RESEARCH ARTICLE

Ways Of Education Of A Child At School

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Abstract

The author introduces readers, primarily school principals, to new scientific perspectives on education. He argues that these perspectives are far from being "pure theory" that is difficult to apply in practice, but rather represent the values, principles, and approaches of modern educational work in schools.

KEYWORDS

Theory of education, child development during school years, productive unification of the child, sociocentrism to ¬anthropocentrism, in the educational space, children, schoolchildren, school, teachers.

INTRODUCTION

One of the problems with the work of deputy school directors for spiritual and educational work is that school leaders, and especially directors, do not recognize education as an important matter. Schools. For example, this is how they view education. For them, education is considered a second-class matter. Consequently, the principal treats his deputy for spiritual and educational work as a "handyman." Of course, he values him in his own way, but at the same time, he ¬overloads him with countless tasks every day, which he performs at the expense of his primary job responsibilities. As a result, the norm for the "deputy" is not only constant overload and irregular workweeks, but also uncertainty about the criteria for evaluating his performance.

Surveys show that most deputy ¬principals find this attitude quite distressing and would like to see it changed. Change is possible, but only if school leaders update their knowledge of the advances of humanistic education theory.

Today, educational theory is undergoing ¬a "paradigmatic shift," that is, a shift in the modes of pedagogical thinking and practice. Under the influence of social change, value orientations have shifted from sociocentrism to -anthropocentrism. For pedagogy, this signifies a surge of interest in the child, in childhood as a special time in human life, and in ensuring the conditions for a child's development during the school years.

Parenting is beginning to be understood as ¬the purposeful management of a child's personal development. And questions immediately arise: what do we actually know about this development? Is this process always positive, or are there possible negative aspects? And how can we help each child thrive and find their place during their school years? There's probably no single answer or solution. But in any case, this can only be achieved if we have the knowledge, intelligence, and patience to be needed by children, to gain and maintain their trust.

Alas! The adult world coexists alongside the world of children,

but adults are "surprisingly ¬blind to the life and culture of this 'tribe'" (M.V. Osorina). They don't understand why children are drawn ¬to "scary places" and dumps; why children love "secrets," "hiding places," and so on. A "third world" emerges at school, in which children and adults live together while simultaneously remaining in their own autonomous spaces. Traditionally, it was believed that the main condition for humanization is the teacher's acceptance of the child. Recent research also emphasizes the need for children to accept the teacher.

Childhood is a period of active social ¬development and personal maturation for a growing individual, with the direct participation of adults interacting with them. In their relationships with the world and others, two fundamental ¬needs of the child, which underlie their self-development, converge: self-actualization, self-affirmation, and the need for socialization. The latter means that the child experiences the need ¬to fit into the world of specific social connections, find their place within it, and master the sociocultural achievements of society. It is socialization that enables one to become an individual, because only social contacts, dialogue, and social experiences evoke reflection and, consequently, develop self-awareness.

The primary internal goal of childhood is maturation ¬. Three main stages of maturation are distinguished: the child's discovery of new potentials; their understanding; and the beginning of their realization in activities that meet the needs of the ego. As a person matures, they master techniques for performing various tasks, which forms the basis for their mental development. Development proceeds successfully only if adults allow the child the opportunity to alternate between being an object of education and being the subject of their own development.

The world of childhood has its own patterns, ¬relationships, and space (family, yard, group, kindergarten, classroom, camp, etc.). Children feel at home here. However, the world of childhood is always oriented toward the adult world in general and toward a specific adult who sets the scope of activities and introduces them to society. It is through interactions with adults that children acquire a potential field of their own activity. The unique essence of childhood lies in the realization of all the processes of this period of human life solely with the help and participation of adults. Therefore, school is not simply a place for acquiring knowledge, skills, and abilities; it is a space for children's existence.

The childhood environment is a combination of natural and social factors, influencing ¬both positively and negatively. This is the territory where a child experiences a fulfilling life. Here, the search for the meaning of life begins, which makes this period more intense than others. All life "spaces" influence a child's development: the natural world; the social ¬environment, including family relationships; the cultural environment, including the educational system; and the information environment.

Childhood is also a space for a child's feelings. Research shows that children incorporate into their world the global characteristics of modernity, its atmosphere ¬. But the most important place in this world is occupied by people – parents, teachers, and friends. In children's ¬minds, the space of childhood is divided into preschool and school, with the former remembered in great detail and the latter fragmented. In the space of school childhood, the atmosphere of a child's life is determined ¬by education and relationships with teachers. If these are successful, positive changes are evident; if not, problems arise, because the child is deprived of the opportunity to fulfill deep-seated needs – self-actualization, socialization, and acceptance.

So the most difficult problems of school childhood are building relationships with teachers and peers, self- ¬affirmation and self-defense, the struggle for a worthy place among comrades (subordination, command, leadership), and independent overcoming of difficulties.

A dehumanizing factor in the school situation is the fact that children are not treated as "individuals ¬": they are, albeit implicitly, tasked with "being like everyone else." This rejection ¬of individuality often becomes a stressful situation, completely unresolvable without the help of a teacher.

Productive unification between child and adult is not achieved automatically ¬by their meeting; a specially developed program of pedagogical actions is required. These actions are aimed at resolving the natural contradictions between: the goal-oriented nature of education (forecasting, designing, modeling, planning, and organizing the educational process) and spontaneous humanization (randomness, uncertainty, and variability); the ambiguous understanding of humanization by teachers and children: for some, it means guidance through certain difficulties and trials, while for others, it means greater freedom from teachers and other adults, a concrete, immediate easing of their lives (children often relegate adults who interfere with the realization of

these desires to the category of "enemies").

The productivity of the association ¬is also determined by subject-object relations, or "cultural violence," and subject-subject relations, which presuppose equality and partnership between teacher and student; rational (logical frameworks, concepts, conclusions) and irrational (empathy, improvisation) components; organization and community, living by different laws; the child and the group.

The educational space has additional sources of energy for the development of the child, but they are realized only when education ¬becomes the dominant activity of the school leader.

We view the humanization of children's lives at school ¬as a new pedagogical ideology. Its core values are ¬the child's personality and its development, and its constant indicators and principles recognize the child's intrinsic value, rights, and freedom in the educational process. This differs significantly from traditional ¬ideas, which assume that educational work is organized outside of class time to engage children, involve them in activities, and develop specific abilities. The essence of this new understanding of education is to create conditions for personal development and provide gentle, non-directive guidance.

The principle of the intrinsic value of childhood ¬presupposes a rejection of the opposition between the lives of adults as more significant and the lives of children as less significant. Examples of ¬recognition of the intrinsic value of childhood include the orphanages of J. Korczak, A. Neill's Summerhill , S. Freinet 's New French School , and G. Wyneken's Free School Community in Vickersdorf . These educators asserted ¬that education should be based on the idea of the absolute value of childhood, and relationships should be based on the interests and needs of the child; only such pedagogy is the means of cultivating humanity, kindness, and spiritual sensitivity in children.

French researcher Françoise ¬Dolto wrote that a child is not a future -person, but simply a human being, possessing the freedom to be and become, the right to be understood and accepted by others, the ability to accept and understand others, and to develop their ability to make responsible choices and build relationships with adults not as masters or mentors, but as equal ¬, albeit very different, partners. Children are not "underdeveloped adults" for whom we are responsible, but people to whom we are responsible.

J. Korczak argued that one ¬can only discuss a child by examining their life against the backdrop of society. The history of society is the history of the relationship between two unequal "classes" – the "class of adults" and the "class of children." Power here belongs to the "class of adults"; they consider children their property and therefore are unable to put themselves in their place, do not understand them, and do not know how to love them. Children are an "enslaved class," people without rights, deprived of property, people with a difficult fate, even if they come from prosperous families. This picture of the world created by Korczak helped him overcome three barriers: the imperfection of the world (how can children be happy in such a world?); the formalism of children's institutions (they operate without regard for the interests of the child); "protectionism," that is, a demonstrative patronage of children, a constant desire to help them, protect them, do everything for them.

Korczak repeatedly emphasized that the Declaration of Human Rights confuses rights and responsibilities. What are called ¬"rights" (the right to education, to food, etc.) are not rights at all – they are responsibilities of adults toward children. And the child's most fundamental right – the right to respect – does not include the right to be who they want or can be, the right to be themselves. Helping children be themselves, and not what others want them to be, is one of the most difficult challenges in humanizing the educational -activities of schools.

The UN Convention emphasizes that childhood is the time of the most intensive development of ¬a person and their personality, and it is precisely in childhood that a person is least protected and needs the help (^support) of elders. The priority of maximizing the interests of children by the state within the resources at its disposal is proclaimed. Regarding legislation, the rights of the child are interpreted therein as the rights of a person with age-related limitations in legal capacity. The entire set of these legislative norms is aimed at protecting the interests of the child in all spheres of life. It is noted that a child is an independent subject of law and, as a citizen, should enjoy all human rights and freedoms and have appropriate guarantees for their implementation, but he or she cannot act on an equal basis with adults and requires special protection and safety. The state legislatively establishes special rights for children and the standards for ensuring them. The recognition of children's rights by educators is the fundamental basis for the humanization of the space of childhood.

Today, pedagogy focuses on three main groups of rights: social, environmental, and personal. The first is ¬the child's right to a higher social status. For example, the right to equality with adults in discussing common problems, to participate in discussions and judgments about oneself, the right to complain, to protest, to freely exchange opinions, and to protection from adult arbitrariness. This also includes the right to protect one's health, to privacy, to reject the arduous work of growing up, to self-governance, including over one's own life, to property (personal belongings and money), and to respect for the current day and hour of a child's life.

The second group is the child's right to demand ¬control over his or her environment. (In Europe, even in the first half of the 20th century, humanist educators located their children's institutions in beautiful natural settings, carefully designed their living arrangements for normal physical ¬and mental development, provided for a rotation of activities, etc.)

The third group is rights related to the child's inner life. Chief ¬among these is the right to be oneself. Recognizing this does not mean pedagogical passivity – it is about non-violence against the child's nature, a refusal to standardize the individual or bring him into line with the goals set by adults. "I can bring out what lies dormant in the child's soul, but I cannot create anything anew. I would be ridiculous if I became angry with myself or with him because of this" (J. Korczak). S. Freinet wrote that it is ¬essential to understand the child's soul, their psychology, their inclinations, potential, aspirations, the richness of their nature; it is precisely on the basis of this knowledge that educational activities should be built. A. Neill asserted: "A child whose life is not constantly managed by adults sooner or later achieves success in life." In G. ¬Wyneken's Free School Community, this idea was ¬paramount, and therefore the highest moral value there was considered to be the organization of children's lives on truly democratic principles. J. Korczak attached great importance to the child's right to independently acquire experience and knowledge – only such knowledge becomes a means of ¬a child's development.

Freedom is today viewed as the ¬leading anthropological constant of humanistic education. For many decades, pedagogy has maintained that the means to achieving personal freedom is human activity in transforming the environment. Now, humans are viewed as inherently free beings. They are capable of autonomous existence, of independently and autonomously constructing their own destiny, their relationships with the world, and of realizing their life's purpose.

The essence of the problem of freedom in pedagogy is the harmonization of the relationship between a free ¬individual and society. It seemed that democratic reforms of the state and society would almost automatically lead to the practical implementation of humanistic ideas. However, it soon became clear that society was experiencing a serious deficit in humanistic reality in all spheres of public life, including education and upbringing. Organizing the educational process in the interests of the child is becoming increasingly difficult. Recent reforms are aimed more at equipping schools with technology and modern pedagogical technologies than at humanizing education.

Humane, personally-centered ¬education and upbringing can only be realized if the teacher fundamentally rejects the autocratic paradigm of work and harsh methods of ¬influencing the child, making subject-to-subject, dialogic relationships the dominant ¬focus of interaction. This is impossible without the teacher's understanding of the complexities and contradictions of the child's developmental process, without recognizing that developmental factors include emotional stability, the ability to choose, success in at least one area, a ¬positive assessment by public opinion, and a guarantee of safety. The most dangerous inhibitors, however, are fear, unfairly experienced feelings of guilt and shame, alienation from peers and adults at school, loneliness, and a sense of total failure.

A teacher's understanding of the unique characteristics of children ¬'s lives makes the "difficult work of growth" (J. Korczak) easier for the child. Teachers are "shock absorbers" for social instability: children's real lives depend more on the quality of their upbringing and the atmosphere at school than on political upheavals. Therefore, all children, without exception, constantly expect the same things from their teachers: sincerity, openness, a willingness to engage in dialogue, acceptance, respect, empathy, help, and understanding. However, humanizing education does not replace the pedagogical process with good relationships with children, but rather recognizes that the development of the child as an individual is a priority for any school.

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