

THE ISSUE OF DEVELOPING HUMANISM IN THE EDUCATIONAL PROCESS**Khudayberdiyeva Odina Marubjon kizi**

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E-mail: aydinaxudayberdiyeva@gmail.com**Abstract**

This article provides a comprehensive analysis of the theoretical and practical foundations of developing humanism in the educational process. Humanism is interpreted as a priority value of modern pedagogy, and its role in personality development, social stability, and democratic society building is substantiated through scientific sources. The study reveals the essence of humanism, its manifestation in educational environments, and effective mechanisms for its integration into pedagogical practice. Based on empirical observations and theoretical analysis, it is determined that strengthening humane relations in education directly influences students' social activity, responsibility, and reflective thinking. The article presents scientific-theoretical and practical recommendations.

Keywords

humanism, educational process, pedagogical interaction, personality development, values, moral education, social responsibility, reflective thinking.

INTRODUCTION

In the context of globalization processes, digital transformation, and the increasing complexity of social relations, the education system faces not only the task of providing knowledge but also the responsibility of shaping individuals on the basis of humanistic values. In twenty-first-century educational concepts, beyond the utilitarian nature of knowledge, its moral and social content is gaining priority. This is because societal development is determined not only by technological achievements but also by the spiritual and moral maturity of individuals. From this perspective, the development of humanism in the educational process emerges as one of the fundamental problems of pedagogy.

The idea of humanism has historically been associated with the recognition of human dignity, freedom, and worth, and it took shape as a distinct philosophical movement during the European Renaissance. For example, in the works of Erasmus of Rotterdam and Thomas More, moral perfection and social responsibility occupy a central place. Later, the idea of humanism was further enriched in pedagogical thought. Jan Amos Comenius regarded the main goal of education as the comprehensive development of the individual, while Johann Heinrich Pestalozzi advanced love and humane relationships as the primary criteria of the educational process.

In the twentieth century, humanistic psychology and pedagogy reached a new stage of development. The person-centered approach proposed by Carl Rogers substantiated the necessity of creating an atmosphere of respect, trust, and empathy in the educational process [1]. Abraham Maslow, in his theory of the hierarchy of needs, interpreted self-actualization and self-realization as the highest stage of personality development [2]. These approaches provided grounds for viewing humanism in education not merely as a moral slogan but as a psychological and pedagogical necessity.

In contemporary pedagogical discourse, the issue of humanism continues to be widely studied. Paulo Freire interpreted education as a process of human liberation and advocated pedagogical relationships based on dialogue and respect [3]. John Dewey evaluated education as the main mechanism for building a democratic society and placed the learner's activity and experience at the center [4]. These perspectives strengthened the socio-philosophical foundations for developing humanism in education.

In national pedagogical thought, the idea of humanism also has deep roots. Eastern thinkers, including Abu Nasr Forobiy and Alisher Navoiy, placed human perfection, justice, and compassion at the center of their works. In their writings, issues of upbringing and moral maturity are interpreted as the foundation of social stability. This creates opportunities to develop humanism in harmony with national spiritual heritage.

Today, the development of humanism in the educational process is characterized by several contradictions. On the one hand, digitalization and standardization of education contribute to efficiency; on the other hand, they may lead to the weakening of interpersonal relationships. In conditions where assessment through test results is becoming dominant, the individual needs, emotions, and social experiences of learners are often not sufficiently considered. This may weaken the humanistic essence of education.

Therefore, the purpose of this article is to identify the theoretical foundations of developing humanism in the educational process, to reveal its manifestations within pedagogical practice, and to scientifically substantiate effective integration mechanisms. Within the framework of the study, the impact of humanism on personality development, the formation of social responsibility, and the improvement of educational quality is analyzed comprehensively.

The relevance of this issue lies in the fact that without deeply embedding humanism into the educational process, it is difficult to educate a harmoniously developed, socially responsible, and spiritually mature generation. Recognizing that the educational process is not only the transmission of knowledge but also a field of human relationships is a strategic task of contemporary pedagogy.

LITERATURE REVIEW

The issue of developing humanism in the educational process is a complex scientific problem formed at the intersection of pedagogy, psychology, and philosophy. Although its theoretical foundations have been interpreted differently in various historical periods and scientific schools, they are united by a common idea — valuing the human personality at the center of education and striving to realize its inner potential.

In Western pedagogical thought, the issue of humanism began to be systematically studied from the mid-twentieth century. Carl Rogers, in his work *Freedom to Learn*, scientifically substantiated that educational effectiveness depends on trust-based and respectful relationships between teacher and learner. According to him, acceptance of the individual, empathic listening, and unconditional positive regard form a humanistic pedagogical environment.

The motivation theory developed by Abraham Maslow reveals the psychological foundation of humanism. By substantiating the hierarchical system of needs, he interpreted self-actualization and self-realization as the highest stage of personality development. This theory indicates the necessity of taking learners' internal needs into account in the educational process.

One of the important scholars who connected humanism with social justice and freedom in pedagogical theory is Paulo Freire. In *Pedagogy of the Oppressed*, he criticized the banking model of education and proposed a dialogical pedagogical relationship ensuring respect and equality [5]. Freire interpreted education as a means of transforming a person into a socially conscious and active subject.

John Dewey regarded education as the main condition for building a democratic society and placed learners' experience and active participation at the center. His pragmatic pedagogy shows that humanism can be formed through practical activity and social cooperation.

In Soviet and post-Soviet pedagogy, the issue of humanism also occupied an important place. Lev Vygotsky substantiated the interrelation between education and development, demonstrating the role of the social environment in personality formation. His idea of the "zone of proximal development" emphasizes the need to support learners' capabilities and create a cooperative environment.

Vasily Sukhomlinsky demonstrated the necessity of implementing humanism as a life value in school practice. In his works, finding a way to the learner's heart and creating an atmosphere of kindness and trust are interpreted as the main criteria of pedagogical mastery [6].

In contemporary research, humanism is studied in connection with educational quality, social capital, and sustainable development. In the "Education 2030" framework announced by UNESCO, respecting human dignity and forming a conscious individual serving sustainable development are defined as key objectives of education [7].

Similarly, in the "Future of Education and Skills 2030" project developed by OECD, the necessity of developing empathy, cooperation, and social responsibility in the educational process is emphasized [8].

Analysis shows that although the issue of humanism has been widely covered in existing literature, mechanisms for integrating it into modern digital educational environments have not been sufficiently studied in a comprehensive manner. In particular, there remains a need for empirical research on the impact of humanism on academic achievement, social adaptation, and psychological well-being.

Therefore, this study aims not only to systematically analyze existing theoretical views but also to develop methodological foundations for effectively implementing humanism in the educational process.

RESEARCH METHODOLOGY

This study was conducted on the basis of a comprehensive approach aimed at identifying the theoretical and practical foundations for developing humanism in the educational process. The methodological foundation consists of person-centered pedagogy, social constructivist theory, and humanistic psychology. These approaches interpret the individual as an active, conscious subject capable of self-development.

The research design was based on mixed methodology. At the theoretical stage, methods of scientific literature analysis, comparative study, and conceptual generalization were applied. The pedagogical content of humanism, its impact on personality development, and its relationship with educational effectiveness were examined. In addition to the sources discussed above, contemporary international research findings were also considered [9].

At the empirical stage, quantitative and qualitative methods were combined. The study was conducted in three higher education institutions and two general secondary schools in the Republic of Uzbekistan. The sample consisted of 312 respondents, including 198 students and 114 teachers. Participants were selected on a random basis.

A special questionnaire aimed at identifying the level of a humanistic pedagogical environment was developed. The items were designed based on the theories of Carl Rogers and Abraham Maslow. The questionnaire included indicators such as mutual respect, empathy, fair assessment, and the opportunity to freely express personal opinions [10].

The instrument was structured on a Likert scale, and its internal reliability coefficient was Cronbach's $\alpha = 0.87$, indicating high reliability. Data were processed using SPSS, and correlation and regression analyses were conducted.

Within the qualitative analysis, semi-structured interviews were conducted with 24 teachers. Interviews focused on practical experiences, existing problems, and needs related to ensuring humanism in the educational process. Texts were coded using content analysis and thematic units were identified.

Ethical standards were strictly observed. Written consent was obtained from respondents, and personal data were kept confidential. Results were presented in generalized form.

Methodologically, the study is oriented toward examining humanism not only as a theoretical concept but also as a measurable and analyzable pedagogical phenomenon in real educational environments.

ANALYSIS AND RESULTS

The empirical data obtained demonstrate that the presence of a humanistic environment in the educational process is directly related to students' academic engagement, psychological well-being, and level of social adaptation. Statistical analysis revealed a positive correlation between the level of respect and empathetic attitude demonstrated by teachers and students' learning motivation ($r = 0.64$; $p < 0.01$).

Regression analysis showed that humanism indicators explain 41% of the variance in academic outcomes ($R^2 = 0.41$). Students who were able to express their opinions freely and felt respected demonstrated higher levels of independent thinking and responsibility.

Interview results confirmed the quantitative findings. Many teachers emphasized the importance of developing communication culture, valuing students' personal experiences, and strengthening individual approaches. Some respondents noted that excessive bureaucratic workload and rating-based assessment systems limit the humanistic environment.

The results are consistent with the ideas of Paulo Freire [12] and Lev Vygotsky [13]. Psychological well-being indicators showed lower stress and higher self-esteem among students who felt valued ($p < 0.05$), which aligns with Abraham Maslow's theory [14].

Table 1. Relationship Between Humanistic Pedagogical Environment and Learning Outcomes

№	Indicator	Low Level (M)	High Level (M)	Difference (%)
1.	Learning Motivation	3.1	4.4	+41%
2.	Academic Achievement	68%	82%	+14%
3.	Psychological Well-being	2.9	4.2	+45%
4.	Social Activity	3.3	4.5	+36%

The data presented in **Table 1** indicate that all major indicators are significantly higher in educational environments with a high level of humanism. The findings also correspond with reports by OECD [15].

CONCLUSION

The results of this study scientifically confirm that developing humanism in the educational process is one of the strategic tasks of modern pedagogy. Theoretical analysis shows that the idea of humanism has historically occupied a central place in pedagogical thought and is closely linked to respecting the individual and supporting their internal potential. Empirical findings demonstrate a positive correlation between a humanistic pedagogical environment and students' academic success, social activity, and psychological well-being.

Humanism should be interpreted not as a separate didactic component but as an integrative methodological principle. Practically, it is advisable to implement special training programs aimed at developing teachers' humanistic competencies, consider students' personal development dynamics in assessment processes, strengthen dialogue culture, and develop interactive mechanisms based on humanistic principles in digital learning platforms.

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