

PEDAGOGY

THE BASIS FOR THE ESTABLISHMENT OF HUMANE PEDAGOGY IN GEORGIA AND THE TENDENCIES OF DEVELOPMENT*Imeri Basiladze, professor**Sophio Panchulidze, academic doctor of education**Akaki Tsereteli State University, Georgia.*DOI: https://doi.org/10.31435/rsglobal_ijitss/31102018/6197**ARTICLE INFO****Received** 07 August 2018**Accepted** 13 October 2018**Published** 31 October 2018**KEYWORDS**

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ABSTRACT

The idea of humanism emerges and spreads from ancient times. Humanism achieved the highest level of development in the epoch of revival. The new function is given to the person herself/himself. In their teaching, all the basic principles of upbringing and teaching are discussed. Modern pedagogy is constructed on these principles. Georgian pedagogical thinking followed the process of humanization in the world education system. It was based on the unique scientific work of Dimitri Uznadze in 1912 "Introduction to Experimental Pedagogy". He has scientifically proven the principles and methods necessary for the upbringing on the basis of practical research which takes into consideration the knowledge of the child's spiritual life. From the 70s of the twentieth century Sh. Amonashvili's pedagogical search has moved to learning motives. His theoretical and practical activities were based on Dimitri Uznadze, S. Shaski, L. Vygotski, P. Blonsk's pedagogical concepts. From the early 80s the child and her/his personality are arranged in the center of pedagogical thinking of Sh. Amonashvili, as an equal member of the teaching, an indigenous individual. Humanitarian pedagogic axioms are as follows: Kindness is brought up by kindness, beauty is brought up by beauty; the teacher should lead the child (adolescent, young) to the recognition of herself/himself with the creative practice.

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The development of society, the accumulation of knowledge, and the various reasons contributed to the necessity of the generalization of accumulated knowledge which led to the emergence of philosophy as a science. Upbringing and learning problems had an important place in it. The ideas of humanism were founded (Aristotle, Platon, Socrates, Quintilian). Humanism achieved the highest level of development in the epoch of revival. A new function is given to a person whose ideal can not be placed in the frames of feudal title relations, ecclesiastical and ascetic medieval morals. Consequently, values have been evaluated.

Humanitarian intellectuals have introduced the basic principles in the process of learning and upbringing such as the teaching of real scientific knowledge, the development of creative thinking, the cognition of the universe (M. Montén, P. Raul, etc.) teaching with direct observation, the development of

independent work, learning skills, self-acting and active skills, the beginning of learning on the native language, the development of the aesthetic feelings by the means of drawing, music and modeling.

The humanitarian teachings include all the basic principles of upbringing and teaching, which modern pedagogy is built on. The main ideas of the revival humanist thinkers' pedagogy became the basis of the development of the classical pedagogic. Their ideas were reflected in the works of Comensk, J. Lock, J.J. Russo, I. Pestalozzi, K. D. Uhinski, I. Gogebashvili and others.

At the edge of the twentieth century, traditional pedagogy was not able to build the process of learning and upbringing in accordance with the technological revolution and to develop it in the preferred direction. It was also due to the fact that the upbringing would rarely coincide with the needs of the child. Even the slightest protest expressed by the child, forces the caregiver to seek new ways and methods to achieve the desired result. In most cases the result of this search was the punishment.

Ongoing reforms in the world educational system were followed by the Georgian pedagogical thinking. The basis for the new wave of humane pedagogy is laid. In Georgia it was based on the unique scientific work of Dimitri Uznadze in 1912 called "Introduction to Experimental Pedagogy". "The principles and methods which are essential for upbringing a child and which take into consideration the knowledge of the spiritual life of the child were approved scientifically based on practical research" by Dimitri Uznadze (7, 183).

While discussing the difficult nature of the upbringing Dimitri Uznadze represents one of the main controversial moments of the process that "is dug in the middle of the pedagogic practice" and is called "a tragedy of the upbringing." What is the tragedy which expresses the challenging nature of learning? According to Dimitri Uznadze, the tragedy lies in the contradiction between the aspirations of the caregiver and the child. The child does not easily obey disciplinary measures because they are incomprehensible for him/her because of their social intentions. This is indeed a difficult one in the upbringing process: "What is the prosperity and happiness in the caretaker's view, in the belief of the child is often considered as a misfortune and torture... The caretaker considers the well-being in the social standpoint, but the child according to his/her own interests, individually" (7, 429-431).

"In the true pedagogy," writes Dimitri Uznadze, "there is only one way the racing on which will lead to the goal. This way is the reflection of the child's nature, the knowledge of his/her psychology. Only such cognition and knowledge can make those laws and regulations possible that should be the subject to the caretaker, if you want his/her action to be on the sensible ground" (7, 435). The basic condition of the pedagogic process is the immediate access of the child's nature, the sympathy to his/her feelings, and his/her "spiritual thrill" - what is now called empathetic skills.

According to Uznadze, the mood represents the human's personal willingness for certain behavior. The teacher and the student need to have a special sense of self-interest, mood while joining the new activity that enables the learner to have appropriate skills and strenght. Create the environment in the classroom which is suitable for children's development. Remember that the student-oriented teaching means taking into consideration the interests and desires of the students.

In the first decade of the twentieth century Dimitri Uznadze diametrically differentiated the issue of the implementation of knowledge-testing assessment principles. He categorically denied any kind of assessment with marks. He tried to prove the pedagogical appropriateness of the assessment without marks. In his opinion, it was important not to mention and assess what the student knows, but what the pupil does not know well. The student and the teacher's relationship should be built not on high academic figures, but also for equipping students with real knowledge.

In 1915 he began to introduce and implement his pedagogical system in Kutaisi, at a newly created Georgian school known as "Light".

According to Dimitri Uznadze's opinion, the assessment of knowledge with marks at schools was a subjective character, which was often regarded as the basis for the misunderstandings, unhappiness and dissatisfaction, weakening the trust between schoolchildren and teachers. Consequently, in his school "Light" he discussed the problem of creating a full confidence atmosphere between students and teachers. He also raised the issue of "pedagogic value of knowledge assessment by numbers". In his view, "The mark as a result of evaluation is always subjective and, as such, makes a misunderstanding between the student and the teacher. And if this is not the case itself, the assessment is made by the teacher who comes from the whole nature of the subject and the future interests of the child. For the students both of them are incomprehensible and therefore, in most cases they are unhappy" (8, 16).

Dimitri Uznadze abolished the system of assessing the knowledge with marks in his institution and in this regard he chose the other way. "The advice of the pedagogy has been the idea that, in

general, as far as possible, any assessment, whether with figures or the word, should be totally removed from the use" (8, 16).

Instead of a digital assessment, the teachers had justified the part of the material in which students had no knowledge in their registers. After studying the pedagogical council sessions, the head of the school wrote the important information in the school's journal, after which, according to the need, the appropriate advice was given to both children and their parents (8, 17).

From 1921 a new, challenging stage began in the development of Georgian pedagogical thinking. It was caused by Soviet Russia's annexation of the country. Nevertheless, European school was considered as the main target of development of Georgian pedagogical science.

The Georgian Soviet education system of 1921-1930 was marked by progressive education. Georgian educators actively cooperated with foreign colleagues. They started taking care of the refreshment teaching and upbringing process. They were trying to introduce European novelties in the teaching, such as: students' independent work, the learning not only by the teacher's explanation and the books, but by observing immediate connections with nature and the real events.

The works of P. Blonsk, S. Shaski and others have laid the basis for new pedagogical thinking. So-called testing stations were established. Scientists and practicing teachers have been carrying out their own ideas themselves. However, this period was obstructed by the authoritarianism of the 30s. Then, in the Soviet Union, "gradually, methodical work involved the specialists of the subject, the teaching process of which supplied methodology. The methodology has gradually been separated from the pedagogy, it took the study process over and after that, the backbone of the whole educational process, as Shalva Amonashvili defines, became the teaching" (11, 15). Teaching content, teaching organization, teaching methods, knowledge testing - assessment, teaching principles obeyed Soviet policy-authoritative pedagogy.

In spite of the authoritative pedagogy, in the 60s of the twentieth century, the progressive thinking teachers started interested events. Several experimental pedagogical and psychological directions have been developed to identify the capacities of younger students in the teaching process. There were two major scientific schools: one was led by L.V. Zankov, the other was headed by D.B. Elconcon and V. V. Davidov.

In 1964, Georgian scientists and teachers formed an experimental diagnostic laboratory. The head of the laboratory later became Shalva Amonashvili. He led mass experiments on primary education problems. The experiment was conducted according to the views by academician L. Zankov.

From the 70s of the twentieth century Sh. Amonashvili's pedagogical search has moved to learning motives. His theoretical and practical activities were based on Dimitri Uznadze, S. Shaski, L. Vygotski, P. Blonsky and V. Sukhoklinsky's pedagogical concepts. From the early 80s the child and his/her personality are found in the center for pedagogical thinking of Sh. Amonashvili. The scientist saw a child as a person, an equal member of the teaching as an individual and came to the conclusion that the teacher, the child and the parent's relationship should have been personal-humane, or cooperative (2, 8). From this point is the basis for personal cooperative humane pedagogy, the founder of which is a Georgian teacher and scholar Shalva Amonashvili.

Shalva Amonashvili, based on the new personal-humane pedagogical concept of teaching and upbringing, with co-thinkers conducted appropriate experiments in the elementary classes. Georgian experiment- pedagogues had connections with the progressive thinkers of the Soviet Union. The new pedagogic process had not only supporters, but also opponents. The results of the experiment threatened the goals and objectives of Soviet education, that's why after the change of education minister Tamar Lashkarashvili changing the laboratory was threatened to close down several times from party bosses (2).

Shalva Amonashvili wrote: "It was great happiness for us that the events from thirty-seven year were not given the ways to develop, otherwise it was not at all difficult to isolate a small group of scientists on the pretext that they are developing bourgeois theories against the central committee's resolutions" (2, 59).

The results obtained from the experiment meant radical changes in theory and practice of upbringing, which threatened authoritarian ideas established by the Soviet pedagogy. Shalva Amonashvili became the founder of the humane-pedagogical technology, one of the directions of "cooperation pedagogics".

His book "The Main Person Who Transforms", which was published in 1989, is very interesting. He writes not only on the issues of difficulty but also explains the essence of "personal cooperative pedagogy", teaching objectives, principles and methods, as the cooperative pedagogy refers to the human approach and takes into consideration the child's personality in the learning

process; the pupil was a full member of the teaching process; The teacher was obliged to support the development of student's freestyle and creativity personality; The child's love and respect was the primary duty of the teacher.

Personal - humane pedagogy assigned to the school the function of development. The function of the school and the teaching process was considered the development of the student. It considered the child's potential as infinite and put the teacher responsible for their development.

Thus, the main principles of Shalva Amonashvili's "humane-personal pedagogy" are:

- Belief in the child's abilities. Studying and consideration of the child's inner nature;
- Respect for the child's personality. Love for all children regardless of their capabilities;
- Focus on goodness and fairness;
- Teacher is the creator of the lesson. The lesson and the teacher are the same integrity.
- Cooperation between the teacher and the pupil
- Student-teacher communication should be based on good wishes and should aim at flourishing the individual peculiarities of the student.
- The teacher must prepare for every lesson the whole life and the two similar lessons cannot exist. The teacher comes only once in the life of a student with all the light.
- If we want to be called the teacher, we must light with our spirituality and morality, our wisdom and love, humanity and godliness.
- Great trust and respect for children and development of their cognitive forces.

As a result of experimentation was founded

- Five-day learning;
- Assessment of pupils' knowledge without marks in primary classes;
- Thirty-five-minute lessons system;
- Six-year-olds teaching system;
- Contents and organizing of extracurricular work in primary classes;
- Mental-ethical education in the form of a lesson (2, 65);

The ideas for "cooperation pedagogy" were introduced in almost every modern pedagogic technology. It establishes a new pedagogical thinking, progressive ideas and has the feature of the penetration of any innovative educational technology.

The technology of Sh. Amonashvili's humane-personal approach, takes the child to the divine level. Its primary condition is that the educational process is enhanced by the teacher's optimism for each child. It is a great honor if the teacher is convinced in the formula "he/she can do everything" and tries to turn this strong belief into a dominant consciousness for the child. The child is not just a learner for the teacher. He/she is a person who has his/her own individuality. In this case, Shalva Amonashvili's pedagogy is built on the axiomatic basis, the philosophy of which is on the following access:

- Human soul is a real substance;
- The human soul strives for everlasting advance and perfection;
- The earthly life is the section of the road for advance;

According to prof. J.Jinjikhadze, these adaptations are led by three postulates, which are the conditions for the teacher's confidence in the student:

The first postulate

The child is a phenomenon in the earthly life and not the accident. It is manifested to humanity because people need each other because they form each other and themselves.

The second postulate

The child, as a phenomenon, conducts a life-long mission that he/she has to serve. The service is directed towards the welfare of the people. Every man is the way to the other in the life.

The third postulate

The child holds great energy of soul. It is a cosmic creature, a microcosmos, and in the long run he/she carries the power and infiniteness of the microcosmos, longs to include this world: as a human being strives for godliness. Every aspiration of the child is fed by the sense of possessing the limitless energy of the soul (11, 48-51).

Shalva Amonashvili's humane-personal pedagogy also discusses important issues of knowledge testing and evaluation. In this standpoint it was based on Dimitri Uznadze's theory about teaching without marks.

He denied the basic principles of assessing by the Soviet school, in particular, the advantage of individual inspection principle in the assessment of students' knowledge. In his book "the educational function of assessment of students' knowledge", he describes the pedagogical and psychological impact of the assessment with marks on the student. In his view, the cause of the lack of cognitive

activity and students' learning motivation is, first of all, incorrectly organized learning process, weak methodology and the traditional system of students' assessment.

The mark of the assessment has the touch points with the student's consciousness and feelings. It is felt not only by pupils but also their classmates and parents. "Does the mark develop the feelings of collectivism and comradeship, their dignity and responsibility, the self-discipline in the upbringing, and their self-possession? Does it strengthen willpower or raise the responsibility for the work done? Does it awake self-esteem, pride, and shame and create morality at all?" Professor Shalva Amonashvili asks and responds to the question: "I think we are not legitimate to answer this question positively" (1. pp 40).

"Revealed sin is a better one," says Sh. Amonashvili, "The power of social significance of the assessment mark and the imperativeness of the assessment with the mark prompted pupils to create their secretive means to receive the desired mark: it is a copy, dictation, cheating, learning by heart, changing the notebooks of the homework and so on" (1. pp 21). Thus, the assessment with the marks contributed somehow to the emergence of immoral, negative events at schools. So many scholars and public figures came out against the assessment. As it is known, in May 1918, the Public Commissariat of Education adopted the resolution "About the abolition of marks in the evaluation of knowledge". But in later years the social life confirmed that such measures were premature. It can be said that the assessment with the marks that plays a certain stimulating role in school life has not exhausted its potential.

In our opinion, "personal-cooperative humane pedagogy" is of utmost importance for modern education by its significance and content. This pedagogic concept not only responds to modern demands, but moreover, it unites new and old, demands the upbringing of the child and the development of the person with human values. The main principle is based on the love, respect and recognition of each child.

From the 1980s on the agenda in the Soviet Union, there was the issue of school reform. The issues of humane pedagogy took place. Programs and manuals were looked through and teachers' pay was increased. However, the centralized structure of education management did not change. The teacher, as previously, was depended, without any initiative and creative search. From 1986, "Perestroika" (the conversion) – the course announced by the Soviet authorities influenced on education and the school reform was the call of "Perestroika". Since 1988, it has begun to find the real ways to establish democracy and humanity at school. School de-ideology has occurred. The reform aimed the humanization of the education, changing the content, forms, teaching and upbringing methods. Education has been decentralized.

Since the announcement as an independent state in 1991, the Georgian education system is constantly changing and reorganized. Since 2004, based on the American and European educational system, the strategic vision of education system reform and development has actually been established. The unified educational policy was developed in the state, the first document of education policy was created - the national goals of general education, the system management, financing and quality management models and structure of the education system were also changed (10, 20).

In modern Georgian educational space Sh. Amonashvili's opinions are really progressive and interesting, but his work refers to only primary school pupils. The motivation for learning is high in the primary school, but its decrease starts from the 5th grade and continues in the graduate classes. His views on issues of assessment do not apply to the most troubled aged pupils "(4, 123).

Dimitri Uznadze and Shalva Amonashvili's opinion and attitude about the issues of checking-assessment of students' knowledge have currently become relevant, which is reflected in the fact that at the primary stage of learning a definitive assessment was replaced with a developing assessment, which must be frequent and versatile, so that it, on the one hand, has to promote students' versatile development, as required by the national curriculum and, on the other hand, has to create equal conditions for all the students with different capacities to show and to develop their abilities.

Dimitri Uznadze's Theory of attitude and set and Shalva Amonashvili's Humane-personal technology are gradually being implemented in modern Georgian educational space and it serves the European vision of development of education system in Georgia.

In particular, the teacher in the study process:

- Plans for various activities and creates a positive attitude to the student;
- Adopts material to student mood / current level + advancement;
- Creates a student-oriented classroom environment, which means taking into account the interests and desires of the students;
- Does not focus only on intellectual development of the child. The whole nature of the child comes into action;
- Helps to open all the powers of the child's personality;

- Expresses belief in the ability of the child;
- Studies and takes into account the child's inner nature;
- Respects the child's personality;
- Focuses on kindness and fairness;
- Loves every child despite their abilities;
- Is the creator of the lesson. The lesson and the teacher are the same integrity;
- Is based on the cooperation between teachers and pupils;
- Expresses great confidence, respect and develops their cognitive powers;
- Tries not to conduct the two similar lessons;
- The relationship between the student and the teacher is based on good wishes and aims to flourish the student's individual peculiarities.

Thus, the theory of the humane pedagogy implies that the teacher (the caregiver) with their creative practice should put the child, the teenager, the youngster on the way to the acknowledgement of himself/herself.

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