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УДК 37.034

## VALUE-BASED EDUCATION IN MODERN UNIVERSITIES

The education system is both a component and a means of forming a social culture. The result of the educational process is not only the fact of the individual's education, but also the process of constant self-education. It is no coincidence that in modern society the education system is traditionally assigned educational and upbringing functions, which are realized in mutual influence and combination. So, for example, the process of education is impossible without relying on generally accepted spiritual and moral values, without which the risk of losing the necessary scale and benchmarks of the educational process increases. For the learning process, the described fact is also relevant and important.

A related goal of the processes of education and upbringing is to support the younger generation to understand the complex world around them and find their own confident position in it. In this regard, values have a certain orientational function, supporting a person in his confidence. There is no doubt that all actions and decisions of a person are determined by norms and values, the significance and importance of which are undeniable even in times of crisis for the education and upbringing system. Therefore, the question of fundamental human values in a constantly developing dynamic society should be the leading one for the entire educational process. At the same time, it is important to understand how it is better to use value-oriented activities in the educational process and how effective this activity will be. We believe that value-oriented activity is a continuous integrative principle of learning that contributes to constant changes in the types and styles of individual behavior.

The task of the university in relation to the younger generation is not only in preparation for professional and labor activity, but also in continuous education throughout life. At the same time, it is important to teach future specialists to analyze and independently make decisions in situations related to domestic and professional conflicts, problems in family relationships, in raising children, in ways of spending free time, etc.

Moral or value-oriented education, in particular, as the whole process of education as a whole, is aimed at developing students' abilities to find their place in society and successfully integrate in it, responsibly and consciously organizing their life activities [10, p. 4–7]. At the same time, value-oriented education can be organized in different forms in accordance with the existing capabilities of the educational system.

Let's consider three models of the value-oriented educational process proposed by Oser and Altof in 2001 [8; 9]. All the proposed models are based on different points of view to the process of forming a person's personality and, accordingly, on a variety of didactic and methodological approaches to organizing the learning process [1; 2; 3; 4].



**Romantic parenting philosophy** (approach based on clarification and interpretation of values). This approach is based on the principle of interpreting a person's personality, in which everything good and positive in a person is considered as innate, and everything pathological and negative is acquired in the process of social socialization. In accordance with the romantic approach, the main task of the process of moral education is to help a person find and understand himself. At the same time, according to the ideas of the concept of personality maturation, the development process is the implementation of innate abilities, in which the process of educating students follows the rules, providing them with optimal conditions. The educational process organized in this way will allow a person to independently find himself in the world around him and choose the right path.

For the romantic philosophy of education, two positions are especially characteristic: the aspect of creativity and the conviction that the process of personality development is neither the result of active clarification and formation, nor the manifestation of influences caused by the surrounding reality. The process of upbringing as the disclosure of innate abilities in this regard is in strict dependence on the process of delicate and favorable stimulation of personality development trends. The result of the described phenomenon is the acquisition of the phenomenon of freedom of the personality of an adult of special importance. The emphasis on the uniqueness of the human personality leads us to the conviction that values are self-sufficient, regardless of objective circumstances. However, while values are directly related to a person, their meaning is relative, since they have a positive meaning only if they are accepted by the person himself.

We agree with Ozer and Althof [8; 9] also in the position that the use of the romantic approach in upbringing is problematic, since its introduction into the educational process practically negates the importance of moral education, making it insignificant or secondary. In addition, the identification of social values most important for society will be unimportant, since from the standpoint of a romantic approach to the process of

education, values are determined individually only by the person himself. Thus, a person accepts only those moral values that do not directly contradict children's needs. Moral values cannot be assessed only by objective criteria, which in special cases can lead, for example, to the perception of a criminal as a saint. Only on the condition that various personal values are for the individual a means of realizing desires and general satisfaction, they will be considered equal in relation to each other. At the same time, when communicating with other people, it is mandatory to develop and have tolerance and predisposition. At the same time, tolerance does not at all mean considering moral issues as issues related to personal preferences and personal will.

**Technological approach to education** (an approach based on the transmission of values, as a normative basis). Social values, norms and rules, as well as historically accumulated knowledge and skills, must be passed on from generation to generation in accordance with the ideas of the classical educational process. In particular, the process of moral education in any educational institution is still focused on a certain set of necessary values and their direct formation in the educational process. Reliability, friendliness, honesty, loyalty, responsiveness, generosity, tolerance, etc. are recognized as the main virtues of modern society.

The approach described is widespread due to its immediate feasibility and transparency of assessment for any user, when students are brought up on a certain behavioral model and receive praise and approval for following it, while violation of the rules and regulations entails severe disapproval.

From the standpoint of the basic postulates of the technological approach, morality is viewed as the ability to comply with social norms and expectations. The process of upbringing, the main ideas of which regard the child as a "blank sheet" or "empty vessel", which receives some kind of fulfillment only in the course of upbringing and socialization, acts as a means of transferring the knowledge and skills accumulated by mankind. In modern pedagogical science, the options



for the technological approach in education are the concept of behavior modification, as well as the method of direct teaching, in which the success of the learning process is assessed by how fully the set goals are achieved, the desired values are mastered and adopted. In accordance with the main ideas of pedagogical science, which, in particular, underlie this approach, the main goal of the technological approach is to familiarize students with the discipline of a social order. At the same time, methods of instruction, personal example, as well as consolidation of the acquired knowledge are used.

The problematic nature of the technological approach, according to its basic principles, lies in the irrelevance of the conformity of the norms and values transmitted by it. The purpose of the process of forming a system of personal values is, first of all, in transforming the provided values by the appropriate traditional methods into the sphere of practical application in activity and behavior. However, the motives of the activity and the well-grounded reasoning of the individual remain without attention from the point of view of the technological approach.

In turn, moral competence with a technological approach does not lend itself to systematic formation, since moral values must be comprehended and understood by a person before being transformed into a sphere of activity. It is no coincidence that the ability for self-reflection plays a decisive role in this respect. Technological reasoning about the ratio of goals and means does not meet the requirements of the described goals of education and, therefore, do not lead to the formation of moral maturity and autonomous ability to make decisions. In addition, the development of the capacity for social understanding and moral judgment are susceptible to external influences. If these circumstances are ignored, students are often expected to be simple conformity. If students do not have the opportunity to check and master the values associated with critical categories, there is a danger of indoctrination, which excludes the development of the ability for self-determination and rational personality traits. Indoctrination deprives students of the opportunity

to develop and apply in practice the ability to learn and reason and is therefore unacceptable in the educational process.

***Progressive approach to moral education*** (according to Kohlberg). This approach is based on the theory of moral and psychological development of the individual. The core of the theory is the idea that each student perceives the educational process leading to a radically new, higher level of moral development as a solution to specific problems of an ethical nature. Through intense interactive interaction with the world around them, learners are able to engage in a more differentiated, reversible and complex type of thinking, while developing universal-oriented mental abilities. Against this background, there is both the stimulation of the moral processes of cognition and assimilation, and the further development of the student's personality – the main tasks of the upbringing process. A person's ability to form and develop for active thinking is realized primarily through the knowledge of the problematic and conflict. In other words, neither the innate abilities of the student, nor the conflict-free pedagogical environment are decisive in this case. Much more important we see the ability to solve problems that stimulate moral knowledge and emotions. The progressive approach recognizes the child as a person capable of showing responsibility if the current situation requires it.

By analogy with Kohlberg's theory [5; 6; 7], the main ideas of the progressive approach in education are not focused primarily on the transfer of certain values and norms. The goal of this approach is to build moral competence.

The core of the progressive approach is the principle of justice, which is becoming increasingly important for the individual in the course of development. In this regard, it becomes obvious that the ultimate goal of the educational process is not to translate certain hypotheses or beliefs, but to achieve a higher level of development of moral competencies by the student's personality and, at the same time, the ability to critically examine and choose the norms and values that are in demand in society. Thus, a progressive approach to moral education contributes to the develop-



ment of the ability to differentiate the “morally correct” in different everyday and professional situations, to recognize and hierarchize moral rights and obligations, to search for and choose a universal strategy for overcoming conflicts associated with values.

In relation to the described models of value-oriented education, the approach proposed by Kohlberg seems to us the most real and convincing. It differs, on the one hand, in a certain completeness in describing the stages of development of moral competencies. On the other hand, this consistency contributes to the feasibility and testability of the approach.

If value ideas that correspond to generally accepted ideals are considered as the goals of education in any society, then the process of axiological education itself becomes focused on certain guidelines/ideals/moral values of the corresponding culture. Thus, we believe that the process of axiological education at the university should be carried out according to the principle of “moral and axiological education”. At the same time, in the context of the growing scale of value pluralism, the educational process with an axiological educational orientation is becoming increasingly important and necessary, satisfying the right of students to education and continuous development. The most important task of university education from the standpoint of the requirements of the state and society is to maintain cultural and moral unity and harmony against the background of value pluralism, when the individual is required to simultaneously recognize cultural diversity and leading spiritual and moral ideals.

Summarizing all of the above, we note:

1. Values are the result of a complete verification process. Due to the numerous choices that a modern person has, he is forced to make decisions and bear responsibility, including for the consequences of his choice. Individual values, in turn, are embodied in the motives on which human behavior is based. In addition, motives, by separating the subjectively important from the meaningless, give the process of life the necessary systematicity.

2. The process of upbringing as a way of personality formation is inherently value-oriented, since it, as an auxiliary potential, is aimed at clarifying the essential characteristics of values. At the same time, the main goal of the educational process is to accept and consolidate the basic spiritual and moral values in the consciousness of an autonomous person. In a modern university, the process of axiological education should be carried out with constant feedback, since only with the active achievement of success by students is the process of value orientation possible. Students must “experience” each value themselves, pass it through themselves. This is the assimilation of the experience gained.

3. In the process of studying at a university, it is necessary to simultaneously and in parallel develop social and cultural identity in order to create and identify common features against the background of differences. At the same time, the division into groups based on gender, social status, regional affiliation, religion or political commitment practically does not make sense, on the contrary, they carry the risk of conflict and hostility. The formation of a personality, which is characterized by mature moral behavior, is a difficult task facing the system of higher education. The task set requires the teaching staff to have a high level of morality, understanding and mastering the necessary methods of education according to each stage, as well as the ability to listen to students' reasoning about morality.

#### SUMMARY

The process of digitalization is fundamentally transforming the economy and society as a whole, stimulating the entrepreneurial ability to innovate, productivity and economic growth. In addition, digitalization has a significant impact on the labor market and the political activity of citizens, making new demands on the system of education and professional retraining. The key problematic issue in this regard is the speed of adaptation of the Russian industry to the manifestations of digitalization, causing changes in the level of productivity, employment, competitiveness in various enterprises and sectors of the economy. An effective means of adapting the education system to changing economic condi-



tions is the inclusion in the educational process of an axiological component based on value-oriented pedagogical models. Value-oriented education is the main component of the humanization of education, since in theory and in real practice it determines the composition and hierarchy of humanistic values of education, the system-forming element of which is a person as the main goal. Moreover, on the part of the educational institution, this is a process that reveals the reserve of the quality of education, and on the part of the individual, the result of value-oriented education is the transformation of the value attitude of students to knowledge, to the profession and to oneself into stable professionally significant and life value orientations.

**Key words:** digitalization, values, norms, beliefs, value-oriented education, moral education, moral competence.

#### АННОТАЦИЯ

Процесс цифровизации коренным образом меняет экономику и общество в целом, стимулируя предпринимательскую способность к инновациям, производительности и экономическому росту. Кроме того, цифровизация оказывает существенное влияние на рынок труда и политическую активность граждан, предъявляя новые требования к системе образования и профессиональной переподготовки. Ключевым проблемным вопросом в связи с этим является скорость адаптации российской промышленности к проявлениям цифровизации, вызывающим изменения уровня производительности, занятости, конкурентоспособности на различных предприятиях и в отраслях экономики. Эффективным средством адаптации системы образования к меняющимся экономическим условиям является включение в образовательный процесс аксиологического компонента, основанного на ценностно-ориентированных педагогических моделях. Ценностно-ориентированное образование является основным компонентом гуманизации образования, так как в теории и в реальной практике определяет состав и иерархию гуманистических ценностей образования, системообразующим элементом которого является человек как главная цель. При этом со стороны образова-

тельного учреждения это процесс, раскрывающий резерв качества образования, а со стороны личности результатом ценностно-ориентированного воспитания является трансформация ценностного отношения обучающихся к знаниям, к профессии и к себе в устойчивые профессионально значимые и жизненные ценностные ориентации.

**Ключевые слова:** цифровизация, ценности, нормы, убеждения, ценностно-ориентированное образование, нравственное воспитание, нравственная компетентность.

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УДК 378.011.32

## **ФОРМИРОВАНИЕ И РАЗВИТИЕ ИНДИВИДУАЛЬНОСТИ СТУДЕНТА В УСЛОВИЯХ ТРАНСФОРМАЦИИ СОВРЕМЕННОЙ ВЫСШЕЙ ШКОЛЫ**

Построение современного российского государства выдвинуло общественный запрос на воспитание, формирование и развитие разносторонней индивидуальности студента, способного самостоятельно мыслить, генерировать оригинальные идеи, принимать смелые, нестандартные решения. В то же время приходится констатировать, что выпускники отечественных вузов в полной мере еще не готовы и не могут мыслить системно, совмещать одновременно несколько видов деятельности, решать сложные профессиональные, комму-

никативные и личностные проблемы. Зачастую им не хватает творческого воображения, инициативы и изобретательности. Чтобы преодолеть сложившиеся противоречия, необходим перевод новых социальных установок в технологию и методику подготовки «штучного» специалиста, и тогда вклад высшей школы в кадровое обеспечение станет действенным.

Однако здесь можно столкнуться с определенной сложностью, которая давала о себе знать на прежних этапах развития вузовской педагогики, и существует поныне. Моделирование специалиста как элемента решения стратегических целей не всегда может сработать на уровне тактических решений, требуются новые научные теории, подходы и концепции.

В связи с этим одной из важнейших задач современной высшей школы России является оптимизация учебно-воспитательного и образовательного процессов, а также разработка новых моделей для создания конкретных условий формирования и развития индивидуальности каждого студента.

Цель статьи – рассмотреть научно-теоретическую базу проблемы с позиций современных достижений в философии, психологии и педагогики современной высшей школы, положив их в основу создания дидактических блоков, содержание которых представляет собой последовательную систему формирования и развития индивидуальности студента в процессе обучения.

«Модель специалиста в соответствии с параметрами современных требований и стандартов может реализоваться только как система показателей конечного продукта. Именно такое понимание идеальной модели выражено в профессиограммах и балловых методиках современных отечественных вузов» [4, с. 82]. Эти требования к специалисту сегодня ставят перед высшей школой задачу формирования и развития индивидуальности выпускника в широком спектре его профессиональных, социальных и личностных качеств.

Коснемся некоторых аспектов теории индивидуальности. В настоящее время проблема индивидуальности человека как уникаль-