

*DEVELOPMENT OF THE DRIVING FORCES OF EDUCATION
THROUGH THE ENRICHMENT ACTIVITY COMPONENT OF
HIGHER EDUCATION*

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The article shows the reasons for the violation of the principle of the unity of education and training, its relationship with the development of students' competencies is established, and the main conditions for the restoration of the driving forces of education in synthesis with training are identified. It is proved that the development of the activity component is the fundamental principle of updating the content of vocational education. The necessity of studying and developing innovative types, types and forms of practical activity in a higher educational institution is substantiated.

The article describes the causes of failure of the unity principle in ethical training and education, ascertains the interrelation of the unity principle with the development of the students' competence and reveals the main conditions for reinstating the operating forces of ethical training in its synthesis with education . We prove here that developing the pragmatist component, should be the most essential principle for revising the contents of professional education. Reasons are given for studies and development of innovational types, kinds and forms of practical activity in a higher education institute.

Key words: competencies, synthesis of upbringing and education, consciousness, will, practice, expert practitioner, correlation of theory and practice in the modern educational space, types and influence of practices.

, the fact that competencies are practice-oriented in nature and presuppose the ability of the student to apply the acquired knowledge and skills in practice is often overlooked . This omission can be observed partly in the process of learning and to a large extent in the process of upbringing, which a priori presupposes the acquisition by the student of the experience of moral activity. Even Plato argued that "the most important thing in learning is recognized as proper education." [1, p.91]. The problem is that the upbringing of moral and spiritual qualities, which

form the foundation of general cultural and general professional competencies, is carried out mainly in words and is explanatory (A. Asmolov), and not practice-oriented. The established tradition is historically conditioned. According to G.B. Kornetov, the further humanity moved along the path of transforming collective education into a class-family and further into a state one, the stronger and more significant it leveled, lost its essence and gave way to education. [2, p.79]. In essence, it became more and more fixed, formalized and closed on the word, and not on spiritual work and moral deed. This trend was noticed by Ya.A. Comenius, who in his latest works recognized the dissociation of didactics from education as erroneous and propagated, together with his student and follower K. Leibniz, the so-called universal education, in which education and training are harmoniously combined: spirit, soul and mind. Today it seems obvious that it is in the synthesis of two equal processes of education: upbringing and education that the union of the mind and soul, knowledge and meanings, the free flight of thought and the comprehensive responsibility of a person is strengthened. However, the principle of the unity of upbringing and education is still largely declared, but not implemented. Modern education, tightly separated from education, existing in parallel and independently of education, over the past two decades has been reduced to the level of social work and transformed into an illusory one [3, p. 32-38] or quasi-education [4, p. 28-76]. What is the reason for what is happening?

Analytical review of scientific works by A. Asmolov, E.V. Bondarevskaya, O.V. Gukalenko, S.V., Kulnevich, A. Novikov, V.V. Serikova, A.V. Khutorsky, G.P. Shchedrovitsky, and many others. others point to the deviation of education from the true driving forces of education: consciousness, will and practice. Indeed, in the educational process, the awareness of what is happening, which actually comes in the process of subject-practical work, was gradually transformed into suggestion and persuasion. The will that allows students to freely express themselves in creative activities focused on bringing good to society and the world has been replaced by edification, moralizing and preaching. Practical activity, during which the student could learn to defend his principles and gain experience in committing moral deeds, was replaced by the word and education by the word. A logical question arises: is it possible to return the lost positions to education and restore its driving forces? The study of this issue made it possible to establish that it is possible to do this in the conditions of the synthesis of upbringing and education, in situations of interpenetration and interweaving of the processes of education and upbringing in the educational process of a higher educational institution.

Nothing else can contribute to this process than strengthening the activity component of the content of education and enriching the practical activities of students in the open space of the university. The development of the activity component is the fundamental principle of updating the content of higher professional education related to the goals of developing general cultural and general professional competencies. To defend this statement, allows the principle of unity of content and procedural activity side of education and upbringing. This principle involves the inclusion of activity components in the content of higher professional education and is expressed in the need inclusion in the curricula not only of the studied material, but and various types of practical activities of students, rationally combining the reproductive and productive work of the educational, research, social, cultural, professional, personal, leisure, ideological and other nature. Conducting a pilot experiment showed that the role of practice in the issue of merging education and upbringing and, ultimately, in the development of competencies in the conditions of modern education is more significant than previously seen. What is the essence of practice and what place does it occupy in modern science? From the point of view of Marxist philosophy, practice is a purposeful activity based on the concept of freedom, which is the basis for the prescriptions and regulations of activity. The practice is aimed at changing the material, cultural and social world, including the person himself. In neo-Marxist sociology, practice is usually interpreted as an anthology of social being, its central link and foundation (D. Lukacs). In the context of phenomenology, practice is reduced to the activity of constructing intersubjective "meanings" and "meanings" attributed by people to certain situations of interaction. In this perspective, the youth community turns into a process; in the constant creation of the meanings of events that form the everyday life world of future specialists. Materialistic sociology sees in practice a mode of existence of society, a material manifestation of the subject's activity, and acts as a phenomenology, and not an ontology of social being. (Elmeev V.Ya., Ovsyannikov V.G.). Even more specific definitions of practice were presented in the works of D. Hume, L. Wittgenstein, N. Fairclo, I. Hoffman, P. Bourdieu, V. Volkov. In modern science, practice is undergoing radical changes, primarily in its relationship with theory. If earlier theory, and along with it academic science, occupied a priority place in relation to practice, today, according to sociologists (Elmeev V.Ya., Ovsyannikov V.G.), psychologists (F.E. Vasilyuk) , teachers (Kolesnikova I. S.), there is a need for a theory that will be based on the "philosophy of practice" (L. Vygotsky). The intensification of this process already

today makes it possible to hypothetically suggest what changes in the educational process a fundamentally different relationship between theory and practice can lead to: relations between them were defined as the introduction of the results of the pedagogical process into the practice of life [5, p. 387], now the practice can enter the educational process and fill it with real life urgent problems of professional and socio-cultural life. This will allow future specialists at the early stages of their education to solve practical problems under the guidance of a teacher in the scientific and educational sphere of the university, and not in a "foreign" social institution (school, House of Creativity, department, social service, etc.), which has and inexorably dictates its own , specific values and tasks. Such work, like a "hardening procedure", forms the graduate's ability to resist a powerful tendency to lose the specifics of scientific, professional and cultural thinking in the conditions of a "foreign monastery", which, as you know, they don't go to with their charter. 2. Enriching the pedagogical process with practical experience will deepen knowledge in the direction of knowledge "about yourself" or "about you", make it personal, and will contribute to the generation of your own meanings. 3. In the context of the "philosophy of practice", the surrounding reality, presumably, will be considered in the educational process not in the form of a detached object, but as someone's activity or own practice. 4. The teacher's interest in the student's practical experience transforms the nature of their interaction in the educational process. Previously minimized, standard, and most often not emotionally colored contact is transformed into an intense, interested, cocretized, unique, emotional dialogue. 5. This approach to practice will a priori contribute to the creation of the image of a specialist - a practitioner who expects from theory not only an explanation of some entities external to practice, but also a guide to action, as well as means of scientific understanding of their actions. Such a specialist will feel the intention to take something from the theory, and at the same time put something new into it, since practical activity provides a variety of living material to enrich the theory of science. Joint work with students on the development of the theory of a particular science will be aimed at increasing its relevance to practical experience and the conscious choice of a value position in the context of all basic values - truth, goodness, beauty, benefit, etc. the role of an external expert on the truth and effectiveness of the theory, but will become an integral internal participant in the development of scientific theory, since the creation of the dialogic "cumulative product" of knowledge includes both the teacher, the student, and the subjects of practical experience. 6. A change in the

relationship between theory and practice in the educational process of a higher educational institution will radically change the process and procedure for research and experimentation. Close interaction with the subjects of practical activity (respondents of experiments) will give the relationship a humanistic character and motivate the organizers of the research work to develop such experimental programs that create an optimal situation for the subjects for self-knowledge and self-disclosure. Such procedures, according to F.E. Vasilyuk [6:15-32.], "are distinguished by flexibility, non-programming, striving for a unique response to a unique situation. This flexibility is devoid of arbitrariness and optionality to the same extent as a single move in a game of chess and a single word in a poetic line. Another feature will be the focus of diagnostic procedures not only on the respondent, but also on the researcher himself, on his relationship with the participant in the experiment, on the research process itself. In this situation, the transformation of a neutral and aloof person (experiment participant) into an interested, active like-minded person will become natural. 7. Research methods will acquire a humanistic character. They will not only unite the participants in the interaction, but also turn them into a kind of "monad" (Leibniz), which is known from the inside and becomes an object of knowledge for both. Thus, the method of pedagogical interaction will simultaneously be the optimal empirical method for studying this subject or phenomenon. 8. The object of the theory based on the "philosophy of practice" will be work with the human mind. It is practice that reflects the inner spiritual work and life of a person in his thoughts and Soul. 9. Most importantly, a theory based on a "philosophy of practice" will include pragmatic values dictated by concrete practice. These opportunities clearly prove the fact that the development of an activity component, which involves a comprehensive enrichment of practical activities in the open space of a university, is a fundamental principle for updating the content of vocational education, taking into account modern trends in the field of correlation between theory and practice. In addition, the significance of the proposed changes is partly explained why the role of practice has been steadily increasing in recent years.

In applied sociology, they began to develop a special branch of the "Sociology of Practice", designed to serve as a social phenomenology that reveals the real content of the meanings and meanings that people attribute to various actions and events. In psychology and pedagogy, there has been renewed interest in praxeology and activity theory. A special place is occupied by practice in the projects of state educational standards of the third generation. Being directly

focused on the professional and practical training of students, it is an obligatory section of the main educational program for undergraduate and graduate programs. In the context of a sufficiently expressed interest in practice, there is a need to study various types and types of practice in a higher educational institution, to develop various forms of practical training and workshops. The educational process of a higher educational institution includes several types of practice: educational, cognitive, social, research, professional, diagnostic, scientific, leisure, ideological, cultural, etc. Their comparative analysis showed that the least developed and poorly studied are social and cultural practices, research which in pedagogy is limited to the works of N.B. Krylova, in relation to the general education school. [7, p. 67-103.] Meanwhile, in a higher professional school, cultural and social practices, in contrast to professional or educational and cognitive practices, are not woven into the learning process, are not controlled, are not evaluated, are not event-based and systematically organized. It is enough to recall the widely used blood donation, collection of toys and clothes for orphans to understand: social practice "loses" professional, educational and even leisure practice, in all respects: in terms of diversity, in terms of the number of participants, in terms of effectiveness, productivity, by assessment methods, etc. Indeed, the social and cultural work of student youth stands apart, has no direct connection with the educational process, is not correlated with specific competencies formed in the educational process, and is only indirectly related to the goals and content of students' educational activities. At the same time, in sociological and philosophical studies, the influence of social practices on the effectiveness of the learning process, on the status and place of young people in a constantly changing society, on the formation of a worldview, values and meanings, and on the professional and personal self-determination of young people is studied in sufficient detail in the works of Gusakovskiy M.A., Zubok Yu.A., Perederiy V.A., Petrova A.V., Popova M.Yu., Chuprova V.I. etc. An anthropological approach to the study of various socio-cultural practices was carried out in the works of Levi-Strauss K., Propp V., Herzfeld M., Said E and other authors. In psychological and pedagogical research, this concept in relation to the higher professional school has not yet been used and is not being studied. It is obvious that it is precisely with this omission that social and cultural practices occupy a very insignificant place in the life and education of student youth in comparison with other types of practices and are actually taken out of the boundaries of the learning process, which means that they cannot have the proper impact on the

processes mastering professional and personal competencies by students. Indeed, if we look at the daily life of student youth, we will see that it is split into many fragments, is unstable, often aggressive, subject to inappropriate changes. Inclusion in the organized diverse social and cultural life of a university, district, city, country provides students not only with the approbation of the acquired knowledge in practice, but also forms a holistic identity of the students (Perederiy V.A.); allows to overcome the fragmentation of the social and cultural life of students; integrates and expands the areas of communication, contacts and connections; adapts to the modern conditions of Russian society in a practical sense. Hypothetically, it can be assumed that the inclusion of social and cultural practices in the educational process will help form an individual educational trajectory, collect materials for a portfolio, actively engage in events at various levels, conduct career guidance in the region, build a career ladder, implement their own initiatives, create communities and clubs, and many others. others

Thus, the development of the activity component of the content of vocational education and, in particular, the practical activities of a social and cultural orientation, will solve the problem of truly implementing the principle of the unity of education and training, which plays a decisive role in the development of the competencies of new formation specialists belonging to the era of post-industrial society. Identification of the pedagogical category "sociocultural practice" will be the first step in establishing the specifics of the methodology of socio-cultural practical action, the socio-cultural mechanisms of the functioning of education, the ways of implementing not only legal, but also objective socio-cultural laws, as well as the nature of their "execution" by future specialists.

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