

FORMATION OF THE FREEDOM OF THE MODERN STUDENT ABILITIES WITHIN THE PARADIGM OF FREE EDUCATION (ANTHROPOLOGICAL ASPECT)

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The urgency of the problem under investigation is due to the comprehension of the educational community of all the positive achievements in the theory and practice of education, while concentrating attention on all the innovations occurring in society due to the new economic, social and ideological relations. This article aims to analyze the system-pedagogical principles contributing to the formation of the modern student abilities within the paradigm of free education. The leading approach to the study of this issue amounted to a philosophical principle of systems involving consideration of historical and pedagogical phenomena and processes from the point of view of their integral characteristics; philosophical principle of determinism considering the object of investigation in the cause-effect relationship; the principle of unity of the logical, historical and cultural knowledge in the pedagogical, civilizational and cultural approaches. The article deals with the provisions determining the doctrine of free education; here are the key pedagogical principles that reveal the essence and specificity of free education; there is disclosed characteristics of the student self-development in the context of free education; there is revealed characteristics of the modern student abilities within the educational space of high school; there is fleshed out the principle of freedom in a humanization of education. Article aspects may be useful for the development of general methodological and theoretical approaches to the theory and practice of education; to a better understanding of the essence of the cultural and humanistic paradigm of free education.

Keywords: free education ; freedom of abilities ; self-development ; the principle of freedom ; educational space of high school ; high school student subjectivity.

INTRODUCTION

There are processes in the world community today that are associated with changing perceptions about the nature and purpose of education. These processes cause to life the need to find new approaches to the organization of the educational process so as to ensure self-development and self-realization of the personality (Nigmatov, 1996). In this regard, particularly relevant for national education is international experience which has constructive ideas of humanistic oriented pedagogy (Kornetov, 1993). So there is a huge untapped potential of the theory and practice of free education. The intrinsic value of the individual, the intrinsic value of university training period, freedom of the modern student abilities – these are the ideas of freedom pedagogy which are vital and relevant, despite the complexity of their implementation (Valeev, 2006). Orientation of domestic pedagogy to a new vision of the anthropological foundations of education, developed by teachers-humanists, is very consonant with the modern focus of pedagogical researches.

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The reality is that today there are sharp contradictions between the process of self-development of the personality and the system of traditional education; between the need for development of creative abilities of the individual and the general decline of culture; the existence of intellectual potentials of young people and their lack of demand by the society; a general increase in the development of society and conservative approaches in education (Berulava, 1995). These contradictions and many others can be resolved through the use of positive experience of free education. Understanding of free education traditions is intended to strengthening research to bring the idea of pedagogy of liberty for a level of system implementation, which can be a decisive factor in the humanization of education (Bratchenko, 1999). This is facilitated by the following: highlighting the man as one of the highest values of the society, the recognition of his unique nature, respect for his individual life goals, demands and interests; offering concrete ways to implement the principle of freedom in education, to ensure the conditions for self-fulfillment and self-movement of the person in development and to support each student in the manifestation of his artistic personality (Tsyrlina, 1999). In this regard, the principles of humanistic pedagogy inherent in the paradigm of free education should take place in a higher education institution, namely the student's active attitude to life, nature and learning activities; awakening of his needs to a systematic self-education, self-stimulation; organization of student life on the basis of collective self-government; the formation of a creative attitude of young people for themselves and to the society that surrounds them (Magomedov, 1994). This is, in fact, the educational system of free self-development of the younger generation in a specially prepared cultural developing environment.

METHODOLOGICAL FRAMEWORK

In the study of publications on the issue of free education we have identified the following provisions recorded in modern educational doctrines: corresponds to the logic of internal development of youth, content and organization of the educational process; construction process of learning and education of a broad-based interpersonal communication; deliberate creation of conditions for motivational and value of a student due to the free nature of the learning process; ensuring in the university the full development of intellectual and artistic inclinations of young people, as well as the formation of practical skills. In the study of foreign practice of free education we identified the following fundamental principles, revealing their essence and specificity: the principle of freedom (freedom from externally imposed attributes of the educational process, freedom of assessments of the phenomena of life; freedom to choose the things by their understanding, freedom of self-determination); the principle of dialogue (the way of educational interaction in which teachers and students can behave naturally strive for mutual understanding and harmonization of their positions); the principle of self-regulation

(the right of a student to live freely, without external pressure - physical or psychological); the principle of pedagogical support (promoting the free growth and development of students, help with finding ways to manifest their vital energy). The undertaken research has allowed us to establish the necessity of the provisions related to the priorities of educational activities aimed at the education of the developed personality. These provisions include the following: maintenance of educational freedom (the right to take decisions on teaching methods and ways of its organization); granting freedom to university organization (right to determine the forms of democracy and the specific management of this institution); elimination of the ban on freedom of ideas (the right to opposition and opposition to the ideas imposed from the outside); obtaining real economic freedom (the right to use university's funds). Formation of the freedom of the modern student abilities within the paradigm of free education contributes to such achievements as: the implementation of a student of his inner potential; expansion of the student's own experience in reaching personal and general cultural growth; the protection of the student's own position; inclusion of students in the cultural and historical process of life of their institution; creation of conditions for self-realization as a student in the education and in the personal aspect; constant desire of young people to the construction and rebuilding of their own knowledge on self-determination.

RESULTS

The study showed that the freedom of the modern student abilities within the paradigm of free education is an integration unit, consisting of the following aspects: the needs of the individual (value-semantic self-development); active self-development (indirect deployment ability of the person); the sovereignty of the individual (both objective and subjective result of the activity of the person); the maturity of the person as a result of the overall positive development of human rights; personal resistance in contact with the society (ability to recover from unforeseen situations). In this regard, the principle of freedom in a liberal education would include the following: providing students with choices and opportunities to enable them to develop their inner nature and potency; giving students freedom from compulsory assessment of their educational level, allowing them to manage and implement their own goals and achievements; giving young people the opportunity to experience the whole range of feelings, freeing them from the judgment and intervention on the part of adults; providing students with opportunities to learn and just to live in a community that is on their side and for which they are responsible. On this basis, we determined the effectiveness of pedagogy of free education, highlighting the essential characteristics of graduates enrolled in freedom. These characteristics are the following: the integrity of the student's personality; openness of the person; forecasting own creativity; striving for leadership in their chosen field of activity; a deep responsibility for their personal

lives; autonomy in shaping their own style of life; a clear understanding of the benefits of meaningful and active life; awareness of values which the student has in himself and opening them in himself; self-realization of his own desire for self-discovery; the ability to take responsibility for themselves and for their cause. Thus, the implementation of the considered pedagogical principles we can achieve the main goal of education - creation of conditions for the formation of personal maturity of each student. And that's the nature of free education which may be such an environment where a student will be able to grow and develop as a personality.

DISCUSSIONS

At the end of the twentieth century due to the increasing interest of the teaching community to the problems of humanization of education there began to appear a variety of materials related to the activity of free schools. Among these publications we would like to acknowledge the work by T.V. Tsyrlina (1999) about the phenomenon of the author's humanistic school in pedagogical culture of the twentieth century; the monograph by R.A. Valeyeva (1997), dedicated to the analysis of the experience of reform schools in Europe in the first half of the twentieth century. At the present time there are many integral monographs, thematically covering historical and pedagogical aspects of the principle of humanism (Nigmatov, 1996), the civilizational approach to the analysis of world historical and pedagogical process (Cornetov, 1993), the fundamental principles of the domestic theory of free education (Arinina, 1996), methodological and socio-pedagogical foundations of the theory and practice of free education (Magomedov, 1994), the problem of freedom in the philosophy of education (Porubleva, 2003), the phenomenon of freedom in teaching in Western Europe and Russia in the second half of the nineteenth and early twentieth centuries (Ivanov, 1996), alternative ideas in modern Western European concept of the learning process (Rahkoshkin, 2000), the development of ideas of free education in domestic pedagogy (Voroshilov, 1998; Samoylichenko, 1998) and others. We studied the works of foreign teachers, the founders of the schools of free education, as A. Neill (2000), R. Steiner (1993) and others. Of great importance were the works about the phenomenon of free education in educational practice by M. Appleton (1999), R. Barrow (1978). We also considered the tradition of education in terms of the general issues of free education (Boguslavskiy, 1992; Hessen, 1995; Cornetov, 1993 and others); numerous publications describing and analyzing the views and activities of the most prominent representatives of free education in foreign schools (Alexandrova, 2003; Calgren, 1993 and others).

CONCLUSION

According to the study, the problem of interaction between education and freedom, freedom as a prerequisite for the full development of the essential powers of the

person is associated with anthropological factors and changes in the system of existential values. In this regard, we have relied on a number of such ideas of free education: free education involves general and specific in its implementation; in the concepts of “freedom” and “culture” there is based the idea of multidimensionality, which gives an idea of their widespread use and the extrapolation to the educational process of high school; the concepts of “freedom” and “culture” have a close relationship, which explains the phenomenon of freedom as a cultural phenomenon in the history of Western civilization in general and the history of education in particular; Theory and practice of free education should be determined by the personal creativity of each teacher of high school.

Recommendations

The study is important for the enrichment of pedagogical knowledge, filling a gap in search of ideas for the realization of free education. Studied the relationship of free education with scientific, cultural and pedagogical ideas about the nature of man as an individual (capable of self-development and self-realization of his potential) opens up prospects for further study of ideas of humanistic paradigm of education. We propose to introduce in teacher training colleges special courses and lectures devoted to the implementation of free education in the practice of foreign education systems; seminars on the history of education and teaching ideas to discuss in detail the material, containing information about the formation of the freedom of the modern student abilities within the paradigm of free education and provide an analysis of the approach to educational activities.

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