

Methodological Foundations for the Formation of Universal Educational Actions in the Context of the Ideas of the V.S. Mukhina’s Concept “Phenomenology of Personality Development and Being”

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The article considers the methodological foundations for the formation of universal educational actions as the basis for the creation of metasubject results of general secondary education. It examines the key ideas of cultural-historical and system-activity approaches that are fundamental in achieving the main results of school education. The authors substantiate the importance of implementing these ideas at the level of federal state educational standards in order to systematize, standardize and regulate the activities of teachers in a modern school. The article also reveals the interrelation of the currently existing methodology for the formation of universal educational actions with the ideas of the concept of the V.S. Mukhina’s scientific school “Phenomenology of personality development and being”. Here’s also substantiated the productivity of considering V.S. Mukhina’s scientific ideas on the mental mechanisms of identification-isolation and factors determining the development of the personality, including: 1 — genotypic prerequisites, as methodological foundations for the formation of cognitive, communicative and regulatory universal educational actions; 2 — external conditions (the reality of the objective world, the reality of figurative and symbolic systems, natural reality, the reality of the socio-normative space); 3 — the internal position of the personality. The authors consider the interrelation of personal educational outcomes with universal educational activities as well. They also defend the idea that the prior purpose of education is personal development.

Keywords: universal educational actions; metasubject results of education; cultural-historical approach; system-activity approach; mechanisms of identification and isolation; prerequisites for development; realities of being; the reality of the objective world; the reality of figurative-sign systems; natural reality; the reality of socio-normative space; the inner position of the personality.

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Методологические основания формирования универсальных учебных действий в контексте идей концепции «Феноменология развития и бытия личности» В.С. Мухиной

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Обсуждаются вопросы методологии формирования универсальных учебных действий (далее — УУД) как основы формирования метапредметных результатов общего образования. Рассматриваются ключевые идеи культурно-исторического и системно-деятельностного подходов, являющихся основополагающими в достижении основных результатов школьного обучения. Обосновывается значение реализации этих идей на уровне федеральных государственных образовательных стандартов с целью систематизации, стандартизации и регламентации деятельности педагогов. Раскрывается взаимосвязь ныне существующей методологии формирования УУД с идеями концепции личности В.С. Мухиной. Обосновывается продуктивность рассмотрения в качестве методологии формирования УУД идей В.С. Мухиной о психических механизмах идентификации-обособления и факторах, определяющих развитие личности: 1 — генотипические предпосылки; 2 — внешние условия (реальность предметного мира, реальность образно-знаковых систем, природная реальность, реальность социально-нормативного пространства); 3 — внутренняя позиция личности. Рассматривается взаимосвязь личностных результатов образования с УУД. Отстаивается идея о том, что цель образования — это развитие личности.

Ключевые слова: универсальные учебные действия (УУД); метапредметные результаты образования; культурно-исторический подход; системно-деятельностный подход; механизмы идентификации-обособления; предпосылки развития; реалии бытия; реальность предметного мира; реальность образно-знаковых систем; природная реальность; реальность социально-нормативного пространства; внутренняя позиция личности.

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In the modern information society with rapidly developing technologies and the frequent loss of relevance of previously acquired knowledge, paying attention to digital literacy is of particular importance [7, p. 126-128] as well as to the ability to learn independently, selectively assimilating information and mastering knowledge, educational skills and skills that are significant here and now, which requires developed self-regulation, interrelated with involvement in educational activities [30], and productive interaction with other people, going beyond the classroom system [13], including a reflexive component [28] and empathy as a factor of psychological security of the individual [1]. Therefore, the problem of the formation of universal educational actions (hereinafter referred to as UEA) of students is of particular importance for the Russian education system, which finds its embodiment in federal state educational standards at all levels of general education and requires their systematic further improvement, including at the level of higher education, since "the study of UEA is not only among schoolchildren, but also and students are an urgent task of contemporary psychological science" [18, p. 24].

Nowadays in the Russian Federation, the cultural-historical system-activity approach proposed by Academician A.G. Asmolov and his development team [15], based on the ideas of the outstanding Russian psychologist L.S. Vygotsky, his students and followers, which are supported by modern foreign researchers and practitioners in the field of psychology of education, is used as the theoretical and methodological foundations for the formation of UEA [33; 34; 35; 36; 37], despite the lack of a common understanding of cultural

and historical theory abroad as a result of the limited availability of many works by L.S. Vygotsky for historical reasons [38]. Let's define these ideas further.

L.S. Vygotsky in his theory justified the cultural and historical nature of the human psyche and considered its development as a process of appropriation of the experience of all previous generations, in which special attention is paid to the learning process leading to the development of the psyche and personality through the creation of zones of proximal development and transition from natural mental functions to higher ones [11], where a special role is assigned to the teacher as an intermediary between culture and the inner world of the child [4].

Following L.S. Vygotsky, A.N. Leontiev emphasized on the special importance of the mental mechanism of the interiorization of socio-cultural experience through activity as a driving force for cognitive development and the development of the psyche as a whole [16]. He highlighted the universal structure of any activity, including educational, indicating the key importance of the motivational and semantic sphere of personality for successful learning and development.

P.Ya. Galperin supplemented the domestic developments of the theory of activity by proposing the concept of step-by-step formation of mental actions of a student, where he assigned special importance to orientation as a process of analyzing a situation, including a system of set conditions and ways to identify an indicative basis in them, which the success of any human activity depends on [12].

D.B. Elkonin proposed an age-related periodization of development based on the

idea of leading activity, which has its own characteristics at each ontogenetic period and is determined by the interdependence and unity of the formation of operational, technical, motivational and semantic spheres of personality [32]. This allowed him to work with V.V. Davydov developed a concept of developmental learning based on the priority of forming theoretical thinking as an understanding of cause-effect relationships and relationships of the studied phenomena through the formation of analytical abilities, mastering the logic of scientific cognition based on the principle “from abstract to concrete” [14], where the development of reflexive and communicative abilities of a student in the educational community acquires special importance [27]. A.G. Asmolov, emphasizing the importance of the development of semantic consciousness and the acquisition of personal meanings as a result of activity, writes about the importance of semantic learning already in elementary school, aimed at forming an active life position of the student, which is based on professional and personal self-determination, independent cognitive activity and the need for knowledge [15]. The discussed ideas of L.S. Vygotsky, his students and followers allowed A.G. Asmolov and a group of scientists and methodologists led by him to formulate the key methodological positions of the concept of the development of UEA in the general education system [15]: 1 — the need to consider UEA in the context of the main structural components of educational activity (motives, goals, tasks, actions and operations) for their formation, evaluation and control; 2 — the derivation and dependence of knowledge, skills and abilities on the management system and the development of the ability to learn independently: the ability to self-development and self-improvement through appropriation of the cultural and historical experience of mankind; formation of motivation for learning, cognition and creativity; development of independence, initiative and responsibility

for their development and interaction with other people; 3 — the need to take into account the age-related features of the development of the psyche at different stages of ontogenesis for the productive realization of the continuity of the stages of education and a smooth transition from the joint activity of the student and the teacher to jointly separate and further to independent activities aimed at self-education and self-upbringing.

N.F. Vinogradova, developing didactic support for the learning process in primary school, also highlights the importance of the ideas of L.S. Vygotsky's cultural and historical theory and A.N. Leontiev's and his followers' theory of activity to achieve metasubject results in the formation of UEA, saying: 1 — about the importance of environmental conformity (taking into account the needs, inclinations, capabilities and abilities in the context of the psychological characteristics of the student's age) and environmental friendliness (including knowledge, skills and abilities acquired in the learning process in the life context of the child, his daily existence) of the organization the learning process [9]; 2 — about the need for the student to master new educational roles (“observer”, “researcher”, “critic”, “opponent”), which he will later be able to transfer into his public life; 3 — about the special importance in developing the ability to learn of such mental processes as thinking (the ability to think independently, explore, experiment that is, to independently dispose of the acquired knowledge) and imagination (the ability to foresee the development of phenomena and events); 4 — about the importance of developing a student's understanding of the differences between practical (what to do?) and educational (how to do it?) tasks; 5 — about the need to form a readiness for self-education already in elementary school as the ability to consciously arbitrarily assign cultural and historical experience and use it both in educational situations and situations of everyday life [8].

The methodological ideas discussed are widely known in the academic psychological and pedagogical community. However, until recently, and in some cases still, these ideas, when implemented in practice at all levels of school education, often had a situational unsystematic character, due to the peculiarities of the teacher's psychological and pedagogical competencies and his personal motivation to use the ideas of cultural-historical theory and a system-activity approach in organizing the educational process [6], despite their empirically proven productivity [10]. The development of new federal educational standards for primary general and basic general education based on the productive ideas of Russian psychological thought is designed to systematize, standardize, regulate and make their use mandatory in the educational practice of primary and secondary schools [5]. This has already made it possible to determine the essence of UEA (cognitive, communicative and regulatory), as well as to specify their content and characteristics [29]: 1 — cognitive UEA are characterized by three actions — basic logical, basic research and work with information (clause 43.1); 2 — communicative UEA include two actions — communication and joint activity (clause 43.2); 3 — regulatory management is carried out through the action of self-organization and self-control (clause 43.3).

At the same time, it should be noted that the achievements of Russian psychological thought, significant for the methodology of the formation of UEA, are not limited to the cultural-historical system-activity approach. For the productive modernization of the education system in the Russian Federation, aimed at the formation of a student who is able to study independently and work with information, engage in constructive interaction with others, which is closely interrelated with motivation to acquire knowledge (including in children with mental retardation [2]), who has the skills of goal-setting, self-organization, self-control, planning, which presupposes the formation of knowl-

edge about time in self-consciousness [31], it is important to refer to the legacy of other fundamental domestic psychological theories, capable of qualitatively complementing the approaches discussed.

In the context of the development of the theory of the formation of UEA, we consider it important to consider the provisions of the concept of the scientific school "Phenomenology of personality development and being" by Academician of the Russian Academy of Sciences, Doctor of Psychological Sciences, Professor V.S. Mukhina, in which she focuses on the development of an integral personality and its self-awareness. The scientist defends the idea that "the man exists in two inherent hypostases: as a social unit and as a unique personality capable of solving problematic situations independently" [23, p. 242]. A person as a social unit embodies the cultural and historical essence of humanity, appropriating the experience of previous generations in the context of historically developed features of thinking, communication and regulation of their own behavior. As a person, he is "able to go beyond any limitations, realizing and finding in himself the need for development. To do this, a person organizes his will, acting as a conscious and purposeful being" [23, pp. 242-243]. The successful formation of UEA is not just the appropriation of historically established ways of thinking, communication and regulation, but also the actualization of the need for self-development through a value attitude towards oneself.

When forming a UEA, it is necessary to understand and take into account the mechanisms of the development of the psyche and personality. V.S. Mukhina considers the mechanisms of identification-isolation in their dialectical unity as fundamental [24], defining identification as "a mechanism for assigning a comprehensive human essence to an individual" [20, p. 100], and isolation as "a mechanism for defending an individual his natural human and personal essence" [20, p. 101].

In the context of the formation of cognitive skills, identification ensures the appropriation of the knowledge of another, in turn, isolation allows you to give the knowledge of another a personal meaning when this knowledge becomes truly your own. It is important to understand that the first one provides the opportunity to learn mental operations, and through isolation, concentration and independent use of mental operations develop (you can imitate an action, or you can imitate the result of an action).

When forming cognitive skills, it is important to maintain a balance of identification-isolation mechanisms: the student must not only reproduce the acquired knowledge, but also navigate, make independent decisions through problematic situations and encourage reflection by the teacher.

In the context of the formation of communicative UEA, identification provides sensitivity to others both through interiorization identification (introjection), involving appropriation and feeling into another (understanding, respect, decentralization, etc.), and through exteriorization identification (projection), involving the transfer of one's feelings and motives to another [21]. Isolation ensures the preservation of oneself and one's personality in communication through emotional reflection on oneself and others, through defending one's status, one's position, one's attitude, through the ability to express one's thoughts and defend one's opinion, taking responsibility for it.

When forming communicative skills, it is also important to maintain a balance of identification-isolation mechanisms: the student must learn to hear others and cooperate without losing himself as a person (without conformism or social coldness).

In the formation of regulatory UEA, identification provides the ability and willingness to obey, orientation to a pattern and rules, reflection on another and acceptance of his assessment for further building his own behavior. Isolation, in turn, ensures the formation of arbitrariness, will

and self-control, the development of self-reflection, self-esteem and understanding of the assessment of another in order to take responsibility for their actions and their correction.

When forming regulatory UEA, it is also important to maintain a balance of identification-isolation mechanisms, assuming a student's reflexive orientation to the rules and personal responsibility for organizing their learning and development (without uncritical reactive adherence to a given normativity or negativism as blind resistance to any external influence).

Apart from the mechanisms of identification and isolation, for the formation of UEA, it is necessary to take into account the factors determining the development of the psyche and personality, which V.S. Mukhina highlights in his concept: 1 — *prerequisites for development* (genotype as biologically and historically determined evolutionary properties of a person, his energy potential) [23, pp. 320-369]; 2 — external social conditions (classified to scientists as: *the reality of the objective world, the reality of figurative-sign systems, natural reality, the reality of socio-normative space*) [23, pp. 49-315]; 3 — *the internal position of the personality*, "manifested in independence, activity, as well as in claims to social recognition: recognition by others and recognition in their own eyes" [23, p. 564].

The problem of prerequisites for development is revealed through the unique property of the human psyche to appropriate the cultural and historical experience of mankind, without which it is impossible to develop higher mental functions that ensure cognitive, communicative and regulatory actions of the student, their meaningfulness and independence. In addition, the preconditions for the development of the psyche and personality are interrelated with the principle of natural conformity of education and upbringing, which requires taking into account *the age-related features of the development of the child's psyche and self-awareness* at each stage of onto-

genesis, the specifics of which are revealed by V.S. Mukhina in her age periodization [20, p. 564].

Each of the realities of being and the development of the psyche and personality, highlighted by V.S. Mukhina, reflects the specifics of the formation of three types of UEA.

Thus, *the reality of the objective world* in the context of the formation of: a) cognitive UEA largely determines the development of visually effective thinking, knowledge, skills and skills of using objects in everyday life; b) communicative UEA is interconnected with the problems of using tools and other man-made objects in joint activities, a historically established system of relations to the subject, mediated communication "man—thing—man" [23, p. 57]; c) regulatory management is interrelated with the problems of consumer culture, value attitude to the material heritage of mankind.

The reality of figurative-sign systems in the context of the formation of: a) cognitive UEA determines the development of visual-figurative and especially abstract theoretical thinking, as well as skills in structuring knowledge, building speech, semantic reading and filtering information, its modeling and coding; b) communicative UEA can be considered through the culture of speech and language as an instrument of communication, understanding, building relationships with other people; c) regulatory UEA is interrelated with the problem of the sign function of consciousness and the regulatory function of speech, which determine the organization and control of human behavior.

Natural reality in the context of the formation of: a) cognitive UEA contributes to the formation of a natural scientific picture of the world, develops ecological self-awareness; b) communicative UEA is revealed through the anthropomorphizing of nature by building a value attitude to it in interaction with other people; c) regulatory UEA is interconnected with the problem of developing awareness and self-control through

the development of skills of contemplation of nature, harmonizing emotional states and the inner world of the personality.

The reality of the socio-normative space in the context of the formation of: a) cognitive UEA is interconnected with the problems of the normative foundations of cognitive activity, the application of knowledge in relationships with other people; b) communicative UEA is revealed through norms and rules of interaction, a system of rights and obligations, ethnic, confessional, political and other socio-cultural contexts of interaction, as well as ways of defending yourself in communication; c) regulatory management is aimed at the formation of duty, the development of obedience skills, mastering the norms of educational activity, the development of reflection on oneself and others, assessment, self-control and correction of behavior in accordance with the norms accepted in society and the personal ambitions of the student.

Mastering the UEA makes it possible to independently and meaningfully interact with *the Great ideofield of public self-awareness* (the concept was introduced into science by V.S. Mukhina) — the space of "images, sign systems, concepts, ideas, knowledge, concepts that reflect the path of achievements and misconceptions of human cognition and determine the further development of new ideas, which in turn determine the achievements of philosophy, sciences, cultures, morals, technology and politics" [22, p. 28], which includes all the realities of being in its symbolic expression and which is an indispensable condition for further self-education, self-education and self-development of the individual.

The realities of being as a factor in the development of the psyche and personality are interrelated with the principle of *ecological knowledge* (including it in a personal life context) and the problem of *an indicative basis for action* (a comprehensive analysis of a given situation). This relationship in the process of formation of the UEA can be realized through consideration of educational

material in the context of all four realities of being, highlighted by V.S. Mukhina, allowing purposefully transform and develop the student's own spontaneous ideas to the level of scientific concepts [17]. For example, in elementary school, in the discipline "Environmental world", when passing the topic "Pets", it can be considered in the context of: 1 — the subject world — what subjects people learned to produce with the help of pets (dairy products, fur, etc.) and how they use in everyday life; 2 — figurative and iconic systems — how people capture and describe pets in visual arts and literature, what meanings these images carry; 3 — natural reality — consideration of pets as living beings, part of the natural world and ecology with their biological and evolutionary characteristics; 4 — reality of the socio-normative space — ethical attitude and features of legal interaction of people with pets.

V.S. Mukhina emphasizes the ambivalence of all four realities of being and the development of the psyche and personality, which simultaneously carry both positive achievements of the cultural and historical development of mankind and negative formations that deform and destroy the personality in us [19, p. 19]. This ambivalence can become the basis for student reflection and modeling of problematic situations in the educational process, forming cognitive (critical thinking), communicative (discussion and defending one's position in communication) and regulatory UEA (self-assessment and acceptance of personal responsibility).

The third factor determining the development and existence of the psyche and personality, which V.S. Mukhina highlights, emphasizing its special importance, is *the inner position of the personality* as "a special attitude to the world, at the same time a responsible and valuable attitude of a person to other people, to himself, to his own life path and to life in general" [23, p. 913].

It is obvious that the problem of the internal position of the individual is most

closely interrelated with the personal results of the formation of federal state educational standards [3], in particular the formation of civic identity [25]. However, it should be understood that UEA is "a set of ways of action of a student, as well as related learning skills that ensure his ability to independently acquire new knowledge and skills, including the organization of this process" [26, p. 39], are impossible without self-awareness and presuppose purposeful intentional transformative activity inherent in a person on a personal level. Therefore, the internal position of the individual can be considered as one of the key connecting factors between the UEA and the personal results of education in the context of such problems as the active research position of the student, his self-development and self-improvement, responsibility for self-education, meaningfulness and value attitude to education and self-education, personal acceptance of educational roles and implementation in action.

The internal position of a personality in the context of the formation of cognitive UEA is interrelated with such problems as the position of a researcher, educational motivation, reflection on cognitive problems and ways to solve them, and value attitude to cognition in general.

In the context of the formation of communicative UEA, the internal position of a person is interconnected with such problems as taking into account the position of a partner in communication and activity and defending one's position, valuing the other in joint activities and building productive meaningful relationships.

The internal position of a personality in the context of the formation of regulatory UEA is interrelated with the problems of the formation of the position of a personality taking responsibility for self-education and self-development, self-reflection, providing self-esteem, control and correction of their actions, value attitude towards themselves as a student and as a person.

Awareness, self-reflection, value attitude and correlation of knowledge with oneself, with other people, with the whole world are a prerequisite for self-education and self-education of a person as a person, the development of his worldview and self-awareness through independent and meaningful appropriation of the cultural and historical experience of mankind.

One of the key goals of education is *the development of the student's personality.*

UEA not only provide the ability to learn, yet also are tools for *building yourself as a person* who takes responsibility for your life path, for other people, for the country and the whole world, which is a common home for all of us. Therefore, we consider the ideas of the concept of "Phenomenology of personality development and being" by V.S. Mukhina to be productive as the methodological foundations for the formation of a student's UEA.

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