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THE RETROSPECTIVE ANALYSES OF “SELF-REGULATED LEARNING”

The article deals with the importance of self-regulated learning in the development of educational and professional competencies of future professionals, as well as the structure and stages of development of self-regulated learning in the course of students' training of higher educational institutions. The problem of students' training that are capable to the continuous learning is actualized. The essence of the concepts “self-regulated”, “self-regulated learning” is clarified and the attention is paid to the specifics of their application in the future formation and personal growth of future specialists.

Keywords: *self-regulated, self-regulated learning, self-education, an independent work, self-educational activity.*
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РЕТРОСПЕКТИВНИЙ АНАЛІЗ ПОНЯТТЯ “САМОРЕГУЛЬОВАНЕ НАВЧАННЯ”

У статті розглядається значення саморегульованого навчання в становленні освітніх і професійних компетенцій майбутніх фахівців, а також структура і етапи розвитку саморегульованого навчання у студентів вищих навчальних закладів. Актуалізується проблема підготовки студентів, здатних до постійної саморегуляції. Уточнюється сутність понять “саморегулювання”, “саморегульоване навчання” і звертається увага на специфіку його застосування в подальшому становленні й особистісному зростанні майбутніх фахівців.

Ключові слова: *саморегулювання, саморегульоване навчання, самоосвіта, самостійна робота, самоосвітня діяльність.*

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РЕТРОСПЕКТИВНИЙ АНАЛІЗ ПОНЯТТЯ “САМОРЕГУЛІРУЄМОЄ ОБРАЗОВАНИЕ”

В статье рассматривается значение саморегулируемого образования в становлении образовательных и профессиональных компетенций будущих специалистов, а также структура и этапы развития саморегулируемого образования у студентов высших учебных заведений. Актуализируется проблема подготовки студентов, способных к постоянной саморегулировке. Уточняется сущность понятий “саморегулировка”, “саморегулируемое образование” и обращается внимание на специфику его применения в дальнейшем становлении и личностном росте будущих специалистов.

Ключевые слова: *саморегулировка, саморегулируемое образование, самообразование, самостоятельная работа, самообразовательная деятельность.*

Problem statement. Self-regulated learning (SRL) is a socially embedded process by which individuals reflect on and influence psychological and environmental conditions in ways that enable them to meet situational demands (Boekaerts and Cascallar; Zimmerman and Schunk). That is, individuals strategically adjust themselves and their environments in order to achieve their goals. In the educational psychology literature, SRL is almost exclusively associated with empowerment, agency, democratic participation, and personal responsibility (cf. Martin and McLellan). Driven by humanistic

concerns, researchers are dedicated to developing and improving SRL pedagogy. However, there is little consideration of how SRL is entangled in politics of control, conformity, obedience, and oppression. This lack of attention results from an assumptive context that SRL is neutral, value-free, natural, and beneficial. Therefore, researchers and practitioners may be driven by humanistic concerns to teach students to regulate their academic learning, while ignoring the possibility that SRL is entangled in, what Ayers and Ayers refer to as, the “hidden curriculum of obedience” [1, 104]. Drawing from the educational philosophy of Freire it

is possible to begin a conversation about how teaching SRL is a feature of such a curriculum. In this analysis, teaching SRL is tied to adaptation, prescription, and relationships of dependence – practices and processes that Freire associates with subordination and domination.

The purpose of article. Briefly present the importance of self-regulated learning in the development of educational and professional competencies of future professionals, as well as the structure and stages of development of self-regulated learning in the course of students’ training of higher educational institutions. The problem of students’ training capable of continuous learning is actualized. The essence of the concepts “self-regulated”, “self-regulated learning” is clarified and drawing attention to the specifics of their application in the future formation and personal growth of future specialists.

Results of theoretical research. This analysis is important for several reasons. First, SRL is a prominent and foundational part of educational psychology, which has become a necessary feature of teachers’ knowledge base. Research on SRL has expanded greatly since its emergence in the 1980s (Martin and McLellan; Post et al.) and is a staple in educational psychology texts. Second, there is potential for SRL to be widespread in education curricula. SRL pedagogical models are appealing given the growing attention to twenty-first century competencies (21CC). Policy-makers and researchers argue that contemporary educational and economic conditions shift and change rapidly, requiring a specific set of competencies.

These include an ability to innovate, problem-solve, self-direct, work with others, and adapt – conditions that require and are aligned with SRL (JaërvelaË; Wolters; Zimmerman). With the close alignment between 21CC and SRL, teachers may be encouraged or required to adopt SRL pedagogical models. Third, there is also national discourse on personal responsibility and individual accountability that signals a push towards SRL. Between the increase in research, the appeal of SRL for the twenty-first century, and attention in education rhetoric, it is essential that researchers, practitioners, and policy-makers, alike, critically consider diverse interpretations of SRL in order to encourage nuanced conversations and ethically informed practice.

Base material. Paulo Freire’s pedagogical philosophy is tied to a democratic view of education. Related to this view, Dewey posits that the responsibility of a democratic society is to develop in children the ability to question the status quo in order to create better processes and functions within society. To achieve these goals, individuals must perceive the

mutability of themselves and their realities – a key starting point for Freire’s philosophy. Freire states, “[individuals are] unfinished, uncompleted beings in and with a likewise unfinished reality” [2, 92]. This view provides the foundation upon which to build a set of perspectives and practices related to the goals of a democratic education, which is to support children’s efforts to shape themselves and their realities in order to mitigate inequality. Critical theorists raise concern that a democratic purpose of schooling seldom informs policy and practice.

A starting point for critical pedagogical theorists is that institutions, such as schools, protect problematic social orders (e.g., Freire; Giroux; McLaren). McLaren states, “Critical theorists begin with the premise that men and women are essentially unfree and inhabit a world rife with contradictions and asymmetries of power and privilege”. From this perspective, particular educational configurations value, validate, and reward certain forms of political, economic, and cultural capital that contribute to producing advantage and disadvantage. Teachers, policies, curricula, and students, themselves, are implicated in the production and protection of asymmetries and contradictions. Although critical theorists contend that schools protect problematic social orders, they also believe that schools can be sites of possibilities for hope and humanization.

As Freire states:

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity [a pedagogy of dehumanization] or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world [2, 34].

A primary consideration in this analysis is how SRL fits into these two possibilities. Does teaching students to regulate their learning reflect conformity to an existing order or can teaching SRL be aligned with a practice of freedom? Contrary to the prevailing view within educational psychology, analysis from a Freirian perspective suggests that teaching students to regulate their learning is entangled in practices of conformity to a particular social order.

Two fundamental notions in Freire’s work are that of the oppressor and the oppressed. Though some identify specific groups, such as women, persons with disabilities, and African Americans, to name a few, as oppressed, Freire is not as specific in naming groups. For him, an oppressor is anybody who denies the humanity of another.

Individuals affirm their humanity through participation in the production of themselves and their world in ways that affirm the humanity of others.

Thus, one cannot be fully human if their consciousness and action reify social configurations that deny the humanity of others.

For this reason, Freire argues that those who oppress are also oppressed. He states, "No one can be authentically human while he prevents others from being so" [2, 85].

One way in which humanity is disaffirmed in schooling is through a pedagogical approach Freire refers to as banking, which as the metaphor suggests is characterized by depositing information into students who are positioned as passive receivers of information. In this pedagogical relationship, knowledge is treated as static, pre-determined, and possessed by an authority (i.e., teacher), who is responsible for bestowing such knowledge upon others (i.e., students). Freire argues that such a relationship is in the interest of oppressors because they can regulate the way the world enters into others. The measure of success is reflected in how well individuals regurgitate that world and adapt themselves to it. Freire states, "The educated individual is the adapted person, because she or he is better 'fit' for the world...this concept is well suited for the purposes of the oppressors, whose tranquility rests on how well people fit the world the oppressors have created, and how little they question it" [2, 76]. Freire's position is that banking denies the humanity of others by transmitting static knowledge, which serves to render individuals adaptable to a particular social order.

As Freire contends, teachers encourage adaptation when they focus on and attempt to transmit a static form of knowledge to students that is disconnected from the realities of communities and their struggles. Teachers encourage adaptation when a world is positioned as static and individuals must learn the knowledge, skills, and dispositions to function within that world. Critical of adaptation, Freire favors a commitment to integration. Freire states:

Integration results from the capacity to adapt oneself to reality plus the critical capacity to make choices and to transform that reality. To the extent that man loses his ability to make choices and is subject to the choices of others, to the extent that his decisions are no longer his own because they result from external prescriptions [emphasis added], he is no longer integrated... If man is incapable of changing reality, he adjusts himself instead.

If individuals are not shaping their realities, but rather are led to adapt to existing configurations by changing themselves, then their humanity is denied. Freire pointedly states, "Adaptation...exhibited by man...is symptomatic of his dehumanization". He reasons that the more the oppressed can be led to adapt to a preformulated world, the more easily they

can be dominated. Thus, for Freire, adaptation is a mechanism of control, subordination, and domination because the focus of change is on the consciousness of the oppressed, not the situation that oppresses them. The distinction between adaptation and integration is essential for Freire's work and integral for considering ethical complexities related to teaching SRL, as I suggest that SRL aligns more with adaptation than integration.

When knowledge is treated as static, predetermined, and deposited, it not only disaffirms humanity by rendering education a tool for adaptation, it also creates relationships of dependence whereby the oppressed are expected to achieve liberation by becoming dependent on others. That is, if teachers, for example, are thought to possess the types and forms of knowledge that are deemed necessary to "escape" conditions of oppression, then students must depend on teachers to acquire the knowledge for their empowerment. Freire is highly critical of relationships of dependence, as he argues they subordinate the oppressed and create impossibilities for independence. For the former, there is a lack of confidence in people's ability to think, want, and know. For the latter, if the oppressed depend on acquiring the knowledge of the oppressor to mitigate oppression, then the seeming achievement of independence from oppression requires dependence. Biesta captures this nuance:

The one to be emancipated is, after all, dependent upon the intervention of the emancipator, an intervention based upon a knowledge that is fundamentally inaccessible to the one to be emancipated. When there is no intervention, there is, therefore, no emancipation. This raises the question of when this dependency will actually disappear. Is it as soon as emancipation is achieved? Or should the one who is emancipated remain eternally grateful to his or her emancipator for the "gift" of emancipation? [3, 45].

Recognizing this ethical paradox, Freire (2000) states, "...not even the best-intentioned leadership can bestow independence as a gift" [3, 66].

Efforts to bestow independence are considered to be, what Freire calls, "false charity" or "false generosity" [2, 59]. Freire states:

The generosity of the oppressors is nourished by an unjust order, which must be maintained in order to justify that generosity. Our converts [oppressors who strive to mitigate oppression], on the other hand, truly desire to transform the unjust order; but because of their background they believe that they must be the executors of the transformation. They talk about the people, but they do not trust them; and trusting the people is the indispensable precondition for revolutionary change. A real humanist can be

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identified more by his trust in the people, which engages him in their struggle, than by a thousand actions in their favor without that trust [2, 60].

Conclusions. While some oppressors may be well intentioned, they see liberation as the transmission of their knowledge to others so that the oppressed can potentially benefit from such an order. Such efforts are false charity because there is a lack of confidence that the oppressed can participate in and guide their own liberation. This lack of confidence justifies the need for prescriptions and the transmission of knowledge. In addition, a social order is affirmed and naturalized; adaptation is encouraged.

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ПРЕДМЕТНА КОМПЕТЕНТНІСТЬ СУЧАСНОГО ВЧИТЕЛЯ ПРАВОЗНАВСТВА

У статті розглянуто одну із складових компонентів професійної компетентності вчителя правознавства – предметну обізнаність. Окреслено когнітивну, діяльнісно-процесуальну та аксіологічну компетенції.

Ключові слова: компетенція, здібності, знання, уміння, навички.

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ПРЕДМЕТНАЯ КОМПЕТЕНТНОСТЬ СОВРЕМЕННОГО УЧИТЕЛЯ ПРАВОВЕДЕНИЯ

В статье рассмотрена одна из составляющих компонентов профессиональной компетентности учителя права – предметная осведомленность. Очерчены когнитивная, деятельностно-процессуальная и аксиологическая компетенции.

Ключевые слова: компетенция, способности, знания, умения, навыки.

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THE SUBJECT COMPETENCE OF THE MODERN TEACHER OF LAW

The article discusses one of the components of professional competence of teachers of law – subject awareness. The author delineates the cognitive, activity-procedural and axiological competences.

Keywords: competence, an ability, knowledge, skills.

Постановка проблеми. Стрімке утвердження інформаційної цивілізації ставить перед життям нові завдання: суспільство потребує особистості, здатної мислити нестандартно, гнучко підходити до вирішення проблеми, швидко збирати необхідну інформацію, висувати гіпотези, робити висновки і умовиводи. Зміни, які відбуваються в сучасній Україні, –

демократизація суспільства, побудова правової держави, розширення можливостей для розвитку духовних і матеріальних потреб особистості, – актуалізують проблему формування компетентної особистості педагога.

Аналіз основних досліджень і публікацій. Останнім часом у педагогічній літературі, присвяченій новій освітній парадигмі, часто