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**The psychopedagogy of the principles of humanism and democracy
in a teacher's pedagogical activity**

The scientific-theoretical and practical foundations of the psychopedagogical essence of the principles of humanism and democracy in the pedagogical activity of the teacher are discussed in the scientific-research work. Research shows that humanism – as a moral, ethical, and psychological quality of personality – is formed in human thinking and reasoning, and is manifested in intra-collective and mutual relations, as well as in various environments of human activity. The democratization of the teaching-educational process means the establishment of genuine democratic, businesslike, and friendly relations between teachers, educators, and children, the psychopedagogical essence of which is extensively explained in the scientific-research work.

When applying the methods, each group member is assigned to collect information related to the topic and to express a critical opinion about the topic. At this time, students can fulfill the task set before the group by collecting information both together and individually on the topic. In this process, the teacher may recommend appropriate literature for students to use. Thus, the teacher tries to prevent disagreements and disputes that may arise among the students, instills in them the feelings of working together for the benefit of the group rather than the individual, and respecting each other's opinions. In this process, the teacher himself/herself should also not allow discrimination against students, must motivate each student to work for the common good regardless of their comprehension and perception abilities, and should perform not the role of a group leader, but that of a guide.

Keywords: education, humanism, teaching, upbringing, personality, student, democracy, development.

Introduction. One of the most important factors in increasing students' learning motivation in the teaching process is the creation of an effective psychopedagogical environment. Education psychology, which is accepted as a scientific field, is studied in parallel with two elements. Educational psychology is a field formed as a result of the interaction between education and psychology. However, the starting point of this interaction is psychology. (Isgandar SM, and others, 2024: 304).

The main goal of the teacher's pedagogical activity is to create a favourable environment in the classroom for every student to learn and to be shaped as a well-rounded personality, based on the principles of humanism

and democracy under any circumstances. In the development of the student's personality, education plays a distinctive role and emerges as the result of the teaching process. The concept of the humanization of education is based on and benefits from the ideas of humanism that embellish the history of world science and art. However, explaining the humanization of education merely through traditional measures as humanist upbringing is a one-sided tendency. In science, such tendencies are referred to as reductionism. *Reductio* in Latin means to retreat, to return to a previous state. The humanization of education emerged in the history of pedagogical and psychological thought essentially as a new concept in the 1980s–1990s and became the main line of new pedagogical thinking. The humanization of education refers not only to the humanization of teacher-learner relations, but also to relations between students themselves. Yet, this constitutes only one aspect of the humanization of education. The humanization of education reflects the organization of the teaching and upbringing process in such a way that it creates a favourable condition for making every student's learning activity more adequate.

Formulation of the problem. Humanism is the prohibits the exploitation of a human by another human, requires the creation of a free environment for the comprehensive development of a human, viewing them as a personality, showing respect and care for human beings' dignity. Humanism is expressed in manifestations such as love for people, appreciation of human value, respect for personality, affirmation of their individuality, views, considerations, independence of actions, provided they are not harmful to society and the collective. Humanism is a moral, pedagogical, psychological principle, directed toward fulfilling all the desires of a human. Humanism is the reflection in consciousness of the totality of views about humans, it is their high social duty, their comprehensive and harmonious (appropriate, regular) development, the formation of pleasant relations and connections between people (Bayramov, 1994: 151).

Humanistic nature is a moral, ethical, and psychological quality of personality. It is formed in human thinking and reflection on the basis of moral principles, and is manifested in intra-collective and mutual relations, and in various environments of human activity. A systematic approach to personality allows for the identification of the humanistic psychopedagogical component, and the proper activity and humanism of the learner as a whole ensures success in their manifestation.

All these processes characterize the components of psychopedagogical humanism. These components include humanistic feelings, humanistic relationships, humanistic qualities, and humanistic thinking. Since these components are manifested in behavior, they are included in the structure of humanism education and help define the learner's level of education and upbringing. The process of understanding the essence of humanism norms, their social nature, determines the overall content of the integral components of humanism education. Which process dominates and exerts a decisive (main) influence in the formation of character traits of the student's personality is defined by the uniqueness of each component of humanism education. Humanistic psychology emerged in the early 1950s in the United States and developed as one of the main currents of modern psychology. It is also one of the trends of pedagogy. Here, already, the humanistic psychopedagogical trend emerges.

Literature review. Humanism is a necessary condition for the moral and ethical strength of personality. Humanity, sensitivity to others, readiness to help these simple signs of humanity and dignity must be the achievement, personal and moral wealth of every student. Long ago, J.A. Comenius said that education that does not lead to morality is useless. There can be no education without morality. Whoever achieves knowledge but falls behind in kindness and morality not only fails to progress, but rather regresses. Education given to someone who turns away from kindness resembles a gold ring placed on a pig's snout. Just as precious stones are framed with gold, not lead, knowledge must also be combined with kindness.

As the founder of humanist pedagogy, J.A. Comenius believed that the upbringing of a person must combine the following five elements:

- education in humanism and democratism;
- education in patriotism and universal human feelings;
- education in diligence;
- education in honesty and truthfulness;
- education in kind-hearted feelings.

It should be noted that this pedagogical doctrine, based on love and respect for the human being, has entered the advanced world pedagogical system and continues to exist to this day. The Polish pedagogue, writer, and also physician Janusz Korczak expressed his love and affection for children in detail in his work *How to Love a Child*. As the director of an orphanage, he loved children immensely and sacrificed himself for their sake (Hamzayev, 1991: 175).

In Azerbaijan, the Renaissance period began even earlier, and during the 11th–12th centuries, great humanist artists emerged, who demanded that teaching and upbringing be of a humanist nature. Khagani

valued the human being as the jewel of jewels. Nizami Ganjavi likened those who did not respect human dignity to animals. For the first time in world literature, Nizami Ganjavi created a complete doctrine that led to the triumph of the ideals of justice, beauty, and kindness. In the 15th century, the great humanist poet Nasimi, in his poems, attributed great value to the human being and likened them to the most precious gem. The great Azerbaijani poets and thinkers presented examples of humanity in their works as a gift to the treasury of world culture. We also clearly see humanist ideas in the works of our thinkers and enlighteners such as N. Tusi, A.A. Bakikhanov, S.A. Shirvani, M.T. Sidgi, M.A. Sabir, U. Hajibeyov, Jalil Mammadguluzadeh, and A. Sahhat.

The main part. The humanization of the teacher-learner relationships in the teaching process is the only means of revealing the student's potential and holds extremely important significance for the modern era. The psychopedagogical humanist trend in the humanization of education includes the direct participation of the learner in the pedagogical process and interaction with the teacher.

In the psychopedagogical humanist trend, two fundamental ideas – humanism and the idea of development – are organically combined in the humanization of education. Regression in learning today appears as the main obstacle on the path to the humanization of education. First and foremost, this obstacle must be decisively eliminated for the humanization of education. The successful mastery of the program material by each student is a fundamental theoretical-methodological problem for new pedagogical thinking. The psychopedagogical humanist trend is expressed in the tendency to help people, to protect them in difficult circumstances, to care for the weak and helpless, to selflessly take on others' difficulties, in free labor, peace, relationships among people, and in practical actions and deeds that protect their rest and good mood.

The psychopedagogical humanist trend in the upbringing of humanist qualities foresees stages such as: involving students in social activities aimed at helping people; organizing the correct understanding and comprehension of humanist qualities among them; active struggle against selfish manifestations in the environment surrounding learners; strengthening humanist relationships in habits and turning humanism into stable behavioral patterns, such as:

- kindness, timely and selfless help to others, sharing in another's joy, expressing one's opinion openly and correctly for the purpose of actively helping others;
- care (sharing in the suffering of people);
- sensitivity (attentiveness, putting oneself in another's place, showing compassion, not humiliating others);
- respect (politeness, agreeing with others' interests and opinions, trust, actively helping others);
- tolerance.

The humanization and democratization of the teaching-educational process have emerged from new pedagogical thinking. The national mentality and philosophy of our people are deeply intertwined with the ideas of humanism. Caring for people, respect and reverence for their personality, and feelings of compassion have always been at the forefront of our people's thoughts and reflections (Adigozalova, 2021: 30). Humanism demands respect, care, trust, confidence, active help, and love from people. The humanist movement considers that every person, every individual, has an equal right to be happy. The goal of a humanist person, figuratively speaking, is to be a bright ray for others; by shining oneself, one attains the greatest happiness a person can achieve.

In the modern era, one of the high moral qualities that must be instilled in preschool children is humanity, humanism. Humanity, one of the noblest forms of character, morality, and relationships among people, is a broad concept: respecting children, family members, relatives and neighbors, other people, including the elderly, adults, women, the disabled – in general, respecting people, highly valuing their dignity and honor, being attentive, sensitive, and caring towards them are true manifestations of humanity. A person lacking these qualities does not deserve to be expected to have high moral values such as friendship, companionship, kindness, nobility, and generosity. The main goal of the humanization of education is to serve the life and development of society based on humanist principles. The principle of humanism in education shapes the personality's relationships with nature, society, homeland, people, state, as well as intellectual and moral relations; it serves to develop their interests, abilities, talents, and physical qualities within the content of humanism. A teacher who adopts the principle of humanism in education does not only form children's knowledge. Through exemplary behavior, a cultured style of communication, loyalty to high moral ideals, and a pedagogical ethical approach to work, the teacher comprehensively educates children, attracts the child collective as an assistant, and creates conditions for the development of children based on national and moral values (Aliyev, 2020: 52). The humanization of education primarily envisages the direct development of the students in the learning process, the affirmation of themselves as a personality, and the creation of favorable conditions for their self-realization. Creating a healthy and transparent learning environment in schools enables the implementation of measures that stimulate internal motivation and foster interest in reading and learning among students.

The democratization of education within the psychopedagogical trend ensures the management of the educational process based on democratic principles. Specifically, student self-governance bodies are established in educational institutions. They discuss and make decisions on all matters concerning themselves. Additionally, educational activities in these institutions are managed by their councils. Each school also has the opportunity to select its own teachers. The democratization of the teaching-educational process means establishing genuine democratic, businesslike, and friendly relationships between teachers, educators, and children. At the foundation of a democratic teaching-educational process lie the teachers' and educators' trust in the nature of the child and their reliance on it. The democratic character of education does not imply that every education administrator should organize and operate children's education as they wish. Democratization of education is aimed at the proper and precise adherence to democratic rules and laws related to education established by the state, not arbitrariness. Linking education with the construction of a democratic society requires teachers to broaden their knowledge. In this regard, teachers and educators should not forget to follow mass media. Teachers and educators must provide information about all areas of life related to the subjects taught. In doing so, teachers should base themselves on a wealth of information and should have no hesitation in delivering this information to children, as children can participate in this flow of information and select and absorb what they need (Aliyev, 2000: 112). It should be noted that in all its forms, education intersects with culture to varying degrees or constitutes a part of it. Education can be broadly defined as the process, system, and institution that ensures the assimilation of accumulated knowledge, orientation, and experience in society. Education, having a multifaceted character, favors democratic cooperation. In this case, cooperation as the basis of joint activity leads to successful results – the enthusiastic and active assimilation of knowledge – and influences relationships between student-student, teacher-student, student-class collective, and teacher-class collective. The content of education often depends on the socio-economic structure of society. However, socio-cultural factors also form an important component. For this reason, education is capable, to a certain degree directly or indirectly, of involving all classes and social groups in its orbit and significantly influencing all aspects of spiritual life. Most importantly, through the education system, the integration of scientific theories and artistic values into the consciousness of the masses is realized. On the other hand, the influence of mass consciousness on high culture is more effective than that of the intellectual elite. In other words, schools (from primary classes to higher education) embody the main connecting link between various levels of a society's spiritual life. Unlike other fields of culture, the education system has a more direct character and depends on the country's social-political and state structure and the alignment of class forces. A child learning to read achieves a fundamental and qualitative advancement in their spiritual development through education and masters a system of signs that encompasses the knowledge collected by humanity about nature and society. In other words, they gain access to newspapers and books, although this opportunity does not always become a reality. Even printed words themselves do not necessarily ensure the assimilation of true spiritual values; they also reflect destructive ideas, false thoughts, and pseudo-culture. Nevertheless, literacy is an essential, primary basis of culture and the path to acquiring knowledge due to its potential. This path generally begins at school. School education is one of the important means of transmitting humanity's accumulated experience and culture to new generations. At the same time, in the process of its formation, the socialization of personality and the adaptation of a person to the social relations in which they must live and work are among its methods. The objective possibilities formed in the ideas of systematic education are as follows. Their manifestation may be limited, preserved, or distorted, but despite everything, they ensure the cultural life of society to some degree. Socially, education is an important mechanism supporting both social infrastructure and social mobility. From this perspective, education must simultaneously comply with the principles of various spheres of social regulation. Democratic cooperation in education is directly related to the formation of democratic culture (Bayramov, 1981: 112).

A pedagogue who seeks to build relationships based on cooperation with students must first and foremost try to form democratic culture in themselves, and then in their students. The factors:

- values – respect for human dignity and compliance with human rights, promotion of cultural diversity, establishment of democracy, justice, equality before the law, and adherence to laws;
- behavioral tendencies – respecting other cultures, religions, worldviews, and customs, civic self-awareness, sense of responsibility, feeling of self-worth, resilience in the face of uncertainty;
- practical knowledge – competence in self-education, analytical and critical thinking, listening skills, observation ability, empathy, flexibility and adaptability, communicativeness, ability to speak other languages, readiness to cooperate, organizational and conflict resolution skills (Smith & Johnson, 2025);
- knowledge and the ability to critically understand it – self-awareness and self-criticism, knowledge of language styles in communication and the ability to critically evaluate them, skills in understanding the world and critically approaching it (Jabbarov, 2005: 88).

The formation of democratic culture is regarded as the foundation for establishing cooperation among people. In this sense, teaching people to cooperate begins importantly from school. Cooperation includes the skills to communicate, to act jointly while considering everyone's interests, and to help each other in difficult situations.

In the teaching process, it is required to use interactive methods based on dialogue and creative activity. The mutual interaction and activities of teachers and students in a cooperative environment are considered essential. In such teaching conditions, students show more activity, understand, analyze, evaluate, and express opinions about events occurring in nature and society.

The establishment of democratic relations in the teaching process includes the following:

- equality of rights between teacher and student;
- the student's right to make free choices;
- the right to make mistakes;
- the right to have a personal opinion;
- compliance with the Declaration of the Rights of the Child.

The establishment of teacher–student relationships based on democratic cooperation includes the following:

- not forbidding, but guiding;
- not controlling, but cooperating;
- not forcing, but persuading;
- not commanding, but organizing;
- not restricting, but providing freedom of choice.

The demands set by a teacher who can create democratic cooperation with students are more purposeful and understandable. It is precisely in the process of democratic cooperation that the teacher can build sincere relationships with students and achieve successful results.

Achieving democratic cooperation in teaching necessitates organizing group work during lessons. A teacher conducting non-standard lessons aims to make the student's life more colorful, stimulate cognitive communication, interest in the lesson and school, and strives to develop the student's intellectual, motivational, emotional, and other needs. At the same time, it is not proper to structure all lesson hours in the same way. A lesson is a daily effort; unconventional teaching methods are cheerful, entertaining, and encouraging in nature. When a teacher integrates such lessons into the educational process system, they determine their role and place in the development of thinking, and in this regard, the following teaching techniques are especially important:

- *lessons in the form of competitions and games*: contests, tournaments, relays, duels, clubs of cheerful and quick-witted students, business games, role-playing games, crosswords, quizzes;
- *lessons based on forms, genres, and methods known in social practice*: research, analysis of primary sources, commentaries, interviews, reports, and reviews;
- *lessons resembling forms of social communication*: press conferences, auctions, benefit events, rallies, regulated discussions, summaries, television programs, tele-bridges, dialogues, oral journals;
- *fantasy lessons*: fairy tale lessons, surprise lessons, 21st-century lessons, etc;
- *lessons simulating the activities of institutions and organizations*: court sessions, investigations, tribunals, scientific councils, etc.

Using these methods to strengthen motivation in students is commendable and can create conditions for more effective results in fostering a culture of cooperation. The advantages of these teaching forms are numerous: they socially develop students, and the cooperatives (groups) formed play an important role in the social formation of students. The relationships among the students forming the group are regulated by communication and group behavior rules. Such rules play a necessary role in the moral and ethical formation of students. The group behavior rules are based on the following:

- correctly determining the duties of the members forming the group;
- selecting the group leader;
- respecting and listening to the opinions of each group member;
- providing an opportunity for everyone to express their personal opinion;
- jointly seeking solutions to problems;
- actively participating in group work;
- taking part in discussions on the topic given by the teacher without engaging in unnecessary actions;
- paying attention to the scientific validity of individual opinions expressed;
- showing high culture in communication with other students (Ibrahimov, 2013: 501).

Approbation of research results. The research was conducted in Psychology and pedagogy department.

Conclusion. When applying the methods, each group member is assigned to collect information related to the topic and to express a critical attitude toward the topic. At this time, students can fulfill the task set before

the group by gathering information both collectively and individually. During this process, the teacher may also recommend which literature to use. Thus, the teacher strives to prevent possible disagreements and disputes among students and instills in them the feelings of working together for the benefit of the whole group rather than the individual, and respecting each other's opinions. In this process, the teacher must not discriminate against students, regardless of their comprehension and understanding abilities, must motivate each student to work for the common good, and should fulfill the role of a guide rather than a group leader.

In the context of modern education (2025), the conclusion highlights the importance of integrating digital technologies, inclusive education strategies, and global citizenship competencies into psychopedagogical practices. Recent research emphasizes that the principles of humanism and democracy in teaching not only foster academic success but also prepare learners for sustainable development, intercultural dialogue, and active participation in democratic societies (Smith & Johnson, 2025; UNESCO, 2025). Therefore, the teacher's role extends beyond traditional guidance – it encompasses being a facilitator of digital literacy, critical thinking, and ethical responsibility. Strengthening these principles ensures the resilience of education systems in the face of contemporary global challenges. (Smith & Johnson, 2025).

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Психопедагогіка принципів гуманізму і демократії в педагогічній діяльності вчителя

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У науково-дослідній роботі розглядаються науково-теоретичні та практичні основи психопедагогічної сутності принципів гуманізму і демократії в педагогічній діяльності вчителя. Дослідження показують, що гуманізм – як моральна, етична та психологічна якість особистості – формується в людському мисленні й свідомості та проявляється у внутрішньоколективних і взаємних відносинах, а також у різних сферах людської діяльності. Демократизація навчально-виховного процесу означає встановлення справжніх демократичних, ділових і дружніх стосунків між учителями, вихователями та дітьми, психопедагогічна сутність яких детально пояснюється у науково-дослідній роботі. Під час застосування методів кожному члену групи доручається зібрати інформацію, пов'язану з темою, та висловити критичну думку щодо неї. У цей час студенти можуть виконувати завдання, поставлене перед групою, як спільно, так і індивідуально. У цьому процесі вчитель також може рекомендувати їм, якою літературою користуватися. Таким чином, учитель намагається запобігти суперечкам, які можуть виникнути серед студентів, прищеплює їм почуття спільної праці заради користі групи, а не лише окремої особи, а також повагу до думок інших. У цьому процесі сам учитель також не повинен допускати дискримінації студентів, має мотивувати кожного працювати на спільне благо незалежно від їхніх здібностей до розуміння й сприйняття та виконувати не роль лідера групи, а роль наставника.

Ключові слова: освіта, гуманізм, навчання, виховання, особистість, студент, демократія, розвиток.



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