Building Competence Professional Self-Development For University Students As A Pedagogical Problem

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ABSTRACT

Currently, there is a sufficient variety of different ideas for building a system of continuous professional education, however, most authors agree that the current situation requires constant development and self-development of a person as a subject of his own life.

KEYWORDS

Competencies, professional self-development, student, university, teacher, problem.

INTRODUCTION

The idea of the need for permanent education of a person, increment and renewal of his professional knowledge is not new, but in different epochs it sounded differently and the attention to this idea, to its importance was not the same on the part of teachers and the whole society [1]. Let us analyze the development of the problem of formation of the level of readiness for professional self-development among university students in the world and domestic culture. The "official" history of higher education begins, as you know, in the

Middle Ages. However, the prototypes of higher educational institutions existed at an earlier time. This is the Pythagorean Union - a closed association of novices and mathematicians (VI century BC), the philosophical school of Plato in Ancient Greece, which had the name Academy (IV century BC), Lyceum of Aristotle, etc. Education was based on the trinity of Good, Truth and Beauty. "Good" was interpreted as moral education, "Truth" - as teaching scientific research and "Beauty" - as comprehension of the world through teaching art [2]. In teaching, the techniques and methods developed by Greek philosophers were actively used. For example, in relation to our research, the methods by which Socrates (469-399 BC) fostered in his students a readiness for further self-development are of interest [3]. The philosopher gathered a large audience in the Athenian streets, plosh; adah, in gymnasiums and conducted conversations with the audience. These conversations were characterized by two specific features: the so-called "Socratic induction", i.e. the method of the interview, which consisted of leading questions, answering which, the interlocutor independently made conclusions and himself was convinced of the incorrectness and imperfection of the previously expressed provisions, and "Socratic irony", i.e. playfully distorted position of the teacher, who emphasizes his alleged ignorance of the issue under discussion. Thus, the critical teaching method proposed by Socrates required the trainees to find the truth in the process of development, clarification, and improvement of concepts.

MATERIALS AND METHODS

That you should not set yourself the task of giving them all-embracing knowledge, it is much more important to develop the ability to think independently [4]. "Many people with many knowledge do not have a mind", - said Democritus, therefore "one should try not so much about many knowledge as about the comprehensive education of the mind" [80, p. 662].

The educational system of that time only remotely resembles modern universities, however, in the light of the problems we are considering, it is important that it was then, within the framework of elite education, that two types of activities (scientific and educational) were integrated. It was the basis for the formation of a "thirst for knowledge", liberation, intelligence, self-actualization, that is, those personality traits that today characterize a person as a subject of professional self-development.

Ancient Greek culture, its traditions, value orientations and worldview determined for a long period of time the directions of development of philosophy, religion, pedagogical thought of various peoples. The Islamic world adopted and mastered ancient philosophy, in particular Plato and Aristotle, borrowing from it a rationalistic view of man [5].

Interest in the aspect of our research is the experience of the elite education of Chinese mandarins in Confucian schools - the prototype of higher educational institutions [134; 198, etc.]. The range of topics in Confucian schools, discussed with students, was wide: politics, ethics, criteria for the value of an individual,

rules of behavior in the family and in society. However, most of the topics of the classes werereduced to the problem of self-improvement and self-education: "what is a person and how to become a person". Classes werebuilt in the form of a free discussion of the proposed topic. Asking his students various questions, Confucius did not rush to answer, giving them the opportunity to speak first. Each student not only had the right, but also had to express his own opinion on how best to solve the problem. Confucius is important to have a better reaction.

Zenikov, he tried to instill in them independent thinking. Thus, Confucius received from the students the maximum activation of mental work [4]. According to Confucius, a person should discover new knowledge constantly, at any age, and engage in his improvement until the end of his life. "No matter how long a person lives, he will never acquire the knowledge that will make him superperfect, since knowledge is infinite and incomprehensible to the end. He believed that a person must constantly engage in self-education, self-education, self-development "[1].

The problem of personal self-development gets a new sound with the emergence of the first medieval universities in Europe: the University of Bologna (1088),

University of Paris (1200), University of Oxford (1168), University of Salamanca (1227). In the XIII century. universities appear in Montpellier, Padua, Naples, Toulouse.

RESULTS AND DISCUSSION

In the Middle Ages, under the influence of the new needs of the state, politics, economy,

religion, university education began to change. It was strongly influenced by religious prejudice, caste class and the influence of the Church. However, despite the incredible efforts made by the church to maintain influence in the field of higher education, the universities of the early Middle Ages were "an alternative to secular education to the church" and contributed to the formation of free thought and freedom of self-development [31]. These universities were distinguished by democracy, richness of intellectual life. Their main mission was to familiarize young people with the totality of all types of knowledge, including knowledge in the field of scientific research, the development of intelligence for the sake of renewing culture, obtaining "new knowledge". This made it possible for university graduates to successfully realize themselves in various professions, make new discoveries and create cultural potential for the future rapid development of society.

The idea of self-development at that time was understood according to the formula "learning - learning" [2; one]. This was a form of life "... of a schoolboy, a master, and a doctor, where the teacher is a student, and a student is a teacher. Thus, the teacher and the student were a twofold, mutually transitive pair. It was a teacher-student and student-teacher class, tk. today's student - tomorrow a teacher, he himself wanted to learn from a trained master "[152, pp. 34-43].

The methods of activating self-development of students used at that time are also interesting. For example, a lecture consisted of reading the studied text and explaining this text in the form of comments to it or to its individual parts. Quaestio dispiitata - a question for obsession - becomes the basis for a regular educational

debate. The thesis was chosen by the master. The objection was raised either by himself or by his students, including those who happened to be there. The bachelor supported the thesis with the necessary arguments and answered questions. The master could interrupt the dispute at any moment, personally concluding this dispute with his own word, but he could also return to this thesis another time, not supporting, but refuting his own thesis [2].

An important method for the formation of skills and self-development techniques was "logical analysis", which was expressed in 2 versions: the first option consisted in the fact that the whole subject was divided into logical parts, and then into topics, then into subtopics, etc. to specific knowledge, while each part was studied thoroughly enough. Another version of this method was closer to problem learning, namely: the general position was stated, its main problems were indicated. Then there was a search for a solution. Questions [6, pp. 51-52] were an important tool for the implementation of this method.

TaicHM way, many teaching methods used in medieval universities were aimed at activating self-development of students, stimulating scientific research, awakening the student's thought. The end of the Middle Ages, characterized by the rapid development of the natural sciences, predetermined the change in the content of university education towards its differentiation and rejection of generalized, humanitarian, spiritual knowledge. Aspects of "logical consistency" have prevailed over "sincere spiritual effort» [5].

CONCLUSION

Despite the fact that the idea of a university at that time gets a humanistic connotation, "versatility" and "multidimensionality", "the ability to self-development" is no longer the hallmark of higher education graduates. Ultimately, this led to the formation of a new European education system (Baconian model of education), which corresponded to the "sectoral" structure of society. It was characterized by the recognition as true only of instrumental knowledge and the liberation of science from philosophical analysis. All this negatively affected the formation of the values of constant self-development and self-improvement among students.

However, at the same time, a whole galaxy of thinkers appears, whose pedagogical research aimed at self-development and self-improvement of the student had a significant impact on the formation of university education, especially in the newly created universities: Prague, Krakow, Vienna, Heidelberg, etc. Consider the most significant of them.

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