

THEORETICAL FOUNDATIONS OF HUMANISTIC TEACHING

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Introduction

In the current educational and scientific trends cognitivistic conceptions prevail. However, the nucleus of them constitute from traditional, the so-called memory-(re)production, conceptions. Recently, also the conceptual (re)construction conceptions became active. Also, behaviouristic and psychodynamic (among them predominantly psychoanalytic) conceptions prevail. Recently, also the influence of technocratic and economic, as well as humanistic and other conceptions appeared. Also other models, that are philosophically and scientifically "renewed" and that have their own roots, biographies, communities of advocates, broad geographical dissemination, unequal degree of complexity and maturity, differing impact and effect on practice, are used.

In **our own conception of education** we, as teachers, use some structural elements of one, two or even of more influential conceptions. Frequently, we use them in the fields of teaching and guidance without being aware of to which category of scientific or philosophical school **our own theory** of instruction or guidance belongs when we work with our educatees. However, we frequently present it to the surrounding, emphasize its main principles and requirements without being aware of how we acquired them and which sources we used to develop our beliefs about them.

In pedagogy (applied science of teaching, didactics) - of whatever theoretical-methodological position - there are usually distinguished at least two related areas of its object of investigation: curriculum content and teaching process. However, these components of the object of investigation of pedagogy (didactics) may be put in a broader framework of theory and practice.

In Slovakia, the problems of humanistic orientation in education were dealt with by the Department of Education at Arts Faculty of Comenius University (Švec et al. 1990-1995) and by the Institute of Experimental Education of the Slovak Academy of Sciences (Jelinková - Gavora, 1990; Žiakova...1993, Dodržiavanie...1993). Later this area of theoretical reflection was dealt with by the State Educational Institute (e.g., Khun, 1994), that organized a conference in Stupava (Humanizácia 1992). The Department of Educational Psychology of the Arts Faculty of Comenius University

(especially Gajdošová - Herényiová, 1994) developed a conception of "the school of friendly partnership". This problems were also dealt with by the Department of Social Pedagogy of the Faculty of Education in Comenius University (Zelina, 1993). Some progress was identified in this area by departments of education at the P. J. Šafárik University in Prešov (Nezdobová-Tokárová and others) and at the M. Bel University in Banská Bystrica (Kosová, 1993; Gajdošová, 1995 and others) and at Roman Catholic Theological Faculty of Comenius University in Bratislava (Kutarňa, 1992), and also at other institutions of research and education. Within annual exhibition of instructional media MEDACTA, the Department of Education at the Education University in Nitra organizes conferences which, among other topics, include discussions on humanization of schooling (e.g., Blašková, 1993). As concerns professional periodicals, this topic is preferred by Pedagogická revue (1991, special issue No. 5, Sukuba et al., 1992 and others), the journal Pedagogické spektrum and Technológia vzdelávania.

This study tries to conceptualize humanistic orientation in pedagogy in comparison with some competing orientations. We will inform about outcomes of Slovak institutions and their main representatives in the period after the so-called Velvet Revolution in 1989 in this country. We present a brief characteristics of the author s conception of humanistic teaching (didactics) within systemic areas of pedagogy.

Humanistic orientation in the education science

The beginning of humanistic education in this country dates back to works of Comenius who presented it and called it as a twofold science of didactics (art of teaching thoroughly all things to all men) and of "mathetics" (art of learning). However, the roots of humanistic ideas date back to the ancient culture. In it, sophistic basis of anthropological line of **conception of man, as a criterion of all matters**, was laid.

Ideas of humanization movement in schools and universities and of humanistic education are currently discussed in this country. This is done frequently under the label of alternative education or under general slogans of progress. They result from neo-humanistic movement, which is a hybrid of anthropocentrism and progressivism. It has been spread in different manner in various countries. In the U.S.A. it is represented, for instance, by a wave of humanistic education that culminated in the 70ies. It was a reaction on inadequacies in school education in solving social pathologies and on educational conservatism of the preceding period. In the Central and Eastern Europe manifestation of renaissance of humanism in education was significant in the period of "socialism with a human face" (the so called Prague spring in 1968).

A call for democracy and humanization in this country arrived within a complex and dynamic process of political and economic restructuring and spiritual renaissance. These interrelated interpersonal, institutional and communal processes are generally considered to be a precondition, means and catalyst of other changes in the society. **Humanizing** teaching conditions in schools and adult educational institutions in this important period of social transformation, however, requires the greatest attention. This is because all components of the national system of education should facilitate and

accelerate democratization and humanization in health services, general services to the public, the military, prison and other spheres. Citizens should be trained to work in these spheres in the spirit of **humanistic ideals**.

The current humanistic orientation in teaching and guidance was determined by outer (social) rather than inner (self-developmental) factors. This theoretical orientation was more considerably developed especially as a reaction on unfulfilled expectations and failures of behaviouristic and cognitivistic education. As it was nicely commented by Henryka Kwiatkowska (1988, p. 48-49), in teacher education it was developed in protest against unifying tendencies in teacher education as well as in a defense of personal and human dimensions of the teacher profession.

Purpose and means of instruction within the humanistic perspectives of the pupil

The main characteristics of this orientation is especially concentration on personality of the pupil. This "pupil-centrism" is a certain variant of pedocentrism (from Greek *pais* = boy, child, pupil) that labeled the beginning of this century to be "The Century of the Child". The basis of humanistic teaching is an intention to enable the pupil to discover himself as a unique personality, to find in himself qualities that make him human. As A. H. Maslow (1968, p. 685) pointed out eloquently, real human learning is **becoming a person**, i.e., it is learning to be **fully human**. Educational environment therefore should provide pupils as many hopeful chances as possible for becoming a person.

In behaviouristic conceptions which stimulated the birth of the "behavioural engineering" and "behavioral technologies", a picture of a certain "reactive man" was created. The repertoire of behaviour the learner was more or less pre-programmed from outside. On the other hand, humanistic orientation puts forward constructive needs and interests of a **self-actualizing individual** who gradually becomes aware of his potentials and aspirations in order to become a person.

According to our conception, humanistic teaching sets these requirements:

(a) **Becoming a person** in all forms of developmental processes of education **should be accompanied by self-actualization of an individual** in learning.

(b) Education within and beyond teaching should **concentrate** on personal developmental potentials, motivational and achievement preconditions and learning needs, interests and aspirations **of the learner as a personality in every social activity** of play, learning, work, and leisure.

(c) **Organization and evaluation** of educational and training programmes and processes **should concentrate on learning by acting that affects development** (within real or simulated **life situations**) for **relevant human activities** of a self-learner, citizen, employee, parent and the like.

(d) **Systems of schooling should be coordinated** with parallel systems of human cultivation **in the context of biodromal** (ontogenetic) **learning with social perspective of developmental missions and problems** of individuals and groups.

Thus, teaching should - both in its ideals and aims as well as in realized designs and processes - concentrate on:

- excellent quality (especially experientially rich, intellectually creative and morally cultural) **schooling of every learner as a member of the society and as a unique and pro-social personality**,
- **readiness for acting in the whole life**, i.e., also in public and private life, and not only **for life in the world of work**,
- **lifelong** (personalized and socialized) learning and self-development.

The aims such as final personal qualities and competencies to work and live with people and for people should be developed in pupils **at school** - in "**the workshop of humanity**", as a model of society which, according to Comenius - should be "a public

I. *home of health*, in which children would learn to live in good health;

II. *playground* where they would train dexterity and vigour which they would be useful to them all their life long;

III. *workshop of education* in which the mind of all would be radiated by lights of sciences;

IV. *workshop of oratory* in which everyone would be trained in skillful use of language and speech;

V. *workplace* in which nobody would be allowed to live at school (and later in life) idly, inactively; people would rather be like ants in their hills at work at all times;

VI. *workshop of virtues* in which members of the school would be taught all refined virtues;

VII. *miniature of civic life* in which all people would learn to be govern and to govern in their turn;

VIII. finally, *an image of the church* in which all people would learn both the knowledge of God and His worship" (Comenius 1992, p. 92).

Comenius's idea of "workshop of humanity" offers us a model for conception of means and purposes of education for life activities. According to these ideas, education should respect the current needs of learners as a *pupil* and a *self-taught* and prospective needs of a *citizen and active participant of social life, a professional worker and a rational user of free time, a husband/wife, parent, creator of home, protector and creator of pro-social relationships and values in all main life activities*.

The aims of development of cognitive and affective qualities in a *bi-dromal context* should contain purposes and means of the process of becoming a *self-actualizing* personality for both *work and beyond work life*. In these aims, which are directed at the development of **the subject of activity and not at the instructional subject**, we include primarily such cardinal components of education as:

1. education for vocation (profession), for choice of and performance in a vocation (profession),
2. education for citizenship (defendant of the country and of peaceful coexistence of nations, a thoughtful voter, a participant in democratic management of public matters and enduring welfare, a creator of healthy environment, an engaged activist in a citizens association and the like),
3. education for schooling and self-teaching,
4. education for marriage,
5. education for parenting,

6. education for an active participation in sociocultural life, a cultivation of free time activities (including clubs and other interest-related organizations),
7. education for protection and improvement of health,
8. education for creation of home, education in home economics and for consumer protection,
9. education for (pro)social contacts, behaviour and acting.

These aims are ordered according to their importance, as identified empirically in a study on "Theoretical Analysis and Taxonomy of Educational Goals" (Š. Švec, 1983, p. 32-33) and in "Approaches to Classification of Components of Potential Content of General Education" (Š. Švec, 1989, p. 33-34).

This **conception of aims of education is personalistic**, it is concentrated on pupil's personality, life tasks, needs and problems of the subject of learning, not the object of teaching. It is contrasted to traditional "components of (socialist) education" as well as to the categories of education, as defined by J. Váňa (1962) (a detailed analysis of the two systems is in Prístupy... 1989, p. 14-21).

In order that these aims may be filled with an adequate content of instruction they must be specified. For instance, aims of school and out-of-school education for parenting should include the following outcomes:

(a) abilities for creating cosy household and interpersonal competencies needed in the family:

- abilities to identify possible health, economic, educational and other problems of a family member or members,
- knowledge of causes of the above problems,
- ability to suggest some solutions,
- ability to use knowledge in developing strategies for some solutions of problems,

(b) abilities to use knowledge as well as judgement in responsible parenting:

- knowledge of moral and legal responsibilities of the father and mother,
- knowledge of principles of family planning,
- understanding of effects of parenting on the way of life, life aims and life styles of family members,
- knowledge of particularities of ontogenetic development in childhood and adolescence and of characteristics of main developmental problems,
- ability to ensure food, health care, safety, education, school and vocational guidance of children etc.
- knowledge of consequences of divorce of parents on psychical and social development of children.

(c) other subcategories of specific aims of education for responsible parenting.

A more specified identification of aims of education for individual life activities is needed in order to be filled up with relevant content of education within and beyond teaching. It is impossible to make a reliable selection of the subject matter from potential socio-cultural content without this specification of aims.

For the above and for other aims of education for parenting the following content is important: culture of speech communication in the family, biology (of child and adolescent), safety in household, physical and mental hygiene, pediatrics, developmental and social psychology of family, sociology of family, cultural

anthropology of family life, ethnography of the Old-Slavonic family, family ethics, family law, family education and social work, philosophy of family life and philosophy of homo familiaris. However, also the content of teaching about home economics and polytechnics of household should be taken into consideration.

In choosing the content for aims of professional life the following content should be selected from socio-cultural knowledge: from anatomy and physiology of work, work hygiene and work safety, labour medicine, psychology and sociology of work, andragogy for managers, professional ethics, labour law, esthetics of work environment, enterprise economy, microeconomic policy, general technology, professional verbal communication, philosophy of work and free time.

These components should be judged according to the overall pedagogic value of the selected content of instruction. For the purpose of illustration we present a *Table of specification of (general) education content of aims for life activities* (Tab. 1). The ordinal numbers in the first line signify particular categories of goals of education for life activities. Other numbers in the intersection of columns and lines mean rating of the given content of education within and beyond teaching for a given category of aims, whereby number 1 is the lowest rating and number 5 is the highest rating.

Tab. 1 The relevance specification of (general) education content of aims for life activities (Švec 1983, p. 61)

Categories of potential content of education	Categories of aims of education for main life activities									
	1	2	3	4	5	6	7	8	9	10
Physical and sports ed.	3	4	1	2	1	3	5	2	1	22
Health education	3	3	2	4	5	2	5	4	2	30
Defense and safety educ.	3	5	1	1	3	1	2	3	1	20
Moral education	4	5	3	5	5	3	2	1	3	31
Law education	3	5	1	2	3	2	3	4	1	2
Political education	2	5	1	1	3	3	2	3	3	23
Business education	4	5	1	1	3	3	1	5	1	24
Technology education	4	2	2	1	3	3	1	5	1	22
Science education	3	2	1	3	4	2	5	4	1	25
Logic and math education	4	2	1	1	3	2	1	4	1	19
Social sciences educat.	4	4	2	2	4	5	1	1	5	28
Religious education	1	3	1	2	4	5	1	1	2	18
Pedagogical education	2	2	5	3	5	2	1	1	2	23
Biblioinformatics educ.	5	2	4	1	3	5	1	2	1	24
Esthetic education	2	2	2	3	4	5	1	3	3	25
Language education	3	4	4	2	5	4	1	1	5	29

The highest potential total (synergic) didactic rating has - according to preliminary subjective judgement - the content of ethics, medicine, linguistics, and other humanities and social sciences (especially psychology, sociology, education, art science, philosophy, economy, etc.). However, such a socio-cultural content is underestimated in school education in this country. Social importance and personal meaning of general education of the public in some social sciences and humanities (e.g., sociology, social psychology, ethnology and ethnography, education, social pathology, etc.) is underestimated. Also practically (i.e., not rhetorically) underrated is health education, law education, economy education, biblioinformatics education (for information users).

On the other hand, as viewed of the system of aims of education for main life activities, some general content of mathematics and sciences is overestimated. This general-educational deficit of the school is compensated by the system of adult public education (cf. analytical survey of Huslicová 1991 and Martinčková 1990) and other nonformal systems of education (in voluntary non-government organizations, in employees organizations, etc.)

In the current curriculum of general subjects at the primary and secondary school the part of the above content areas are represented by a system of (at least one-year long) courses. The other one is saturated only by a half-year long course, thematic unit or a single topic. However, other content areas are not included in any academic course, i.e. they are null curriculum of general education.

Judging the current curriculum from the perspectives of our conception of humanistic education, we find it inappropriate for becoming a self-actualizing person. Therefore, to avoid this inadequacies, teachers must take much responsibility for facilitating pupils to become fully developed pro- $\text{\$}$ social personalities. This assistance can be provided primarily through such **learning which is personally relevant** for needs of their current and future lives. This content should respect more their particular style, interests or, generally, their individual educational road in a global and personally specific ontogenetic development.

How this inadequacies could be reduced and be substituted by humanistic content of general education?

Humanization of aims and content of education

Humanization is a complex social process of creation of decent conditions to serve full and global development of human potentials through many-sided and universal education in everything needed for important human activities. Primarily, this process is guided by general human ideals of humbleness, equality, freedom, tolerance and other prioritized values of mankind that people are more or less aware of and that are developed in their cultural reproduction and recultivation through education. Education is, or should be, a synonym of (re)cultivation of humaneness and (re)production of human culture. Education, i.e. instructing and training in the school system, in the adult public education system or other institutional systems of teaching and non-instructional education fulfills also other important tasks (more detailed account of

humanization in education is in the special issue of the journal *Pedagogická revue*, 1995, No. 5).

Human needs arise from being aware of what one wants to become, what she/he has at disposal or she/he is now. It is developed in the motivation structure from being aware of experienced disproportion between what she/he should be and what she/he is now.

In essence, the need of humanizing of the society is judged according to needs of humanizing individual members of their organizations, institutions and communities. It can be identified as the difference between the value of anticipated (ideal or intended) status and the value of the current status of being educated of individual citizens. It is not possible to make an objective estimate of needs of humanization and thus the needs of education without good knowledge of the aim (the anticipated outcomes of education) and good knowledge of entry characteristics (the input). This methodological precondition can be expressed as:

$$N = A - I,$$

i.e., the volume of **Needs** for education is given by the difference between **anticipated value of Aims** and ("minus") **assessed value of Inputs** into education.

The need to humanize aims and processes of education requires to personalize education within and beyond teaching, i.e., to come closer to satisfaction of learning needs of individual pupils and to the model of required school-graduates qualities and their potentials and competencies as well as needs and interests in life situations and activities of the self-taught, citizens, workers, parents and other creators of cultural values and interpersonal relationships.

Professional teaching produces values of individual and group being educated cognitively and socio-affectively. These are **cultural values, values of personal and group cultural qualities**. Theory and practice of teaching therefore tends to view the personality from **pedagogical (teacher s) perspective**, i.e. it aims at understanding and interpreting the unique pedagogical concept of the personality of the pupil (student, trainee, course participant) **in terms of levels of certain types of cognitive and socio-affective education**.

Theory and practice of teaching solves many issues in the area of aims and content of teaching. However, it concentrates mainly on complex and difficult problems of proportions and balancing of the content and extent of the following domains of education:

- general and vocational,
- the so-called factual and formal,
- traditional and modern,
- scientific and non-scientific,
- secular and religious,
- physical and spiritual education

based either on:

1. (a) theoretical **knowledge** or
- (b) practical **competencies** and/or on:

2. (c) social cultural values or
(d) prosocial intrapersonal and interpersonal qualities.

The humanistic orientation prefers and emphasizes the second position and its two alternatives.

Philosophical, scientific and other conceptions of personality and education determine in a substantial degree personal and group educational concepts of personality. In principle, they determine also the process of the personality development by socialized and personalized teaching, by socio-educational care and guidance. Models of the personality correlate with the educational model of cognitive and socio-affective education.

According to one pedagogic conception, the personality of a pupil (student, apprentice, course participant, participant of an educational event, i.e. a person in the role of the learner) manifests himself/herself and is being developed in learning. This generally known activity principle of the so called development-stimulating instruction is not used in traditional school in its entirety. In the school teaching, passive, receptive and memory-reproduction learning is predominant.

However, rather than knowledge and rather than cognitive learning, humanistic instruction should include the whole personality. It should include also other structural components of personality (higher cognitive, socio-affective, volitional, conative and psycho-motor components or performance, motivation-aspiratory, orientation-regulatory components of the personality). It should also include other human-specific activities: transformative acting, decision-making and evaluation based on moral principles, and interpersonal communication.

So far several specific conceptions of humanistic orientation have been developed. In his definition of humanistic education, A. W. Combs (1981, p. 446) put emphasis on freedom, dignity and integrity of persons in teaching/learning. This concept is usually linked to the concept of socio-affective education, confluent education (i.e., merger of cognitive and non-cognitive, intellectual and emotional-volitional education) and psychological, or personality education (i. e., education for self-knowing and self-actualization - cf. Houston 1986, p. 111). This is linked to the so-called personal and social education. This concept also uses the idea of holistic education that aims at development of the whole, integrated, free, responsible and healthy personality.

In our opinion, humanistic orientation opposes behaviouristic orientation. Contrary to it it prefers these elements:

- *intrinsic motivation* (inner needs, interests, goals) rather than *extrinsic* stimuli (given from outside),
- *personal qualities* rather than knowledge of factual information,
- *culture of interpersonal relationships* rather than *culture of achievement*,
- *understanding of the meaning of interpersonal encounters* rather than *quantitative description of material things*,
- *individual style and reflection* rather than *imitating others models and drilling of "reliable" techniques*,
- *free improvisation* rather than *algorithmic activity*,
- *creativity* rather than *reactivity*,

- and other systemic elements.

In the humanistic theory of human ontogenetic development in particular two aims of educations are implied (Mahrer - Gervaise, 1990, p. 111-112):

(1) to learn the meaning of Self, to be aware of personal identity, to learn self-confidence, and

(2) to learn the basic personal structure which is characterized by high level of integration and actualization.

The first aim relates to the programme of pre-natal care, education in early childhood and parent education. The second one includes the priority of family and school education in reaching the third (the last) stage of development, i. e., to the stage of integration and actualization of the personality.

The extent of actual needs of humanizing **aims and content of education** in schools is determined primarily by the degree of development of individual personal needs and interests of teachers of every academic subject in every school; of course, this depends on the institutional conditions and local circumstances. Indeed, it is possible to humanize the content of education by targeting it to individual and group needs in every academic subject. This does not concern aims and content of humanities only, e.g., theology, philosophy, ethics, esthetics, arts (including theory of literary or verbal art), linguistics, history, cultural geography, ethnography, folkloristics, futuristics, individual psychology (especially that one of humanistic orientation), education, media theory, etc. Also other sciences of man and of the human society have potentials of humanizing content of education according to individual and group needs (e.g., biology of man including anthropology, human medicine, human psychology, sociology, cultural anthropology, economy, and the like).

Humanistic changes in the content of education may be planned and realized in several ways:

(1) Change of value preferences in selection of the humanities education content out of potential socio-cultural content:

Changes (in the proportion and structure) of the subject matter concern primarily the traditional courses of humanities. This is being done preferably from the point of view of ongoing changes in value orientation which is determined by national changes and inclination to democratic and humanistic philosophy of life resulting from it. In the current period, which is characterized by international integration of European states and differentiation of social life in the independent Slovak Republic, less attention should be paid to, for instance, political history of wars and battles, biographies of famous army leaders, rulers and politicians. On the other hand, more attention should be paid to history of culture of work, lives of peacemakers, saints, scientists, inventors, artists, and other actors of the work of the mind, heart and hands. Marches and military drills should not dominate in our lower and higher teaching institutions over folk and classical music of humbleness, reconciliation, peace, tenderness and compassion.

(2) Extending the time for humanities courses in academic programmes:

Changes (in the proportion and structure) of content of education in the courses of humanities due to correct estimation of their importance for filling up the goals of education for the purpose of preparation for successful performance of tasks of a qualified worker as well as for other, especially life-long activities of the citizen, parent,

self-taught, etc. This non-traditional view of the "aim components of education" has been justified in the Table of specification of (general) education content of aims for life activities presented in the previous section as well as in Švec (1989).

Due to extraordinary influence of social determinants of the content of general education, more intensive teaching of "humanistics" is requested, e.g., teaching of foreign languages, cultural history and geography, cultural anthropology and ethnography, and even of comparative religion (this is requested by some universities and urban secondary schools). Learning by comparison of national cultures will help make a more vivid picture about Self and her/his surrounding.

(3) Correlation and coordination of the content of humanities with the content of non-humanities subjects:

This sort of content change across the curriculum assumes an accompanying innovation of approaches to definitions of the traditional scheme of "components of (socialist) education" (cognitive, moral, esthetical work, polytechnic and physical education). The specification of the new system of aims in life-long education is pupil-centered. Furthermore, it is aimed at using the principle of "close linking of school and life". In other words, we emphasize close relationships between the content of schooling and the (present and future) life of the pupil. In a substance, this conception is contrary to the principle of "linking school and life" that dominated in this country in the past and that was used narrowly. In addition, this principle (which is rather a principle of school policy than of school pedagogy) was vulgarized both in the theory and in the practice. Furthermore, it was misinterpreted as a "polytechnical" principle and narrowly applied for the content of material production and manual labour.

(4) "Humanistication" of subjects that are other than humanities:

If we accept a collective name "humanistics" for humanities then we can consider "humanistication" of the content and methods of instruction in school courses of sciences other than humanities. We use this name to label intentional and significant influencing especially of the sub-culture of technological and natural sciences by the sub-culture of humanities. We have in mind a reduction of consequences of narrowness of "sciences" which to be a fruitful cultural borrowing of elements of the humanistic paradigm in "hominide sciences" in order that scientific paradigm of sciences will be humanized.

The methodological model of humanistics is formed by research functions as, for instance, interpretation of sense and postdiction of (historical) events and such "qualitative" methods of investigation as the case study, participant observation, oral history, introspection, the method of social criticism, the hermeneutic method, the method of philosophical reflection and other the so called qualitative methods of research in the humanities. Traditionally, in the culture of natural and technological sciences there is used accurate measurement, systemic quantitative observation, laboratory experimentation, statistical analysis of experimental data and other so called quantitative methods of research.

The influence of one methodological sub-culture upon another one, which is complementary to the former, and which has a substantially different model of knowing

fruitfully enriches instruction (of not only young scientists) and it reduces the risk of unwilling narrowness in developing of (partial, not fully-valuable, biased) personality.

Therefore, it is necessary to humanisticate the content and methods of the formal sciences (e.g., formal logic, mathematics, etc.), technological and natural sciences, and in some cases, also of the social sciences (e.g., political economy, social ecology). In order to avoid development of pupils' narrow personality it is necessary to link the subject matter of, for instance, mathematics, geometry, physical geography, (electrical) engineering closer to the current and prospective developmental needs and interests of pupils and their close surrounding.

Mathematics teachers may humanize the subject matter by a variety of strategies. For instance, they may ask pupils to express the notion of the number by physical movements, or write a biography of a historical figure in mathematics, write an essay about a mathematics contest of pupils, make bodies of people from geometrical forms - thus expressing their temperaments, feeling and way of thinking - or they may report about a hypothetical home budget, find out the variety of factors that effect the crop in the garden (in the case of enlarging the field, increasing the used of fertilizers or manure, etc.) based on knowledge of grandparents and their relatives, make interviews with pupils seeking their interpretation of the blank set and infinity, discuss the origin of the notion of algorithm, judge the nutritional value of the food in the school cafeteria after having had consulted the school doctor, and other humanizing tasks in mathematics that link pupils to real life.

(5) Making integrated systems of the teaching content, of units or larger sequences of the subject matter to make a integrated course of humanities or even to constitute an integrated academic subject or assign projects composed of tasks in humanities and non-humanities subjects:

The natural character of global thinking of children, the need for developing abilities of understanding relationships between phenomena, promotion of motivation to make synthesis, a request to learn skills of interdisciplinary cooperation and other requirements needed for cultivation of creativity and cooperativeness - this all resulted in the need of developing projects of new inter- and multidisciplinary subject matters, integrated units or courses like: Man and the World, Interpersonal Relationships, Study of the World of Man, Global Problems of Mankind, and similar cases of integration of "hominide and humanistic components" of human activities and things. Also, the teaching of natural and social sciences could be humanized by integration with regional studies (regional applications) and with historical and futuristic perspectives (cf. Kauffmann, 1988).

(6) Overall radical reform of the content and process of schooling in two/three succeeding school levels:

This change is accompanied by a synergy of partial innovations as well as by organizational restructuring of school levels. This makes it possible to use macro-pedagogical conception of setting of instructional goals at different levels of schools that will have pedocentrically and androcentrically designed academic programmes for children, youths and adults. Humanization of the content of teaching that is linked to life is more complicated here that if only separate grades and school levels are considered.

(7) **Vertical and horizontal coordination of curriculum development in the national school system** in cooperation with the adult public education system and other systems of education.

There were no attempts to accomplish a reform of the national system of education that would respect such a dimension and context of curricular organization. However, partial projects of development of the school system, adult public education, adult education, in-service training, post-graduate programmes of young researchers and other institutional systems exist.

The pupil and the teacher in the process of humanistically oriented instruction

In traditional systems of schooling and in traditional courses of **cognitivist and behaviouristic pedagogy** usually only two components of instruction are reflected: the content and the process. **In the traditional anthropodidactics the dimension of man (the pupil and the teacher) was neglected or even omitted.** Intrapersonal and interpersonal relations and qualities were forgotten.

Therefore, it is necessary to emphasize that **personal and socio-relational components of instruction** represent a systems-making basis in humanistic conceptions of alternative schooling, since, in principle, they are **pedo-centric** (or andro-centric), i.e., they concentrate on unique features of the learner. Here the emphasis is not on the learner's knowledge of great quantity of information, operations and skills, as it is with the traditional theoretical conceptions of education. In this new conception **intra-personal and inter-personal** qualities, such as self-confidence, independent thinking, social values and attitudes, empathy, tolerance, cooperation and conflict resolution skills are preferred.

The pupil in the humanistic orientation

In pedocentric teaching it is witnessed that if the **climate is moderately free** the pupil wishes to learn in an appropriate and healthy manner. It is the duty of education to ensure a **climate of maximum support and minimal directiveness.** The teacher must be engaged in the development of pupil's realistic and pleasant self-concept. She should explicitly stress the quality of personal relationships and open expression of feelings and emotions - both the positive and the negative ones (Claxton, 1989, p. 116-117).

Based on the study analysis of a number of sources of humanistic education (cf. Švec, 1990, 1991, 1992, 1993), we identified the following theses (all of them focusing on the pupil):

- The pupil becomes **an autonomous actor**, or active participant, of instruction and as a **co-author of self-development.**
- He **takes responsibility for the process and results of cultivation** of his personality, therefore he is engaged in the work and destiny of his school (e.g., he participates in curriculum development).
- He develops both his mind and his heart, i.e., **integratively and confluently** in both **cognitive and non-cognitive domains.**

- He has both the right and the real opportunity to learn socio-cultural content of instruction which - in contrast to cognitivism-oriented pedagogy - is closely linked to **the present and prospective life** of the individual and his community.
- He is respected to be an **individual**, a unique human being, having his personal potentials, needs, interests, aspirations, experiences, problems, and other qualities.
- He can make **free** decisions and evaluations, think and learn **independently**, **act** in a responsible way, and **freely** express his feelings and ideas.
- The pupil is **in the focus of efforts and activity** in the beginning, in the course of, and in the end of education.
- He receives and acquires **admiration** for his successes and desires, a necessary **trust** in his powers and developmental potentials, as well as an adequate **respect** for his values and human dignity.
- He receives in the instruction, and seeks in it, opportunities in which both academic success as well as **positive experiences and satisfaction from the work** are respected; he is satisfied of both his success and satisfaction of his schoolmates.
- He aims at **self-control, self-regulation, and self-evaluation**.
- He develops both physically and psychically **in healthy, stimulating environment with a favourable climate and humanistic values**.
- He lives in **prosocial educational environment** which provides enough opportunities for development of intrapersonal and interpersonal (especially empathic, communication and cooperative) qualities **and competencies of working and living with people and for people**.

However, the pupil or the student is not considered to be "**an object of education**" (!) (This obsolete conception of the pupil is frequently in existence even today). On the contrary, humanistic teaching considers the pupil to be a real personality. In humanistic teaching there is lack of opportunities for **learning via the technique of automated algorithmization, revelation of truth, and imparting ready-made knowledge to pupils**.

The object of education and learning is a certain academic subject containing the subject matter that is selected from the potential content of the socio-culture. In general and vocational education the object is the content of science, technology, economy, law, philosophy, religion, art, sports, etc.

The conception of personality of the pupil (the student) must be projected into **all systems components of teaching**:

- *into the goals of the academic programme*, as expressed in behaviour that the the pupil should be able to perform in the end of instruction,
- *into the input of the system of instruction*, in which the assumed abilities and the input level of motivation for learning is considered,
- *into organization and methods of instruction*, in which the whole personality of pupils should be engaged, including experiential and emotional spheres of the school life,
- *into the output of the system of instruction*, in which observable changes the pupil's personality are assessed,
- *into to the context of the systems environment*, in which the pupil lives and which educatively affects his personality.

In the humanistic conception, that is aimed at the personality, teacher training colleges are, so to say, **cathedrals of high educational learning, the learning within the cult of the pupil.**

The teacher in the humanistic orientation

In their study about *the teacher personality*, Getzel and Jackson (1963, p. 574) summed up many definitions (mostly from American psychology and education literature) into three main categories:

- (1) **behavioral** definitions, in which the concept of personality is defined as a unity of standard **behaviour** of a given person,
- (2) **social-stimulus** definitions, in which the concept of personality includes responses made by other people on **behaviour** of an individual, and
- (3) **depth** definitions describing the personality as a dynamic organization that determines unique **behaviour** of an individual.

An important British Dictionary of Developmental and Educational Psychology (McHenry, 1986, p. 117) states that (teacher s and pupil s) personality is frequently defined as characteristics of an individual that ascertain his/her unique **adjustment to the environment.**

These as well as other instances can be considered a one -sided **behaviouristic conception of personality.**

On the other hand, humanistic orientation focuses on (*free, unique, responsible, creative and authentic*) personality of a **self-actualizing individuality**, who gradually uses and develops his/her potentials and aspirations, so that **the individual may realize his Self.**

Carl Rogers (1969, p. 164-166), the foremost representative of the humanistic orientation, assigns the teacher the role of **facilitator of learning** of pupils (students). The teacher should create favourable climate in the classroom so that the pupil be free in learning and feel well in the school, develop both emotionally and intellectually.

Theoreticians of the humanistic orientation, among them C. Rogers, are persuaded that human beings have an inborn potential for development and learning. This potential can be released in the presence of the facilitator-teacher if she possesses the three substantial qualities: sincerity (truthworthiness, truthfulness, originality, purity, authenticity), fervency (ardency, enthusiasm, cordiality, kindness and dedication), and empathy:

- (a) **Sincerity** concerns abilities of truthfully expressing of feelings and emotions.
- (b) **Fervent** relates to the ability of unconditionally accepting and evaluating another persons.
- (c) **Empathy** means ability of viewing a situation through the eyes of another person and an ability of communicating such understanding in polite and unauthoritarian way.

In their description of the teaching job, many teachers consider interpersonal and (intra)personal qualities to be typical and important. In her paper, Warton et al. (1992) presents the following interesting findings: As many as 60% of teachers described their teaching in terms of **interpersonal relationships and social interaction and communication competence.** (A good example of this component of instruction is a

standpoint that, in principle, *teacher s work is "a job in human management"*, in which understanding of human relationships is very important.) 31 % of respondents described their work in terms of personal demands and requirements. Only 9 % of teachers emphasized their working conditions and duties as a component of their profession. As many as 80 % of teachers identified the best aspects of their profession in the interpersonal sphere. On the other hand, most of the teachers (40 %) identified the worst components of their profession in the working conditions and duties, and only then in the interpersonal sphere (38 %) and intrapersonal qualities (23 %).

In a democratic classroom humanistic teaching is **an interaction of unique personalities** both on the part of teachers and learners. The older and more experienced participant functions as a kind, tender companion, a guide, and the main actor. The teacher is not a craftsman or technologist, or tester (which, on the other hand, are qualities one can come across with **teachers of technocratic orientation**).

The personality of an individual can be expressed in the national or people s language by hundreds of standard and dialectical words. (The estimate in the Slovak language is more than two thousands words.) In informal discussions, a question about what professional competencies should a humanistic teacher have usually is answered by many heterogeneous, though interesting, answers. They relate to qualities like "humane" ("She is not only a professional but also she is humane."). She is of humanitarian spirit, good-willing, good-natured, good-acting, generous, altruistic, kind, empathic, has compassion, she is sensitive, she is tender to children, she strongly believes in goodness of people, she manifests respect for man, she is optimistic in life, she tries to understand people, she thinks of the neighbour, she thinks of people in a positive way, she has prosocial feeling, she is willing to help, she offers assistance, she does not expect thanks, she is self-sacrificing, magnanimous, she is orientated to honest life, she has an ethical pathos, she develops an awareness of togetherness, she is tolerant, she is very patient, she is peace-loving, she is freedom-loving, she is creative in interpersonal relationships, etc.

Several studies on requirements of the teachers profession provided some characteristics of **the personality of the humanistic teacher**. For instance, M.F. Maples (1979, p. 108-109) presented 14 **qualities of the humanistic teacher**, as listed by students of the course of humanistic education. Among other qualities, the following ones are present: sensitivity, kindness, tolerance, altruism, eagerness, and imagination. A panel of experts (W. Strein - J. L. French 1984) identified 30 **teachers competencies** that should be developed, in particular in the non-cognitive sphere, in student teachers. Listed were: an ability to use non-repressive methods of managing discipline, an ability to help pupils to respect themselves, their families and their culture, an ability to increase acceptance of other children and adults, an ability to advice children in life crises, an ability to use creative writing in a given subject, an ability to create acceptable behaviour of pupils, and similar competencies.

This theoretical orientation assumes the existence of a **variety of approaches to goals** for teacher education. The main aim is to help student teachers to understand ontogenetic development, becoming a person and educative development. It also aims at helping student teachers in developing communication and interaction with pupils, and

an ability to be aware of and use interests and needs of pupils in instruction. It also prefers development of programmes of value and attitude change.

In the International Encyclopedia of Teaching and Teacher Education (Anderson and Ching 1988, p. 85) Gideonse s proposal of the "revolutionary" **aims of education of teachers is expressed**. The first four goals cover the non-cognitive domain. They are: understanding of processes of social interaction and communication in small groups, acquiring professional responsibility and duties, understanding and use of professional relationships to parents and the community, self-confidence of the teacher. Another three aims, which belong to cognitive domain, are: abilities to use a variety of teaching strategies (including the use of the new media), knowledge of programme models and theories of curriculum, ability to identify specific needs of pupils and developing teaching programmes for them. The remaining three aims proposed by Gideonse represent a combination of aims of both cognitive and non-cognitive domains: knowledge of relationships between pupils characteristics and teaching strategies, an ability to consult other professionals, including understanding of their professional role and institutional organization and school management, an ability to manage a class and to control pupils discipline.

Surveys of effectiveness of **non-cognitive educational programmes** of student teachers confirm that improvement in interpersonal abilities of teachers in a certain degree result in improvement in pupils behaviour, their attitudes and achievement. However, in the studies we had at disposal it has not been proved whether or not teachers self-confidence and her attitudes and beliefs can be affected. Only some studies reported about possible correlations of these teacher s characteristics and improved behaviour, attitudes and achievement of pupils (cf. Anderson and Ching, 1988).

Personalization of instruction

The current economic and financial situation forces the state authorities to reduce the number of teachers and to increase the number of pupils in classes. This makes it more difficult to accomplish **individualization of educational care** of pupils (students) - both of talented and other pupils. This need of instructional individualization of the *rate of learning or content of instruction* has been used (in a smaller or larger extent) in a number of systems of individualized learning, both in Slovakia and the Czech Republic. Currently, it is used, for instance, in *computerized learning*.

If **personalization of all learners** could be accomplished it would be a revolutionary deed in education. Personalization of instruction means:

- providing all learners decent conditions of becoming a person through socialized instruction, while, at the same time
- providing individualized approach to pupils (students) that is adequate, as concerns content and methods of instruction, for their specific personal learning potentials, needs, style and rate of learning as well as for their learning and other life problems and joys.

Also, a revolutionary deed in education of student teachers would be if an approximation to the personalized model of **tutorial teaching** could be accomplished. This is used in a certain form, for instance, in education of fine art students. In such a

system, which is "**student-centered**" rather than "subject-centered", the tutor provides a student or a group of students special face to face teaching or orientation.

The pedagogical **principle of individualization and personalization** is derived from the scientific law of "biological development" that could be defined as an **ontogenetic law of interindividual differences between learners**. However, due to financial restrictions, its application in large-scale schooling is a wish rather than reality.

Restrictions of personalization in instruction

With a large pupil-teacher ratio (and with still under-qualified teachers) it is difficult to **ensure adequate becoming a person**, i.e., becoming a free, authentic, independent, creative and active person. Also, due to lack of finances it is difficult to humanize the entire process of schooling on behalf of healthy, decent and full development.

If in this culture a slogan is valid that **the measure of all things is man**, then inadequate financing of schooling should not exist. This is because the education security of a nation is the best investment. For unknown reasons, this economy law is not supported by Slovak economists. This is paradoxical because political circles know that **a decline in education results logically in a decrease of ability of competition in economy**.

Some advocates of humanistic didactics are labelled **romantic meliorists**. This is because of their optimistic belief that schooling and the community can be improved by its own strength and means. However, these representatives, both teachers and parents, can perceive best the educational future - the future of their children and youth. Being empathic, they can better understand the meaning of the political slogan "Children and youth is our future" than politicians with polished speeches.

A proposal of an operational model of humanistic instruction

This sympathetic theory and practice of instruction included a number of reliable methods, e.g., role playing, simulations, conflict resolution, joint decision making, training in social sensitivity, creative team work and others.

The nucleus of a certain theoretical and practical **conception of instruction** is created by a **conception** of a role and personality of the **pupil** and the **teacher**, as well as by the conception of aims and context of instruction. Indirectly, also graduation requirements are set of some academic specializations. This is the case of teacher training for all school levels.

In 1991-1993 and, in part, also in the subsequent period, the Department of Education of the Arts Faculty of Comenius University in Bratislava conducted the research project on "Humanization of Educational Content and Process within Life-Long Learning Context". In this project multidisciplinary approach was used (cf. Švec, 1993). Among other things, we developed an operational **model of humanistically oriented instruction**. In this proposal we classified teacher's humanistic behaviour into 10 categories. They are as follows:

1. **Emotionalization of teaching**, e.g., through demonstration of abilities of empathy of the teacher concerning the aims, needs and problems of the pupil.

2. **Transmission of teacher's enthusiasm and vitality to pupils**, e.g. by manifesting self-assurance, adequate self-concept and self-conscience of the teacher (as a prerequisite of the model creation of such quality in her pupils).

3. **Stimulation of pupils** for independence and creativity at simultaneous development of a need for mutual interdependence and other socio-affective and conative qualities, e. g., by supporting pupil's initiative, cognitive curiosity, by evoking constructive polemics between pupils, and between pupils and the teacher.

4. **Respect for the unique character of pupils** as unrepeatable individualities, special self-creators and bearers of human rights, responsibility, needs and values, e.g., to enable the pupils to know and use their own (acceptable) styles of work.

5. **Promoting pupil's self-assurance, self-confirmation**, self-interpretation and help them develop positive self-concept, e.g., to use personal values of pupils and to express respect of themselves.

6. **Tolerating different opinions, convictions, approaches, and cultural style of other persons**, e.g., to clarify, give reasons, and assert the needs of the art of consensus and problem-solving.

7. **Giving priority to positive evaluation of pupils** by the teacher and classmates, e.g., to encourage them when facing a failure.

8. **Moral socialization and development of cultural behaviour and prosocial acting** of pupils, e.g., to indicate solutions of societal mischiefs, such as lowering the level of labour morals and the general culture of labour, unemployment, emigration, criminality, violence, drug-abuse, alcoholism, environmental pollution, decrease of quality of life, consumer life style, general enviousness, religious intolerance, ethnic tension, divorce, personal alienation and other shortcomings.

9. **Creation of favourable socio-emotional climate and stimulative environment** in class, e.g. to create and handle such situations that enable to meet individual needs such as necessity of good health, security, inclination, understanding and goodwill, recognition and respect, activity and success, independence and freedom, necessity of self-identity.

10. **Combination of previous and other characteristics and manifestations** of humanistic thinking, feeling and doing.

This conception of personality and cooperation of the teacher and the pupil assumes observable events and situations in the classroom. This specification of characteristics of humanistic instruction enables more distinct communication of its conception as well as a creative applying, critical evaluation and further refinement in practice. This operational model is not aimed at functioning as a "ready-made instruction for acting" of a humanistic teacher but rather a stimulus for creative use of some of its elements in some school subjects of some schools. Since this system is an open one, it can be used in creation of a concept of teacher education. The full text of this complex model for analysis and evaluation of instruction may be available for the reader upon request.

We have pilot-tested the model, first in part and then as a whole, in small scale studies of our pre-graduate, graduate and post-graduate students (Sabol, 1982; Kozon -

Peštuková, 1986; Kozoň, 1987; Peštuková, 1987; Hupková 1989; Klčová, 1990; Branická, 1991; Olejárová, 1991; Kosová, 1993; Štefanková, 1994 and others). These works demonstrated that humanistic elements existed also in the instruction of non-innovative and the so called non-alternative schools. However, we anticipated more frequent humanistic elements, larger range of their use and more favourable time sequence. As the findings revealed, this was not the fact.

Table 2 presents findings of frequency of ten characteristics of humanistic instruction in three studies.

In graduation thesis of Branická (1991) 8 tape-recorded lessons of theoretical (TS) and practical (PS) school subjects at the secondary nurse school in three Slovak towns were analyzed.

In PhD thesis of Kosová (1993) 18 lessons were observed at 8 primary schools in a central Slovakian region. Out of them 9 lesson were taught by teachers in alternative schools or classes (AltS) that followed a pilot academic programme and 9 lessons were taught in traditional manner (TradS).

In her postgraduate paper, Štefanková (1994) presented an analysis of 4 education studies lessons in a church secondary general schools.

The purpose of these studies was not to present an accurate statistical analysis of differences between traditional and non-traditional subjects, strategies, teachers or schools. Rather, the main purpose was to find out methodological requirements of qualitative and quantitative way of the use of this model. The findings approved the methodological importance of a most specified and unambiguous definition of purposes and means of humanization of schools.

Tab. 2: Frequency of situations with characteristics of humanistic teaching (in %)

Studies	Sings of humanistic education in %										Total	
	1	2	3	4	5	6	7	8	9	10		
Branická (1991)												
TS	7	1	1	1	0	0	13	0	2	6	31	
PS	16	2	3	1	1	1	34	3	2	4	67	
total	23	3	4	2	1	1	47	3	4	10	98	
Kosová (1993)												
AltS	21	+	10	7	13	3	3	2	10	0	69	
TradS	3	+	8	3	6	3	3	4	1	0	31	
total	24	+	18	10	19	6	6	6	11	0	100	
Štefanková (1994)	15	0	11	3	22	0	18	11	19	0	99	

From this comparison of studies, that unfortunately cannot be analyzed an evaluated in detail here, we shall not make hasty generalizations. However, we can diagnostically confirm a need for more frequent use of some elements of humanistic teaching that, as the studied confirmed, were neglected in instruction. There was some difference in frequency of use of these elements between theoretically and practically

oriented subjects as well as between traditional and alternative (innovative) styles of instruction in all kinds of schools. Some basic principles are more systematically used in humanistically oriented instruction.

The general characteristics and more detailly presented postulates of humanistic teaching will be now summed up in these principles:

1. **The principle of pupil-centered instruction:** Metaphorically said, this is a principle of a certain cult - the cult of the pupil (student). The use of this principle requires a 180-degree turn from the teacher to the pupil. This principle requires refusal of teacher-centered model of the traditional instruction and inclination to pupil-centered model of progressive teaching. Such an instruction manifests respect for the pupil in all systemic structures and functions. It is concentrated on a unique rightful humane personality of the pupils who have their learning as well as life needs and interests, aspiration, qualities, and potentials of development in the present and future life.

2. **The principle of addressed personalization of instruction:** This means instruction "tailored to the personal characteristics of the pupil". It assumes conditions for "becoming a person" through individualization of learning of every pupil and facilitation of the whole self-development. However, these conditions assume optimization in the context of educational means of collectivization of instruction of non-individualistic individualities. The content of this addressed personalized help for the pupil (student) is to understand the prescribed subject matter in the context of his own needs and life situations of the relevant surrounding.

3. **The principle of education for personal independence** through independent learning, self-teaching. It is balanced by a principle of education to mutual dependence (creation of a need of collaboration, mutual help, mutual tolerance) through cooperative group teaching that enables every pupil develop his potentials and consolidate and use his qualities. This principle excludes directive or autocratic teachers. On the contrary, it is based on the "monopoly" of help in the role of facilitator of pupils' learning and self-development. It means a many-sided support of pupil's own solutions and decisions in the development of academic and beyond-academic independence.

4. **The principle of active and experiential learning by participatory acting,** especially by construction of concepts, projects and other ideational and operational structures, by guided discovery, by curious and creative knowing and transforming.

5. **The principle of simultaneous intellectual and socio-*emotional* development:** This principle is frequently expressed inaccurately in this country by a cliché of "unity of cognitive and affective education". On the other hand, this principle means *confluent cognitive and socio-affective learning* in instruction that develops the pupil's personality in its entirety.

6. **The principle of preferring intrapersonal qualities and interpersonal competencies** (especially empathy, open communication, cooperation, prosocial value orientation) over knowledge of factual information and routine motor operations in a holistic profile of forming and self-forming of somatic, psychical and social integrity of personality.

7. **The principle of experiential and open communication learning** in attractive and joyful instruction that reduces the emphasis on achievement as a sole criterion of school success.

8. **The principle of non-stressing socio-emotional climate.** This is a stimulative classroom environment with democratic elements of social life of community of pupils and teachers at school.

9. **The principle of open learning** which enables to accept some stimuli from the outer environment and to be integrated with it, and **the principle of free learning** which enables to "break", or interiorize the outer stimuli, to improvise, and modify decisions about the procedures chosen previously and to exteriorize thinking and experiencing in self-actualization situations of learning. This principle relates in particular to openness to learners, e.g., by active listening and observing their effects, by being interesting in their problems and joys, by manifesting understanding, etc.

10. **The principle of adapting methods and organization of instruction** to meet humanistic purposes and means in optimal conditions of teaching.

So far, several versions of aims, content and processes of humanistic education have been developed (some of them are presented in Švec 1991, 1992a, 1993 a, b, 1994 a, b). However, there is still a need for educational and andragogy theory and practice to create competing conceptions and models that would be conceptually-systematic, terminologically accurate, operationally defined, empirically verified and successfully implemented by a variety of users. Also, it is expected that the theory and practice of teaching and guidance will, in spite of unfavourable conditions, **use the ideas of freedom, dignity, originality and activity of the personality** of learners and their humane helpers.

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Resumé

TEORETICKÉ ZÁKLADY HUMANISTICKEJ VÝUČBY

Štefan Švec

Štúdiá sa pokúša objasniť historické pozadie a základné črty humanistickej orientácie v odbore učiteľstva, a to najmä v kritickom porovnávaní najmä s behavioristickou a kognitivistickou didaktikou. Tento výklad je štruktúrovaný v termínoch systémového poňatia výučby.

Humanistické zameranie všeobecných účelov a prostriedkov výchovy zakladá najmä na aplikácii Komenského idey školy ako "dielne ľudskosti". Predkladá návrh niekoľkých ciest k humanizácii kurikulárnych cieľov a obsahov výučby. Predstavujú isté nové prístupy k humanizácii obsahu všeobecného vzdelávania v podobe špecifikovaných návrhov siedmich gradačných rovin na jeho inovačné a reformné zmeny.

Tézovite vysvetľuje autorove poňatie žiaka, učiteľa a ich súčinnosti v procese výučby z pozície tejto teoretickej a praktickej koncepcie, a to vzhľadom na potreby učiteľskej prípravy a profesionálnej práce.

Predkladá na diskusiu skrátenú verziu vlastného pracovného modelu humanistickej výučby, ktorý bol empiricky odskúšaný na vzorke slovenských materských, základných a stredných škôl. Tento návrh zahŕňa desať kategórií znakov a ich podkategórií (a ich podpodkategórií) prejavov vyučovacích činností učiteľky a im korelujúcich učebných činností žiakov:

1. Emocionalizácia vyučovania,
2. Prenášanie učiteľkinho entuziazmu a vitality na žiakov,
3. Stimulovanie žiakov k samostatnosti a tvorivosti,
4. Rešpektovanie jedinečnosti žiakov,
5. Podporovanie žiackej sebadôvery, sebatvrdzovania a pozitívneho sebaopätovania,
6. Tolerovanie odlišných názorov a kultúrnych štýlov,
7. Uprednostňovanie pozitívneho hodnotenia žiakov,
8. Morálna socializácia a rozvoj kultúrneho správania a prosociálneho konania,
9. Kombinované a ďalšie znaky a prejavy učiteľovho a žiakovho humanistického zmýšľania, čítania a konania.

Štúdiá vypracováva teoretickú koncepciu a metodologickú paradigmu humanistickej pedagogiky ako antropogiky v porovnávacom kontexte so súperiáciami teoretickými orientáciami.

Pobáda chápať a realizovať potreby a ciele odborov učiteľskej práce, odborov učiteľského vzdelávania a učiteľskej vedy t.j. didaktiky v organickej epistemologicko-praxologickej jednote podľa medicínskeho modelu zblížovania subkultúry lekárskej profesie, štúdia a vedy.