

UDC 37:316[008+14]

HUMANISATION OF EUROPEAN PEDAGOGY IN THE SYSTEM OF CULTUROLOGICAL PECULIARITIES

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The article deals with processes of humanisation of European pedagogy and its peculiarities in terms of culturology. In the centre of its action there is a human, individual, personality. Each country passed its own historical stage of understanding this phenomena that is determined by specific character of historical development, culture and traditions. Hence, in different sociocultural societies their distinct content and "filling" of such phenomena as pedagogy humanisation was formed. It has been noted that European social and economic systems had different cultural peculiarities built in the system of religious and later – philosophic perception of the world. Culturological specific character of the national development was supported by a distinctive character of political regimes. These processes were strongly influenced by social tradition the vitality of which was assured by education system. In Western Europe Protestantism formed the individualism resulting in generality of the private property right and therefore in establishment of the principle of personality sovereignty. The East-European humanism is based on lie the Orthodox Christianity and social and state tradition. There, the spirituality of an individual and society stands at the first place on the list. There the individualism is relative and pragmatism bears collective signs. The idea that the East European social humanism has philosophical nature and reflects in pedagogical humanism is emphasized in this article. Philosophy of G. Skovoroda, pedagogy of K. Ushinsky and L. Tolstoy, pedagogical ideas of A. Makarenko, V. Sukhomlynsky; humanistic pedagogy of Sh. Amonashvili appear to be the essential manifestations of pedagogy spiritualisation.

Key words: Pedagogy humanisation, psyche, sociocultural process, culturological peculiarities, sociocentric society, anthropocentric society, humanistic pedagogy.

Statement of problem in general terms. Evolution of the education humanisation in European countries is a long-lasting historical and cultural process covering several centuries. At the bottom of such phenomena genesis

there lie social and economic preconditions the effect of which was determined by cultural peculiarities of European nations. East-European countries have their own historical tradition, specific social and economic characteristics and distinct culture in its content. Such differences appeared also in process of pedagogical system humanisation. The striving of the Eastern European countries for active participation in the current globalisation processes in the educational sphere deliberately put them in position of adapting to those requirements which are brought by the West-European countries. "It can be affirmed that cultural globalisation of the higher education is a non-regular, controversial and complicated phenomena. For countries not falling into this pattern, including Ukraine, the cultural globalisation of the higher school may have, most probably, the following consequences: - popularisation of global multicultural values; - enhancement of Euro-Atlantic culture dominance in the world; - appearance of the foreign education providers in the territory of national states; - loss of national culture and identity" (Skotna, 2013). Ideologically, the Bologna process represents the integrated system of the exactly Euro-Atlantic culture. Most of home authors mark out, in one way or another, a negative impact of globalisation both real and potential. The main of them include: enlargement of technological gap and "digital divide" between the developed and developing countries that infringe a principle of equal possibilities for fair shared use of knowledge, skills and intellectual sources in the global scale, propagation of cultures and values which are predominant in the developed regions as well as a growing scope of culture borrowings of the developing regions from the developed ones (*Globalisation of education*, 2013).

In such conditions the national pedagogy lose its foundations (educational and cultural, historical and traditional, value-oriented and etc.). The "disparity" between the pedagogical goal and result occurs.

Present-day pedagogy cannot but be humanistic. In the centre of its action there is a human, individual, personality. Each country passed its own historical stage of understanding this phenomenon. In this sense each country has its own peculiarities determined by a specific character of historical development, culture and traditions Hence, in different sociocultural societies their distinct content and "filling" of such phenomena as pedagogy humanisation was formed. Consideration of the European pedagogy peculiarities in geopolitical and culturological terms will allows us to see and understand these differences. It would be absurdly to ignore them as the peculiarities of teaching and upbringing in each individual country put their specific goals and tasks before the pedagogy. Such goals and tasks are dictated by specific and future social and economic conditions determined by culturology of social genesis. That is why a comprehensive study of the cause-and-effect relations in process of evolution of

pedagogy applying the culturological method is of crucial importance as it allows us to define efficiency of pedagogical influence in the long view.

Analysis of recent researches and publications. The theme of humanism in pedagogy represents fundamental basis of the educational system functioning. It is the theme that determines to a large extent a paradigm of pedagogical processes. Humanism is a sphere of axiology of social phenomena the translator of which is the pedagogy. Humanism is a multi-faceted and complicated phenomenon the origin of which should be searched in philosophy, culturology, sociology and history. This explains both the interest of investigators of this subject and variety of pedagogical concepts. V. Aleksandrova considered the pedagogy humanisation from the standpoint of Christian ethic. The humanism principle in pedagogy was studied by Z. Ravkin and V. Prjanikova applying the historical and pedagogical approach. Culturological and philosophic method of analysing the world historical and pedagogical process was applied by M. Boguslavskiy, G. Kornetov. Axiological approach in study of historical and pedagogical process was used by V. Zagviazinskiy, N. Nikandrov. Issues of education humanisation were investigated in works of A. Goncharenko, P. Kononenko, M. Romanenko, O. Rudnitskaya. A special place in developing the theory and practice of pedagogy humanisation was taken by the humanistic pedagogy of Sh. Amonashvili.

Timeliness of the research. The review of peculiarities and differences of culturological character in historical process of pedagogy humanisation. Analysis of the peculiarities of the pedagogy humanisation process in countries of Western and Eastern Europe.

Statement of the base material. The process of pedagogy humanisation is a naturally determined phenomenon. Objectivity, natural determinability and necessity of change of the education system was always driven by economic, in the first turn, and then – by social needs. Contradictions between the social needs and possibilities led to search for and application of new mechanisms for such needs realisation. The education system always acted as such mechanism. In turn it should provide human resources for achieving social goals (needs and possibilities) and ensure attachment of social values through continuity of generations. The pioneer of such processes became Western Europe. Provisionally, by using historical and culturological method, several stages of establishment and development of theory and practice of pedagogical processes humanisation should be marked out.

The first stage is surely connected with the pedagogical theory and practice of Ya. Komensky (XVII century). The phenomenon of Ya. Komensky can be observed in contradiction between the form and content. Ya. Komensky, being a priest and holder of the Protestant ideology, in his worldview reflected the

essence of struggle between the European Reformation and Counter-Reformation. "The pedagogy history shows that from the time of Christianity emergence there was actually no pedagogical system that had not been influenced by or based on Christian ideas in course of its establishment and development" (Aleksandrova, 2003). And this is the key moment. It is exactly the Protestantism that determined direction of the pedagogy development in countries of Western Europe (in turn, the Orthodox Christianity set another vector of humanism development in pedagogy). For its time the pedagogy activity of Ya. Komensky was a revolutionary in its content. He individualized the pedagogy in principle; his pedagogy was oriented to a Human. The society objectively needed such Human-Personality. The pedagogy of Ya. Komensky determined a long-term direction of the West European pedagogy development.

The second stage. Establishment of the humanistic pedagogy in Europe - period of French Revolution. The age of Enlightenment ideologically prepared the revolutionary processes of the end of XVIII century. Voltaire, Charles-Louis de Montesquieu, Denis Diderot and in particular Jean-Jacques Rousseau in their social philosophy carried the ideas of natural rights of a human, value of his/her personality, condemnation of social inequity, critics of a church, new approaches to understanding the social and national development, and pedagogy etc.

In such social conditions, the advanced pedagogical thought was concentrated in ideas of Johann Heinrich Pestalozzi. Actually, he was a founder of a new pedagogy and determined its essential content. Pedagogy acquired a "Human face" and axiology of its essence – humanism. All further stages of genesis of the forward European pedagogical thought – variations on a theme of J. Pestalozzi in specific social, economic and political conditions. It was a period when in West-European countries the naturally determined processes became active: formation of bourgeoisie class and expansion of bourgeois social values that was connected with beginning of industrial revolution in economy; private property as realisation of the personality sovereignty penetrated all social layers of population and became all-embracing, not only economic but also social phenomenon as it was based on the Protestantism ideology. Thus, new sociocultural conditions were formed being grounded on the traditional worldview – Protestantism. Here we should emphasize the naturally determined process: – from the personality sovereignty in religion to such in the state (democracy as a political regime is a form of such sovereignty assurance). The Protestant individualism received its further social, economic and ethic development. In this respect the results of investigations of M. Weber "The protestant ethic and spirit of capitalism" (Weber, 1990) are interesting. In his study, he found out culturological and some pedagogical regularities that determined further rate of economic growth in West-European countries. The

concept of individualism (psyche) is a form of socio-economic "credo" formed by the long-term gradual cultural process. For West-European countries, from a perspective of economic efficiency, individualism is more productive than collectivism. It was that exactly "credo" supported and developed by the pedagogical humanism of A. Diesterweg with its bright representation in the culture congruity principle (Diesterweg, 1998).

The third stage of the pedagogy humanisation – German philanthropism and German pedagogy in works of A. Diesterweg, J. Herbart, F. Fröbel and others. From then, the advanced practical pedagogy of the first part of XIX century was represented by Germany. Western Europe began to try new quality of social development connected with the industrial revolution, formation of the working class and aggravation of class contradictions. Understanding of new social values, resting upon cultural values and national mentality, participation in solving social tasks and political support formed altogether in Germany a powerful block of pedagogical innovations towards the pedagogy humanisation. This was promoted also by culturology of the Protestant ethics and German classic philosophy in works of I. Kant ("Critique of Practical Reason"), J. Fichte ("The vocation of Man"), F. Schelling ("System of transcendental idealism"), G. Hegel ("Phenomenology of Spirit", "Elements of the Philosophy of right"). The idea of humanism acquired a philosophic and scientific substantiation. There the pedagogical processes received its logic and systematic character. Pedagogy became a concern of the state and the term "education system" appeared.

Fourth stage. Reformatory pedagogy of the end of XIX – beginning of XX centuries. Pedagogy of "Freedom-based education" – M. Montessori, H. Scharrelmann, "Experimental pedagogy" – W. Lay, E. Meumann, E. Thorndike, A. Binet, "Pedagogy of pragmatism" – J. Dewey, pedagogy of "New education" and "New schools" – E. Demolins and others. Europe entered the stage of monopoly domination, conditions of society functioning as well as its needs changed and demand for new qualities of the labour power occurred. Industrial-production growth (in pursuit of the added value increase) was achieved by applying of new technologies. Therefore the task of the education system was to bring up a new worker who would be able not only to perform his/her duties properly, have high professional skills but also be active, initiative and capable of doing the work in a creative manner. For this reason, search for new pedagogical technologies and various pedagogical experiments were aimed at possibility of training staff more efficiently - characteristic feature of the fourth stage of the West-European pedagogy humanisation. Pedagogical humanism there was still originated from practiciness and reasonability (for example, pedagogy of practiciness of J. Dewey).

Such phenomena cannot do without resorting to personal resources of an individual as the pedagogy object. That is what accounts for appearance in the end of XIX century of new tendencies in pedagogy (pedology, social pedagogy, pedagogical psychology etc.). There the pedagogy was oriented to a human, personality; it promotes the reveal of all his/her abilities and qualities – its humanism lies here. However, such humanism was individual and selective and its goals were mercantile. Often material value and benefit served a measure of such humanism; "socially successful means rich". In general terms, the present-day education (teaching) system in West-European countries as well aimed at forming the individual's abilities for achieving the main social value - material wealth.

Historical analysis of the humanisation process in countries of Eastern Europe (Ukraine, Belarus, Russia) shows significant differences and peculiarities. They are found in humanism of G. Skovoroda, K. Ushinsky, L. Tolstoy. Systematisation of this process is quite challenging (for XIX century) as ideas of pedagogy humanisation bore non-systematic character and were often formed as "a limiter" of penetration of the Western cultural traditions into the national education system. If philosophy and pedagogy of G. Skovoroda and L. Tolstoy had exceptionally spiritual content, the pedagogy of K. Ushinsky took into account all traits of the education and upbringing subject ("human as a subject of education"). Influence of the forward Western pedagogy is present also in ideas of L. Tolstoy and theory of K. Ushinsky. But their pedagogy was adaptive, it tended to "culture congruity", "spirituality", "nationhood" (Ushinsky, 1990). It corresponded, largely, to psyche of the Orthodox society.

At first sight, the humanistic ideas in pedagogy of Eastern Europe are the late phenomena as compared to Western Europe if the situation is considered following the historical chronology. But if to consider it in terms of historical logics, dialectic approach and culturology principles – that is not so. Through the centuries the specific cultural environment was created that formed a distinct system of social worldview very dissimilar to the West-European one. The Slavic society is socio-centric. A human is secondary there. The Slavic and Orthodox psyche formed a social position of "follow the crowd" whereas the West-European one – "be a personality" (anthropocentric society). The East-European psyche formed a position of "being not the worst", while West-European - of "being the best" (M. Weber, N. Berdyayev, N. Struve, P. Sorokin, K. Jung). Eschatology of Orthodox Christianity endows a human with a clear differentiation of the good and bad and forces him to search for the "perfect good".

G. Skovoroda kept the Slavic, Orthodox way - soul, heart, love to people, collectivism. In this regard, his views stated for example in study of "Affinity

and non-affinity" are quite typical (Skovoroda, 2014). It is not the European humanism where the individual development is aimed at revealing somebody's own individuality in which case there is a little sociality; it is only assumed in form of the totality of sovereign personalities (individuals). In terms of social and political expediency such society can function only in conditions of democracy (in meaning understood by Europeans: rights and freedoms of a human, supremacy of the law and etc. – phenomena necessary for functioning of the civil society as a totality of sovereign personalities). Here the other sense has been laid down for interpretation of the "personality" notion as compared to countries of Eastern Europe. It appears in pursuit of "being a personality" when a human strives for individual freedom and responsibility. The Orthodox psyche feels rather the unity of society than himself in this society. Only in the Orthodox tradition it is possible to find binding of such notions as beauty, good and wisdom. The typical manifestation of this thesis we can observe both in personality and activity of G. Skovoroda, K. Ushinsky, L. Tolstoy. For example the aim of upbringing was meant by G. Skovoroda as a formation of the human ability to find the truth and foster "social" feelings such as friendship, gratitude, love, good will, kind heart and acts.

K. Ushinsky and L. Tolstoy built their pedagogy theory and practice based on moral values derived from Orthodox Christianity. Their aim was to form a personality for society (philosophy and pedagogy of G. Skovoroda) – Actually the historical process of pedagogy humanisation in Eastern Europe is not the European model. This process had another direction and focuses. It had its own positive and negative sides (as well as the West-European humanism). The West-European humanism promoted formation of the consumer society. Many sociologists and culturologists note the crisis signs of the present-day European civilisation. The East-European humanism at this historical stage is "under the way", it does not always efficiently resist the intrusion of alien cultures, but having in its content axiology of spirituality it possess the powerful moral potential. The East-European humanism can be specifically displayed in the following thesis: "Knowledge is important but is not a goal in itself; it is only the means of attaining truth, good and fairness. It is necessary to saturate and enrich spiritually the knowledge as it must serve only to the good and love for neighbour" (Tikhomirova & Fomina, 2016, p.61).

Conclusions and outlook for further researches.

1. Chronology of formation of the humanisation ideas in countries of Western and Eastern Europe does not coincide. Different social and economic systems had different cultural peculiarities built in the system of religious and later – philosophic perception of the world. Culturological specific character of the national development was supported by a distinctive character of political

regimes and directions of the civil society development. These processes were strongly influenced by social tradition the vitality of which was assured by education system. Presence or absence of the civil society, conditions and directions of its development depended largely on needs in existence of sovereign personalities and social successfulness. Expansion of the humanisation processes in society was reflected in pedagogy of West-European countries. Process of the pedagogy humanisation in Western Europe should perform two main function: 1) preserve the existent state of the personality sovereignty through the education system; 2) provide its further development. The basis for this process were (and are) such phenomena as: historical succession of social values; preservation of socio-cultural traditions and values. In West-European countries starting from XVI century a specific, on principle, attitude to labour was formed, the bright example of which – the Protestant work ethic. In this case the individual work – that is the service to God – a dogma covering all aspects of social life and penetrating all its spheres. In opinion of M. Weber, the protestant labour "code" was a way of life; it became the norm and rule for all layers of population including the political elite. Humanism in politics is a political tool. Therefore, the pedagogy humanisation is a naturally determined and objective process. Here we should note the logic of this process: Protestantism formed individualism that led to a generality of the private property right that in turn formed the European and later – American pragmatism. In culturological aspect, exactly the aforesaid characteristics make the substance of the pedagogy humanisation in countries of Western Europe.

2. The East-European humanism has another nature. At its bottom there lie the Orthodox Christianity and social and state tradition. There, the spirituality of an individual and society (as a counterbalance to the state political system) stands at the first place on the list. There the individualism is relative and pragmatism bears collective signs. It can be explained by the fact that traditionally and historically the political regime always stood against the personality as well as the collective was over the individual. Social interests were put over the personal interests. These phenomena formed a distinct system of social worldview – "non-pragmatic" asceticism, "irrational" self-sacrifice, call of duty (but not responsibility), patience (but not indifference), readiness to recognise "good tsar" etc. Transformation of such phenomena in public mind was determined by a collective (conciliar) way of thinking. In such social and historic conditions that created a certain social tradition, humanism, as a rule, was derived from the Orthodox thesis of soul and spirituality. Negligibility of a person forced to search answers in the Orthodox moral. Whereas the West-European pedagogical humanism "taught" an individual, the East-European – "brought up" a collective.

Culturological aspect of the issue lies in the fact that social humanism is reflected in pedagogical humanism. Philosophy of G. Skovoroda, pedagogy of K. Ushinsky and L. Tolstoy, pedagogical ideas of A. Makarenko, V. Sukhomlynsky; humanistic pedagogy of Sh. Amonashvili – display of the essence spiritualisation of pedagogy, that is called by us as the pedagogy humanisation oriented to the benefit of a society and exceptionally moral aspects of live of a person and society.

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ГУМАНІЗАЦІЯ ЄВРОПЕЙСЬКОЇ ПЕДАГОГІКИ У СИСТЕМІ КУЛЬТУРОЛОГІЧНИХ ОСОБЛИВОСТЕЙ

В. В. Сізов

У статті розглядаються процеси гуманізації європейської педагогіки та їх закономірності з позицій культурології. Центром її дії є людина, індивідуальність, особистість. Кожна країна пройшла свій історичний етап розуміння цього явища, визначається це специфікою історичного розвитку, культури та традицій. Звідси, у різних соціокультурних суспільствах формувалася власний зміст, «наповнення» такого явища, як гуманізація педагогіки. Підкреслюється, що європейські соціально-економічні системи мали різні культурні особливості, що було закладено у систему релігійного, а потім філософського відчуття світу. Культурологічна специфіка розвитку народів підтримувалася своєрідністю політичних режимів. На ці процеси міцно впливала соціальна традиція, живність якої забезпечувалась системою освіти. В Західній Європі протестантизм формував індивідуалізм, що призвело до всезагального права приватної власності, звідси затвердження принципу суверенітету особистості. В основі східноєвропейського гуманізму міститься православна віра та соціально-державна традиція. Тут на першому місці духовність особистості, духовність суспільства. Індивідуалізм тут умовний, а прагматизм має колективні риси. У статті підкреслюється ідея про те, що східноєвропейський соціальний гуманізм має філософську природу і відображається в гуманізмі педагогічному. Філософія Г. Сквороди, педагогіка К. Ушинського і Л. Толстого, педагогічні ідеї А. Макаренка, В. Сухомлинського, гуманна педагогіка Ш. Амонашвілі – сутнісні прояви одухотворення педагогіки.

Ключові слова: гуманізація педагогіки, культурний архетип, соціокультурний процес, культурологічні особливості, соціоцентричне суспільство, антропоцентричне суспільство, гуманна педагогіка.

ГУМАНИЗАЦИЯ ЕВРОПЕЙСКОЙ ПЕДАГОГИКИ В СИСТЕМЕ КУЛЬТУРОЛОГИЧЕСКИХ ОСОБЕННОСТЕЙ

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В статье рассматриваются процессы гуманизации европейской педагогики и их закономерностей с позиций культурологии. Центром ее действия является человек, индивидуальность, личность. Каждая страна прошла свой исторический этап понимания этого явления, определяется оно спецификой исторического развития, культуры и традиций. Отсюда, в разных социокультурных обществах формировалось собственное содержание, «наполнение» такого явления, как гуманизация педагогики. Отмечается, что европейские социально-экономические системы обладали различными культурными особенностями, заложенными в систему религиозного, а затем философского восприятия мира. Культурологическая специфика развития народов поддерживалась своеобразием политических режимов. На эти процессы оказывало сильное влияние социальная традиция, живучесть которой обеспечивалась системой образования. В Западной Европе, протестантизм формировал индивидуализм, что привело к всеобщности права частной собственности, отсюда утверждение принципа суверенитета личности. В основе восточноевропейского гуманизма – православие и социально-государственная традиция. Здесь на первом месте духовность личности, духовность общества. Индивидуализм здесь относителен, а прагматизм носит коллективные черты. В статье выделяется идея о том, что восточноевропейский социальный гуманизм имеет философскую природу и отражается в гуманизме педагогическом. Философия Г. Сковороды, педагогика К. Ушинского и Л. Толстого, педагогические идеи А. Макаренки, В. Сухомлинского, гуманная педагогика Ш. Амонашвили – существенные проявления одухотворения педагогики.

Ключевые слова: гуманизация педагогики, культурный архетип, социокультурный процесс, культурологические особенности, социоцентрическое общество, антропоцентрическое общество, гуманная педагогика.

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