis of the pedagogical process is build taking into account the experience of domestic and foreign pedagogical science;
- Wide use of various forms, technics and methods for education increasing: dramatization, discussions, work in smaller groups, individual and group projects, so on. [4; 33; 41 and others].

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* The harmony of relations is a process and result which determine the building of relations on the basis of several sequential steps: mutual interest, understanding, respect, trust, support, equality, freedom and mutual moral responsibility for own actions.

The transition to the humanistic educational practice makes it necessary to reconsider the traditional understanding of educational goals and objectives, to create new approaches to the content selection, to develop and implement new technologies of teaching and upbringing, to establish relations of the humanistic nature and style between all participants of the pedagogical process.

It is important to mention another factor. We mean the existing contradiction between the steps aimed at humanizing of the pedagogical process and disability of some teachers and educators to work in this mode. This is often an impact of insufficient level of professional training of educators, primarily in humanitarian knowledge, and especially in their psychological and pedagogical component.

We cannot ignore such an aspect of this problem as the inseparability of two processes: humanization of the school education content with all its aspects and relations between learners and educators as subjects mastering it. These aspects of the pedagogical process are organically inseparable, they condition each other as well as upbringing and education.

The model of education based on humanistic approaches, suggests the total professional re-equipment of teaching staff with forming of innovative pedagogical attitudes and guidelines in their mindset, and updating the pedagogical worldview in general.

Nowadays it is becoming more and more evident that the preservation and successful development of our civilization directly depend on how soon the neoclassical and eco-centric humanism will be the core of each society and education as its most important foundation. At the same time the representation of education as polycentric system (according A.A. Bogdanov) will allow it to develop more rapidly [17; 32; 38 and others].

In this regard, within the humanistic paradigm of education at the new stage of its development, the efforts of the pedagogical science and educational practice should be focused on solving at least three sets of interrelated and interdependent tasks.

The first set of goals is connected with cultivating the sense of the future in younger generations. It is necessary to shift the focus of all educational policy on the future. It means that it should be forward-looking.

The assignment of the second set of goals is mainstreaming of the humanistic tradition development, spirituality of its main idea: «Through humanization to a person of moral rectitude».

In this regard the third set of goals is on the agenda. Their implementation should be focused on younger generations upbringing based on the idea of humanistic traditions [15; 30; 40 and others].

We believe, that the systematic, humanistic and activity-oriented approaches can become the cornerstone of the new educational paradigm. Within them the system of actions is possible, which allows to ensure the integrity of teaching and upbringing space for comprehensive and harmonious disclosure of the essential forces of an individual.

The pivotal area of the humanistic paradigm of education will be the practical implementation of the idea declared for many decades – about the recognition of a human being as the highest value, the rights and freedoms of each individual as the criterion and the main condition of the society development.

Education of the future is seen as an institution based on humanistic principles. The process of knowledge humanizing will be inescapable, the dialog and co-creation will dominate, and the upbringing will regain its proper regent function.

In our view, the mission of education in the XXI century should be to transform a person himself. And since the change of the Human being is predetermined by his level of intellectual

and moral principles, then education should play a crucial role here. But education should complete this mission only with humanization as its strategic guideline and the keystone of its foundations. [1; 15; 39 and others]

In the XXI century a Human being as the highest value must be the key category. To be a Man, to recognize, understand and respect a man, to create for Humanity should be the central idea of the society in the XXI century. Only this idea is fruitful. We believe, that spiritualizing this idea will help to change a human being himself!

We dare to hope, that education, built within the humanistic paradigm, will be able to reach the goals and tasks on creating a harmonious personality of a full and morally responsible subject of a social and personal life.

The discussion of the results

Humanism, originating in the Antiquity, developed rapidly in the Renaissance. Gradually, humanism began to take roots in social, political and other areas of the society. The problem of the development and enrichment of humanistic traditions in education is increasingly capturing the minds of many researchers (Sh.A. Amonashvili, M.N. Berulava, G.B. Kornetov, A.I. Subetto and others). Their views are not united. But they are united in, perhaps, the most important thing – the value attitude to a human being and the man attitude to himself and to the world. We share the position of Professor I.B. Romanenko. She focuses on the fact that the humanistic paradigm in education «aims at creating conditions for «humanistic» way of the knowledge transfer and initiation of cultural traditions, suggesting a transition from the depersonalized education to the personal one» [28].

The most discussed aspects of this problem were practice-oriented issues related to the development of educational content which would contribute to the formation of humanistic worldview of the younger generations. Solving this issue is a global challenge not only for educators, but also philosophers, psychologists and other scientists researching on various aspects of the third millennium education.

Conclusions

Based on the above, some conclusions are summarized here:

Humanization means fundamental characteristic of historically perspective pedagogical systems. It is the main requirement of all-round and harmonious development of the personality, identification and enrichment of its intellectual capacity, promotion of essential powers and abilities. Humanization is also the pivotal element of new pedagogical thinking, which affirms the polysubjective essence of educational and upbringing processes.

Humanization of education is the multilevel and sociocultural process. Through this process, education is based on the patrimonial nature, mental and archetypical characteristics, and is constantly enriched, becoming the foundation in forming the humanistic worldview of learners. Humanization of education allows to ensure the unity of continuous moral, professional and general culture development of a person, in accordance with social needs, abilities and interests of individuals. Among humanistic tendencies of education, the main one is orientation towards personal development, personal activity, self-sustainability and creativity.

Among well-known paradigms, it is the humanistic one which possesses a set of necessary tools, corresponding to peculiarities of the development of education in the near-term and long-term historical perspective. The humanistic paradigm focuses on the unity of external and internal on the development of a human being. However, priority is given to the internal. In doing so, the special attention is paid to assistance and organizational support of conditions for free life and ideas of a human being. Transition to humanistic paradigms will allow education to define its main mission – to help each individual in gaining «a human form», in becoming a full-fledged subject of activity responsible for everything which happens in this world.

The humanistic paradigm is changing the way we look at education, which admits the unique nature of a human being, the originality of «Ego» created by him. Nevertheless, the paradigm shift requires revision of theoretical, methodological, and technological basis of education, as well as other branches of science and practice, interacting with it.

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