

Methodological approaches to learning self-education
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Методологические подходы к изучению самообразования
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Abstract: *in article reveals the concepts «self-education» and components of self-education, revealed scientific and methodological approaches to education and self-education. Defined functions of personally focused education and self-education activity of future teacher.*

Аннотация: *в статье раскрывается понятие «самообразование» и компоненты самообразования, выявлены научно-методологические подходы к образованию и самообразованию. Определены функции лично ориентированного образования и самообразования в деятельности будущего учителя.*

Keywords: *education, self-education, personally focused education, institutional approach, system approach, activity approach, subject approach, sociocultural approach to education and self-education.*

Ключевые слова: *образование, самообразование, лично ориентированное образование, институциональный подход, системный подход, деятельностный подход, субъектный подход, социокультурный подход к образованию и самообразованию.*

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Work of the modern person assumes existence at the expert of readiness for the constant solution of new tasks in the conditions of dynamically changing society, demands continuous improvement of qualification and development of ability to self-education.

The culture of self-education develops conditions of various educational systems and, first of all, during training in higher education. Quality of education is defined, eventually, by as far as it is capable to transfer training to self-training, education in self-education.

Today the role of self-education of future teacher extremely because it carried out in self-education, high-quality personal formation, development of theoretical and practical knowledge, formed a habit to independent intellectual work.

Self-education draws attention of various sciences, each of which studies has own point of view.

Researchers made an attempt of integration of the ideas about essence of self-education containing in philosophical, sociological, psychological, pedagogical works.

A number of scientists defines the category «self-education» through «education», seeing semantic ratios between concepts as specific and patrimonial.

V. A. Slastenin, A. V. Petrovsky consider education as one process of physical and spiritual formation of the personality, process of pedagogically organized socialization which is carried out in interests of the personality and society focused on some ideal images on the standards which are historically caused, more or less accurately recorded in public consciousness.

In education life of the person connects with culture, is comprehended and ordered in system of artistic images, moral categories and scientific concepts, socially approved examples of behavior [1].

Researchers, authors considers self-education as means of the form of search and assimilation of social experience promoting development of individual practice of the person [2, 3, 4, 5].

For understanding of self-education as an element essential value the following theoretical approaches to education presented in scientific literature have educations: institutional, system, activity, subject, sociocultural E. A. Shuklina [6].

Institutional approach is the most accepted in sociological researches of education.

Education is considered as the social institute which is carrying out economic, social and cultural functions in society. Economic function of education consists in formation of social and professional structure and the worker

owning necessary knowledge, abilities, skills. Social function consists in participation in processes of socialization of the personality, reproduction of social-class and social and status structure of society. Cultural function of education consists in using earlier saved up culture for socialization of the individual forms in creative abilities [7].

Within system approach education is characterized as the system which is carrying out certain functions. And, these functions aren't identical to education functions as social institute.

«Education — rather independent system which function is the systematic training and education of members of society focused on mastering a certain knowledge (first of all scientific), with ideological and moral values, abilities, skills, behavior, contents which, eventually, defined by a social and economic and political system of this society and level of its material development» - said L. G. Borisova, L. F. Kolesnikov, V. N. Turchenko [2].

Socio-cultural approach is traced in education definitions which emphasize aspect of transfer of knowledge, social experience. The characteristic representative of this approach is N. Smelzer, the author of the following definition: «Education can be defined as formal process on the basis of which society transfers values, abilities and knowledge from one person or group» [8].

The main content of education makes the doctrine which in social life represents a necessary preparatory stage of mastering culture, inclusions of the person in public practice, in work.

Education can be considered as a certain system of educational forms of activity. It integrates different types of educational activity, its contents, subjects into uniform social system, focusing them on the social order [9].

Activity approach to education is traced in work V. A. Dmitriyenko, N. A. Luriya's. They define education not only as social institute, but also as «the organized activity of people directed on development of the saved-up culture values for the purpose of reproduction of the personality adequate to the social nature of this society».

Approach to education is original emphasizes L. N. Kogan, that education «represents independent social institute and at the same time is a human activity on knowledge acquisition, skills and abilities on formation of own personality».

The researcher speaks about full communication of education with culture, first of all intellectual which, according to him, is characterized not only the volume of the knowledge which is available for the person, but also distinct understanding of that he doesn't know, but must recognize.

Thus, the intellectual culture constantly stimulates self-education and self-development of the personality [10].

The idea of communication of the person and his education is the cornerstone of subject (personal) approach to the analysis of education.

Education is understood as process of connection of knowledge with personal qualities, process of positive transformation of the personality by means of the knowledge which is deeply getting into their structure U. R. Vishnevsky and V. T. Shapko.

G. E. Zborovsky and E. A. Shuklina see possibilities of the sociological analysis of education in integration, synthesis of various general scientific and socio-humanistic approaches to this phenomenon when education can be studied as social institute, as activity, its certain look and a way as level, process and as system [11].

Education is understood «as creation of the person; the recorded achievement of the level of culture, the general or professional knowledge reached in the course of training (initial, average, the highest); the activity directed on such achievement; system of educational, scientific and methodical bodies and establishments, its providing (education system)» [12].

Activity and personal approaches to education are especially important for research of problems of self-education.

Self-education has no status of social institute. Acting as an education element, self-education realizes to a certain extent its functions, but at the same time differs also in existence of own functional characteristics. The leading and basic social function of self-education is self-realization of the personality [6].

Two main aspects of self-education are of great importance for the person: self-education as the purpose and as means for realization of any purposes (for example, preparation for work, a profession, kinds of activity, to person, etc.).

In the first case the self-education is considered as the value having deep individual and personal value as such kind of activity which also pleasure in itself gives pleasure. In the second case self-education appears to learn the instrument of realization of various needs of the person lying outside satisfaction of interest something new, important for itself.

It is connected with achievement of definite purposes in spheres of economy, policy, science, culture, in general — professional activity and leads to understanding of self-education as the kind of activity having not only the deep individual and personal, but also social beginnings [6].

In pedagogic the culturological concept of personally focused education was considered by E. V. Bondarevskaya, A. L. Andreyeva, M. T. Gromkova, M. L. Knyazeva in which works is accented the personal factor of educational process.

As E. V. Bondarevskaya writes, the purpose of personally focused education - to support, develop the person in the person and to put in it mechanisms of self-realization, self-development, adaptation, self-control, self-defense, self-education, etc.

Act as functions of personally focused education:

- humanitarian function - means of preservation and recovery of ecology of the person - his corporal and spiritual health, meaning of life, a personal liberty, moral for what education has to put in the personality mechanisms of understanding, communication, coauthor ship;

- cultural function - assumes preservation, transfer, reproduction and cultural development that it is possible to make only through the person; education has to put in it the mechanism of cultural identification;

- socialization function - consists in the ensuring assimilation and reproduction by the individual of social experience testifying to normal, painless entry of the person into life of society;

education has to put mechanisms of adaptation, reflection, preservation of the identity in the personality.

Functions of self-education, revealed the interest M. L. Knyazeva. They supplement the considered above functions of Bondarevskoy:

- the extensive - accumulation, acquisition of new knowledge;

- orientations - definition of in culture and the place in society;

- the compensatory - overcoming of shortcomings of school training, elimination of «white spots», formal knowledge;

- self-development - improvement of a personal picture of the world, the consciousness, memory, thinking, creative qualities;

- the communicative - establishment of communications between sciences, professions, estates, age;

- the creativity, assistance to creative work, its indispensable addition;

- rejuvenated scene - overcoming of inertia of own thinking, the prevention of stagnation in a public position;

- psychological (psychotherapeutic) - preservation of completeness of life, feeling of participation in the broad intellectual movement of mankind.

Familiarizing of the person with cultural and creative activity in the course of his education causes such intrinsic characteristic of the last as «infinity».

This idea is reflected in works of philosophers L. P. Buyeva, S. I. Gessen, N. Konev, F. G. Mikhaylov, V. L. Rabinovich.

S. I. Gessen claimed that creativity doesn't know limits of the achievement, the object set by the person, being reached, at once reflects the new purposes of creative work. «Education, - the scientist wrote, - in essence to the can be never complete. We are formed all life, and there is no such certain moment in our life when we could tell that we resolved a problem of our personal education» [13].

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Thus, self-education is considered as a free and at the same time most difficult type of educational activity as it is connected with a reflection, self-assessment, self-identification, development of abilities independently to acquire actual knowledge and to transform them to practical activities of Shuklin [6].

Self-education is self-governed educational activity of the personality directed on satisfaction of needs for socialization, self-realization, increase of cultural and educational, scientific, professional level.

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