Students' Initiative Development Technologies

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Abstract - According to the results of the study, the development of initiative in students requires the introduction and harmonization of various approaches in the educational process. Based on the analyzes, a technology has been developed for introducing cultural-humanistic, synergetic, hermeneutic approaches to developing students' initiative.

Keywords - Student, Pattern And Practice, Student Initiative Resources, Mastering Initiative.

The unity of the word, pattern and practice requires the development of initiative among students. The formative influence should serve to ensure sustainable organization mechanisms and the development of student initiative resources, as well as behavior management. Based on the results of the study, we came to the conclusion that the technology for the development of initiative in students should be carried out on the basis of the “show an example - explain - train” behavior model. The teacher presents students with a model for mastering initiative, their assessment, reflection of their attitude, as well as perception as a criterion of personal behavior. The technology of developing initiative in students serves to control the student’s behavior: it stimulates socially positive actions and reduces socially negative effects. It is for this reason that in the model of behavior development of initiative among students, the introduction of an assessment, score and competition elements is of great importance. [1]

By a personality-oriented approach it is customary to understand a methodological orientation in pedagogical activity, which allows relying on a system of interconnected concepts, ideas and methods of action to ensure and support the processes of self-knowledge, self-construction and self-realization of a person, the development of his unique individuality. This definition reflects the essence of this approach and its most important aspects are highlighted: firstly, a personality-oriented approach is, first of all, an orientation in pedagogical activity; secondly, it is a comprehensive education consisting of concepts, principles and methods of pedagogical actions; thirdly, this approach is associated with the aspirations of the teacher to promote the development of the student’s individuality, the manifestation of his subjective qualities [2].

Three components of this approach:

1. The basic concepts, which in the implementation of pedagogical actions are the main tool of thought activity. Their absence in the consciousness of the teacher or the distortion of their meaning makes it difficult or even impossible to consciously and purposefully apply the orientation in question in pedagogical activity. The main concepts of a personality-oriented approach, in our opinion, include the following: individuality - a unique identity of a person or group, a unique combination of individual, special and common features that distinguishes them from other individuals and human communities; personality - a constantly changing systemic quality, manifested as a stable set of properties of the individual and characterizing the social essence of man; self-actualized personality - a person who consciously and actively realizes the desire to become himself, to fully reveal his abilities and abilities; self-expression - the process and result of the development and
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especially important in the context of modern scientific methods of interpretation and understanding is becoming traditions of world education. The use of hermeneutic changes, but also mediate the experience of trans-cultural not only adequate perception and actualization of these context, the integrative function of hermeneutics will ensure educational system and in professional activities. In this speed in all spheres of human activity, including in the students.

With the development of initiative in students, it is necessary to pay special attention to the internal potential of individual activity. Therefore, the pedagogical influence must take into account the nonlinear, random actions of the pupil in the process of self-awareness, adapt with natural actions and a high degree of activity.

From the hermeneutic point of view, the development of initiative in students is directly related to the psychological experiences of the subject, manifesting in the form of experiences, turning to his inner world. The results of the study show the need for the assimilation of mental experiences through reflection, the service of reaction of behavior with the subject of the development of initiative in students.

The processes of change are growing with tremendous speed in all spheres of human activity, including in the educational system and in professional activities. In this context, the integrative function of hermeneutics will ensure not only adequate perception and actualization of these changes, but also mediate the experience of trans-cultural traditions of world education. The use of hermeneutic methods of interpretation and understanding is becoming especially important in the context of modern scientific reality, where generally valid values have not yet been finally formed. Based on the vast historical and cultural experience, hermeneutics will allow avoiding the traditional formulation of scientific problems, and, therefore, develop a different interpretation strategy, develop other technical procedures. As history shows, thanks to hermeneutics, such currents as the critical theory of society or so important for the study of strategies of science, culture and education as structural-semiotic analysis have become actualized [6].

A review of hermeneutical principles developed during the historical development of hermeneutical theory gives reason to argue that there are two completely different understandings of hermeneutics. The first focuses on the objectivity of the humanities, but at the same time tries to maintain the individual originality of its objects - it belongs to the classical (romantic, reproductive, reproducing, historical) hermeneutics. The second rejects the concept of the method and objectivity of the cultural sciences and focuses on the very possibility of understanding. It belongs to fundamental hermeneutics (philosophical, modern, ontological, and integrative).

A vertical (historical) comparative analysis of the conceptual apparatus of hermeneutics showed that classical hermeneutics is a methodology of the humanities. Moreover, the study of the triad is essential for the process of understanding: the subject - the method of understanding - the subject. In modern hermeneutics, the subject of knowledge is called a hermeneutic or an interpreter, and the subject of hermeneutics is called an interpretandum. The object of hermeneutics is understood as any manifestation of human culture, regardless of their specific form. The theory of hermeneutics abstracts from them, it does not matter to her whether it is about texts, paintings, buildings or about human behavior and actions, although, undoubtedly, we can and should talk about the hermeneutics of the text, hermeneutics of music, architecture, etc. Traditionally, the subject area of hermeneutics included, first of all, history, language, art, religion, law, customs and educational systems, that is, symbolic systems and structures of everyday life. These are mainly those subjects that are studied and dealt with in the framework of humanitarian knowledge during the 19th and 20th centuries. At the center of hermeneutics are the problems of explanation and understanding, [7]. Directed objects of any nature, both connected and not connected with a person’s personality. The specifics of modern fundamental hermeneutics is that it takes into account the historicity of both the subject and the object, which is the scientific consciousness extrapolated to the field of history with a continuous reflection of the
knowledge and experience gained. Moreover, the issue of the object cannot be discussed without involving the subject’s problems. This is especially important for hermeneutics, because the hermeneutic object has fundamentally the same nature as the hermeneutical subject: both belong to the sphere of spirit and are characterized by free activity. Therefore, an important postulate of hermeneutics is a change in the content of the concepts of the subject and the object (the interpreter and the interpretation of the mind), the subject being considered as part of the object, that is, the interpreter is perceived as part of the interpretation of the mind. [8].

Turning to a horizontal comparative analysis of the essence of the hermeneutic approach, it should be noted that with respect to any object of study it should be characterized by the triad “interdisciplinary - transdisciplinarity - multidisciplinary”. “Transdisciplinarity” characterizes hermeneutics as a scientific methodology, research, in which various disciplines go “through” and “through” and go to a higher level, a Meta level that is independent of a particular discipline. “Interdisciplinary” means, first of all, the transfer of research methods and models used from one scientific discipline to another. “Multidisciplinarity” characterizes hermeneutics as a scientific methodology in which the subject of study is studied simultaneously by several scientific disciplines. It is these properties that make it possible to apply the hermeneutic approach in such sciences as pedagogy, economics, sociology, etc.

One of the founders of the hermeneutic approach in pedagogical research is the Tyumen Academic School of Pedagogy, headed by academician V.I. Zagvyazinsky. She specified the hermeneutic approach in pedagogical science at the level of conceptual use of A.F. Zakirov, who introduced the term “pedagogical hermeneutics”. By pedagogical hermeneutics, the author understands the theory and practice of interpreting and interpreting pedagogical knowledge, recorded in various written texts and reflecting ideas about pedagogical reality (a person as a subject of creative self-development, goals, mechanisms, principles, content, methods and forms of upbringing and self-upbringing), which has the goal of the most complete understanding and deep understanding of this knowledge, taking into account socio-cultural traditions, reflective understanding of the emotional and spiritual experience of man identity and personal spiritual experience of the subject of understanding [8].

It should be noted that in recent years the education system has undergone a number of significant changes, therefore, the hermeneutic understanding of only texts and knowledge recorded in textual terms is insufficient, because the informatiation processes of the education system make it possible to speak not only about the text, but about information in general, which, in our opinion, is becoming an important resource of any education, any pedagogical technology. From this point of view, one should speak not about the hermeneutic approach, but about the hermeneutic technology in the learning process.

In the application of hermeneutic technologies of education in the development of initiative in students, it is necessary to pay special attention to the activation of their inner experiences, memories, imaginations, wishes and goals. In this situation, it is advisable for the teacher to perceive the students’ verbal creativity as a system of individual values with initiative abilities. With the development of initiative in students on the basis of the hermeneutic approach, they came to the conclusion that it is necessary to take into account their awareness in the essence of life, the full manifestation of individuality.

REFERENCES