

Historical and retrospective aspects of the development of the regional system of additional (pre-university) education as an environment for the formation of a specialist who meets the requirements of the time

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Abstract. The concept of socio-economic development of the Russian Federation pays special attention to the issue of increasing the competitiveness of the domestic economy, which implies improving the training of personnel capable of meeting its needs. Ensuring the high quality of Russian education in accordance with the changing demands of the population are promising tasks for the development of Russian society and economy. Practically every legal document regulating the sphere of education in the Russian Federation emphasizes the importance of training and retraining of specialists for various branches of social and economic development, giving priority to the needs of the population for high-quality educational services that meet their needs, paying special attention to the role of training and retraining of scientific and pedagogical personnel, since they will train specialists various specialties and areas of professional activity in the conditions of social and economic transformations. Keywords: Additional education, continuing education, students, regional system design, staffing of socio-cultural modernization.

1 Introduction

The first ideas of lifelong education related to the ideas of educating a person as a member of society and a citizen of the state can be found in the works of Plato and Aristotle. The Greek philosophers demonstrated with their lives to everyone around them how to live and, most importantly, how necessary and important it is for a person to self-develop, self-educate. The key point of self-education for any person is invariably the desire for knowledge, for spiritual and intellectual development and self-expression of the individual. In the history of philosophical and pedagogical thought, the ideas of continuous education go back to the ideas of ancient thinkers, religious and philosophical teachings about the continuous spiritual improvement of man.

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Education and, in particular, the ideas and trends of continuing education were supported both by the intellectual elite, for whom the educational environment was accessible and open, and by ordinary people who understand the need to acquire various professional skills, who have a craving for acquiring knowledge, for continuous self-development. It should be noted that until the beginning of the first half of the second millennium, only philosophers and people related to the church belonged to the "elite". A person who is constantly improving himself, gaining knowledge, acquiring new skills and abilities, is more confident in the future, that he will be in demand, and this brings him a sense of freedom from circumstances, the ability to independently determine his life trajectory, to understand his purpose in this world.

2 Main Part

Ya.A. Komensky has developed a philosophical and pedagogical concept continuing education, which, in his opinion, consisted in universal education, the introduction of all people to culture without exception («pampedia») as a means of achieving social harmony, universal correction of human affairs. He supported the idea of continuous education of a person, his self-improvement throughout his life (from birth to death). Speaking about the system of continuing education, Ya. A. Komensky emphasized that there is an integral, unbroken chain of human self—improvement - from the "school of birth" to the "school of death".

For a long time in our country, education has been available to a limited number of people and had an individual character. Teachers in various subjects were hired for the children of wealthy individuals, in those days there were no schools or universities with publicly accessible educational training programs. In the middle of the XX century, the development of the education system became a necessity, since there was a need for qualified personnel, and their qualifications had to be maintained at least for the period of their employment: the work they do must be done well, qualitatively. It should be noted that the process of updating production and information was slow: once trained, a person could work at his workplace all his life and not need to update his professional knowledge. This radically distinguishes the education system of that period from the modern one. Today, every successful person or young specialist who wants to have professional growth and, as a result, a certain well-being, there is a need to continuously improve their professional knowledge and acquire new competencies that meet the requirements of the time [5].

All these requirements lead to the formation of a global and universal system of continuing education. Each State makes a lot of efforts and allocates a significant amount of funds to build and maintain institutional education systems in the country. The Russian Federation is no exception. The more dynamically the country's economy and its information systems develop, the more people are "included" in the system of continuing education, thereby influencing the process of its development and formation, as well as the development of the social sphere, since education belongs to such.

A number of problematic issues related to education are considered, analyzed, studied by various sciences, for example, philosophical understanding the problems of education is considered by a separate branch of scientific knowledge – the philosophy of education – is «a section of the theory of education that explores the essence of this social institution, its significance in society and its role in human development. A generalized system of theoretical views, reasoned ideas and fundamental ideas that substantiate the goals and content of educational activities in a single context of the cultural and historical process» [6-8].

The main subject of philosophical understanding of continuing education is to clarify the specifics of its socio-developmental function for a person and society, or, in other words, to reveal the meaning of continuity of education as imperative in the sense that it is becoming more and more integral to the development of both society and man.

The idea of continuing education, as well as the idea of additional continuing education, is a product of modern civilization. The scientific and technical process forced scientists to turn to the theory of continuing education, and this has been the subject of study for the last 30-40 years.

To determine the principles of the organization of additional continuing education, it is necessary to identify significant periods of historical time. The concept forms the basis of the model of the system that we have implemented on the basis of the classical university [1].

However, if you study the history of the issue, you can come across a huge number of different opinions and statements about the continuity of education. Let's consider a few, the most well-known to the entire scientific world, especially to those scientists who deal with problems related to continuing education.

V. N. Skvortsov's work «Socio-economic problems of the theory of continuing education» was written in an economic way, this is quite understandable, since continuing education reflects the state of society and the development of the economy of a particular state. In this work, the very concept of "continuing education" is interpreted from the point of view of history and philosophy.

V. N. Skvortsov proposed to consider the history of the development of continuing education, based on the scientific works of authors who wrote on this topic in an earlier period of time. He connects the scientific results published by them with the moments of formation and development of continuing education, distinguishing four groups of researchers: archaists, modernists, dualists, neutralists or functionalists [2-3].

The first group are Archaists (the word «archaism» is an outdated word or expression based on the name), who believe that «continuing education» has ancient roots. People have always been attracted to knowledge, there are many quotes related to the process of learning, gaining knowledge, for example:

- Study as if you constantly feel the lack of your knowledge, and as if you are constantly afraid of losing your knowledge (Confucius Kung-tzu);
- You can't stop learning (Xun-tzu);
- It is necessary to study until old age and death, when the teaching will stop by itself (Xun-tzu);
- No matter how long you live, you should study all your life (Seneca Lucius Anyus the Younger), etc.

Many Russian scientists point to the ancient origin of continuing education: A. P. Vladislavlev, A.V. Darinsky, N. A. Lobanov, V. G. Osipov, N. B. Rukhadze and others [2,4].

However, the oldest mention of the idea of continuing education, according to P. Shukla, can be found in the Vedas — the oldest holy scripture dated 4500 BC. Analyzing the content of these works, we find in them thoughts about the need to «study every day» (for religious and ethical purposes) from birth to death. Of course, these statements were of a religious nature: «to study every day of your life from birth to death.» 4 Despite the fact that the first saying about the continuity of education was found in an Indian document, the most meaningful quotes about the continuity of education belong to ancient Chinese scientists, and this is not surprising, since it was the Chinese who tried not only to read ancient texts, but also to analyze their essence, meaning; they always looked at the content side of the context [10].

The origins of the idea of continuing education can be found in the Bible, the Koran, the Talmud. V. N. Skvortsov claims that Plato and Aristotle expressed this idea in the form of a half-dog, half-idea. It finds its confirmation in the works of F. Voltaire, I. V. Goethe, Ya. A. Komensky, Zh.-Zh. Rousseau. In Russia, this idea was also present in the studies of famous scientists and writers. For example, D. I. Pisarev in the work «Realists», devoted to the issues of education, wrote the following: «It is necessary to study at school, but there is still much more to learn on leaving school, and this second teaching is immeasurably more important in its consequences, in its impact on a person and on society than the first».

Ideas about continuing education can also be found in the works of the French, for example, the politician and philosopher-educator Jean Condorcet built his draft program of public education on the idea of continuing education, he emphasized that the universality of education and its extension to all citizens is the main principle of continuity of education. «Education,"he wrote, "should cover all citizens. It should cover the entire system of human knowledge at different levels, as well as guarantee people of different ages the easy preservation of existing knowledge, as well as the opportunity to acquire new ones" [7,8].

The philosophical basis of the problem of continuity of education is expressed in the fact that a modern person, in order to be in demand, successful, is forced to turn to the system of continuing education, take various refresher courses or professional retraining. Very often, he does this out of necessity, and not from his own desire for self-improvement, therefore, this quality – motivation for continuous learning - is a need for a modern lifestyle. A successful person must constantly improve himself. If he ignores the process of improving his qualifications for several years for various reasons (including serious ones: pregnancy and childbirth, serious illness), then after a year or two he feels the need for education, because he understands that he works ineffectively and inefficiently, which can lead to the loss of his job. Consequently, the living conditions themselves will force a person to "come" to this system and get new competencies that meet the modern requirements of the development of the economy and the labor market [3-5].

Education today is a life—support system for all mankind, and its continuous nature creates conditions for the dynamic development of the economy and production.

Russian experts see continuing education as "an integral system that provides, on the one hand, objective conditions for the training, upbringing and development of a person throughout his life, and on the other hand, develops a conscious need for new knowledge, skills and abilities among members of society." Among other components, the concept of continuing education includes: the readiness of the individual for self-education; the compensatory function of continuing education, which is most often implemented through the system of additional vocational education, as well as through the system of additional education aimed at developing the creative potential of the individual; the requirement for the system of continuing education as a single system in which there is continuity between the levels of education.

The philosophical analysis of the continuity of education emphasizes that despite the integrity of the education system, each of its levels differs from the other in content, is represented by a whole aspect of different forms and methods of teaching. The right of their choice remains with the person. All these levels, despite their variable stuffing, represent a system of education or a system of continuing education. The dialectic of relationships within the education system can be traced in the continuity, interdependence of transitions from one level to another 78, 306.

In the previous periods of history, the relatively slow development of industry and production caused the stability of the structure and content of education during the life of one generation. Once acquired knowledge retained its value, significance and relevance throughout a person's professional activity, and the expression "education for life" was more relevant and understandable than "education through life". Even 60-70 years ago,

people were not ready to invest heavily in their education, and even more so to be in a constant process of updating knowledge [6].

The scientific and technological revolution has set a new pace for the development of production, as well as technical and information spheres. The dynamics of this development began to outpace the pace of the change of one generation to another (previously it was possible to train one generation and minimally maintain its professional level necessary for effective work). Currently, this is not possible: an employee almost every year has to take a refresher course (sometimes more than one) in order to meet the requirements of modern production. The content of professional activity began to acquire more and more mobility, a rapid change began to occur, or rather, the replacement of one profession with another or others requiring more modern knowledge and skills. In this acceleration of dynamics, there is one social motive, the most important in the concept of continuing education — the need to "catch up", to be relevant, despite the change in the forms and content of new professions and knowledge. "In the content of the continuity of education, the extremes of the human spirit are concentrated: on the one hand, the desire for stability, stability and conservatism, and on the other, the desire for change, renewal, new experiences. One of the facets of the essence of continuing education can be represented as the smoothness of the intergenerational transfer of life experience".

The idea of continuing education always causes discussions, but today no one says that it is not necessary to discuss this problem or equate continuing education exclusively with the system of additional vocational education. Over the past few years, many fundamental and applied works have appeared related to various aspects of studying the problems of continuing education.

Education has a beneficial effect on the comprehensive development of a person, gives him a more "extensive worldview and new information; it can be understood as a consequence of all the influences that life imposes on a person, or as the very influence of all living conditions on a person. Consequently, life in its various manifestations can form a person by itself. This is one of the important starting points for the development of the concept and technology of continuing education" [3].

The meaning of the education system often consists in obtaining a certain amount of knowledge and competencies by a person, but the meaning of continuing education is much broader, and it consists not only in transferring knowledge from generation to generation, but also in preparing a person to independently comprehend and rethink the values and knowledge gained. It follows from this that "human formation is not only biological maturity and the development of mental functions, but also the creation of a meaningful way of one's own individual life activity in a variety of ways of spiritual comprehension of objective and subjective values and the real development of abilities, self—development of individual creative forces and ways of activity".

Consequently, the fullness of the educational process should not only be continuous, but also the process of human education should be broader than the acquisition of theoretical and applied knowledge. It is necessary to teach a person to reflect, to find pros and cons, to think analytically. As a result, we will get a person who wants to study and is motivated to study in the system of continuing education .

In general, according to V. N. Skvortsov, the essence of the philosophical perception of the concept of continuing education should be considered "as a trend of socio-informational (scientific-cultural, cultural-cognitive) balance of education of society and personality in their development. Its main meaning consists in their organic and continuous mutual education: a person teaches society to "himself" by studying, cognizing it and cognizing himself through society; and counter —society teaches a person to "himself" by studying, cognizing him and cognizing himself through a person".

It is this mutually beneficial relationship that is the main aspect of the development of our civilization, where the philosophical understanding of education and its continuity as a form of sustainable development of society is centered on the desire for improvement, as well as independence and, as a result, independence from each other. The problem of "being and consciousness" in philosophy considers such issues, since the separation and opposition of them to each other contains an analysis of education and being as a teaching of being. It can be emphasized that philosophy has considered the problems of continuity of education throughout all the centuries of its existence.

The continuity of education is also connected with the problem of human and social freedom, as already mentioned above. In the philosophy of education, the problem of freedom - non-freedom of a person in the education system is one of the key ones. Its main aspect is that, despite the professional or social need for a person to enter the education system, it is he, the person, who determines whether or not he will participate in the training system. It is up to a person to make a choice: to complete his education at a certain stage or to continue it and not leave this continuous system of self-improvement throughout his life.

The system of continuing education (open, information and technically developed, accessible to any citizen) creates conditions for the formation of a free society, people who build their own life trajectories without becoming dependent on external factors. However, it must be remembered that even a short break in education does not contribute to the formation of a free personality. Professionalism, which is constantly maintained at a certain level, is to a certain extent in opposition to the natural, desired freedom of a person, but by limiting this desired, natural freedom, it offers a person its advantages, its freedom.

Kant's philosophical views reflect the problem of the relation of human freedom from the standpoint of the analysis of the problem of continuing education. He distinguished between a priori (innate) and a posteriori (experienced, acquired in practice) knowledge. Any individual combines the rational and the sensual. In this synthesis, according to I. Kant, the nature of science consists. In it, a person realizes himself as a transcendental subject, carrying his own ideals, norms, the concept of justice [9].

According to I. Kant, a person who follows the basics of the categorical imperative can be free. Being an objective idealist in epistemology, he took the position of an anthropocentricist in relation to man, distinguishing him (man) according to his peculiarity to find the "path of freedom" through the connections of reason and morality, cognition and morality, constantly analyzing the interaction between these concepts, entities, determining their role in the formation of personality. The principle of this analysis is important from the point of view of studying continuing education — how reason and feelings, knowledge and the foundations of morality interact in a person.

The essential characteristics of the continuity of education are two concepts that are in irreconcilable opposition: self-education and professionalism. The first is related to a person's freedom of choice: what and when to study, which forms of education to prefer, etc. Vocational education to a certain extent restricts a person's freedom of choice, since any training program is based on a standard, strict requirements for the content, form of training. The only thing a person has the right to is the choice of a training program taking into account their interests, as well as elective courses in the learning process. On the other hand, if a person as a subject of education has devoted his life to professional activity in a certain field of work, then it is a rigid "unfree" system of vocational education that programs the content, mode, methods and forms of training, a certain tendency to build an individual development trajectory, can provide him with real freedom of choice and decision-making that will contribute to his life success.

Getting an education has always given a person advantages over other people. It could be perceived as good or as evil both for a single person and for civilization as a whole. The

education received by a person is not an indicator of his wisdom. It does not mechanically reveal to a person the true meaning of life if it is divorced from the moral and aesthetic norms of spiritual knowledge. This idea is present in L. N. Tolstoy's book "The Way of Life". The pursuit of knowledge, self-knowledge is a continuous stream of a person's spiritual development, the meaning of his life, in which education undoubtedly performs a very important, but nevertheless only instrumental role. Referring to Epictetus, L. N. Tolstoy writes: "A person can learn to read and write, but literacy will not teach him whether to write a letter to a friend or a complaint about someone who offended, or not. A person can learn music, but music will not teach him when to sing or play and when not to do it".

Not only L. N. Tolstoy, but also religious philosophers of the late XIX–XX centuries paid attention to the priority of the moral principle over professional knowledge. Thus, continuous education, continuous professional training and the continuous process of moral development of a person is, in essence, a single process, and none of its components can develop to the detriment of the other 115, 216.

The English educator and psychologist Brian Simon wrote in the book "Society and Education" that in 1888 the school councils for technical education conducted an experiment to create a system of continuing education, in which the principle of continuity was the main mechanism connecting each subsequent stage of education with the previous one, starting with schools for the youngest students and ending with universities. However, B. Simon stated the fact that this idea was not destined to come true, since the conservative government (1899-1904) was in power and it took a number of legislative and administrative measures that did not allow this idea to develop and come to life.

We tried to prove that the Archaists found evidence in documents written by ancient writers and scientists. It should be noted that these ideas were related to a wide range of issues that affected different aspects of life, as well as different aspects of the education process [2,5].

After analyzing the positions of modernists and dualists highlighted by V. P. Skvortsov, we came to the conclusion that they are more similar in their characteristics than they differ from each other. The authors belonging to these two groups believe that the phenomenon of continuing education has emerged recently, it is associated with the active development of the economy and scientific and technological progress. They approximately specify the dates of the beginning of the emergence of continuing education — the 20s of the XX century. Both modernists and dualists emphasize the relationship between the concept of continuing education and the development of civilization.

According to V. P. Skvortsov, a significant work of the modernists is the report of A. Mensbridge, made in England at the World Conference on Adult education in 1929. 16 In this report, the idea of continuity of education was presented. French researchers A. Molly and F. Muller believed that the idea of continuing education is absolutely new in its essence. The factors that caused the emergence of continuing education, in their opinion, were absent in the past.

A. Cropley and R. Dove argued that the basic, basic ideas of continuing education were formed in England after the Second World War. The very possibility of implementing the idea of continuing education was due to the specifics of modern realities, including the existing crisis in the education system.

The dualists have the work of Ch. Hummel (Switzerland), in which an attempt is made to establish the distinctive features of the concepts of idea / concept and the phenomenon of continuing education. The author, speaking about the difference between these concepts, argued that in conceptual and substantive terms, continuing education was formed relatively recently and did not receive final completion, and as an ontological phenomenon it existed for as long as the person himself. This point of view allows us to talk about the

background of the concept (all works before 1996) of continuing adult education. Attempts were made to consider the essence of the concept, to analyze it.

The fourth group — neutrals or functionalists — often turned to the analysis of the essence of the concept of "continuing education". The works noted by V. P. Skvortsov as fundamental laid the theoretical and methodological foundations of continuing education. For these authors, the main thing was society and man, his capabilities and resources.

After analyzing the classification presented by V. P. Skvortsov, we came to the conclusion that if we consider it in essence, we can distinguish three groups of researchers: archaists, modernists and functionalists. The analysis of their classifications allowed V. P. Skvortsov to see more clearly the commonality and difference in their views, to determine the periods of development of continuing education.

The issues of development and evolution of continuing education have constantly attracted the attention of scientists. Each of the researchers made attempts not only to comprehend the historical process of the development of continuing education from an idea to a scientific concept, but also to reveal its content at the current stage of development. One of the most successful and detailed periodizations, based on chronological ranking, belongs to V. G. Onushkin.

In the development and formation of continuing education, he identifies four stages. At the first stage (the 50s - early 60s of the XX century), continuing education is realized as adult education (with certain gaps in school, basic education), as a form of obtaining additional knowledge.

At the second stage (the 60s of the XX century), continuing education is considered as a necessary form of professional development, which is associated with the direct work of a specialist.

At the third stage (late 60s - early 70s of the XX century), continuing education is considered as professional development courses not only within the specialization, but also within the profession.

At the fourth stage (starting from the mid-70s of the XX century to the present), continuing education, having acquired a social status, is considered as an adaptive mechanism that helps every adult to find their place in society, working life.

The main purpose of this periodization is the author's desire to draw attention to the changes taking place in society, to the emergence of a new reality that has arisen as a result of socio—economic and scientific and technological progress.

V. G. Osipov in 1989 proposed the evolution of the stages of the development of continuing education in terms of subject-methodological features that emphasize the dynamics of the development of education (Table 1). All classifications of the periodization of continuing education are represented by five stages. Summarizing the various studies, let's take a closer look at each of the presented stages.

The initial, first stage, falls at the end of the 50s and mid-60s of the XX century. The first ideas about continuing education as a potentially new direction in pedagogy appear in the scientific literature in the late 50s. All the works published in that period of time emphasized the dissatisfaction of society with the existing education system.

Table 1. Evolution of the stages of development of continuing education in the twentieth century in terms of subject-methodological features.

Period	Characteristic
1. 50s and mid-60s	Initial, constitutional
2. Mid-60s — early 70s	Phenomenological
3. The second half of the 70s	Methodological
4. Late 70s — early 80s	Theoretical expansion and concretization
5. Mid-80s — early 90s	Practical application

The crisis of the education system in many countries was caused by its non-compliance with the requirements (substantive and structural) of scientific and technological progress. The conservatism of the existing education system began to clearly hinder the development of the education system, which needed a creative approach. This interest can be safely associated with the events that took place inside the rapidly developing countries: the United States, European countries. For example, despite all the military conflicts and the Cold War, the United States was increasing its power: the military industry, agriculture, industrial and transport complexes were actively developing; due to rapid immigration, capital came from outside — this created favorable conditions for economic development. It can be said that it is during this period that the interrelation of economic and socio-cultural changes that affect the formation of the content of education manifests itself. The idea of continuity of education arose precisely because of the need of large enterprises for highly qualified specialists who could quickly master new technologies. That is why English scientists associated the concept of continuing education with the ability to eliminate gaps in basic adult education.

The studies that were conducted at this stage of development were distinguished by a high level of scientific generalizations, they laid the foundations for further research on the problem of continuing education.

In our country, continuing education was correlated mainly with adult education, that is, with additional vocational education, the components of which were advanced training and professional retraining. It should be emphasized that during this period Russia did not show an active interest in continuing education, it appeared in our country in the 70s of the XX century, that is, during the transition from the second stage to the third.

The second stage covers the second half of the 60s and the beginning of the 70s. In 1967-1968, the term "continuing education" was finally adopted by UNESCO. During this period, attempts are being made to substantiate the theoretical and practical importance of continuing education in the life of every person. The materials of the Oxford symposium on the problems of "continuing education", organized by the English researcher F. Jessup, as well as the book "Continuing Education" by the Dutch scientist H. Frese and "Continuing Education and Adult Education in Brazil" by A. Correa.

It was during this period that the correlation of the concept of continuing education exclusively with adult education was revised. The research of this period traces the idea of the need to create a unified concept, the main task of which would be the theoretical justification of the process of forming a new, holistic educational system, in which the place and role of education in the life of society and an individual would be rethought.

It was emphasized that education cannot be limited to only one age group, that the knowledge gained once will not be enough for a lifetime to perform their duties qualitatively. It is at this stage that it becomes possible to fully manifest the phenomenon of continuing education.

The problem of continuing education has "overwhelmed" the whole world, and the evidence of this is the works published by representatives of different countries: M. Durko (Hungary), P. Shukly (India), A. Korrs (Brazil), B. Sukhodolsky (Poland), A.V. Darinsky (USSR), W. Elliott (England) [7-10].

We especially note the work of the French scientist P. Langrand, who laid the constructive ideas of continuing education, which had a significant impact on the development of the concept of continuing education. For the first time, the concept of "continuing education" was presented by him at the UNESCO forum in 1965. In his interpretation, the concept of continuing education presents a humanistic idea, where at the center of all educational principles is a person who should create conditions for the development of his abilities throughout his life. The stages of a person's life were considered in a new way: the traditional division of life into periods of study and work

disappeared. Continuous education, understood in this way, meant a lifelong process in which the integration of both individual and social aspects of the human personality and its professional activities plays an important role.

The third stage of the development of continuing education (1972-1980) is characterized not only by the development, but also by a detailed description of its methodological problems. During this period, in Paris in 1972, under the auspices of UNESCO, a report was published by E. Faure. The handicap "Learn to be: the world of education today and tomorrow" is the most important document, which justified the proposal to adopt continuing education as a guiding concept in the field of education in both developed and developing countries, and also provided theses on the organization of adult education, on vertical and horizontal integration of educational forms, on self-education, comprehensive personal development.

However, at this stage, it was not possible to reach consensus on the definition of the essence of continuing education. Thus, the following definition was presented in E. Faure's report: "continuing education is not an educational system, but the principle on which the entire organization of the system is based, and which, accordingly, should underlie the development of each of the constituent elements".

The idea that adult education and continuing education should not be confused was first voiced in 1975 at the XXV International Conference on Education. This idea was developed at the XIX UNESCO General Conference, where continuing education was presented as the integration of all subsystems of education, allowing to synthesize "a number of elements" in the already existing education system.

Thus, over time, adult education has evolved and, instead of an element in the system of traditional education, it has become regarded as an independent link, which is a subsystem of continuing education.

One of the most influential concepts that emerged in the last third of the twentieth century was the theory of R. Dave, according to which continuing education:

- covers the entire life of an individual, since education does not end with a diploma, but is a lifelong process;
- it has its origin in family education;
- it arises as a system in response to the demands and demands of society;
- strives for continuity, as well as integration — horizontally at every stage of a person's life;
- it is characterized by flexibility and diversity of content, means, methods and time of training;
- it is a dynamic approach to education, giving ample opportunities for variation;
- implements adaptive and innovative functions of the individual and society;
- it serves as the organizing principle of all education;
- at the operational level, it is a combination of all educational forms.

It was during this period that Russian scientists actively enter into discussions on the definition of the concept of continuing education and its theoretical description. This process is symbolized by the appearance of many different conferences and symposiums related to the problems of continuing education: the International Symposium on the Role of Higher Education in Continuing Education (Moscow, 1974), the VI General Conference of the International Association of Universities (Moscow, 1975), the All-Union Conference on the Problems of Continuing Education (Moscow, 1978).

The beginning of the fourth stage falls on 1976-1980. At this stage, both theoretical and practical recommendations on reforming the links and forms of the educational system were developed. Within the framework of the idea of continuing education, new methods and curricula were developed and presented that corresponded to the idea of continuing education. The regulatory framework was developed and improved.

It was during these years that much attention was paid to continuing education in the USSR. Of particular note is the monograph by A. P. Vladislavlev

"Continuing education: Problems and Prospects", which became the first major study in the Russian-language literature, most fully reflecting the main ideas of Russian scientists of that time. In this paper, the formation of a continuous education system as an integral system in the course of scientific and technological progress was considered, two main criteria were identified: one related to the contingent of students, and the other - to the actual forms of education.

A. P. Vladislavlev noted that different types of education are possible in the same educational institution (for example, basic and additional).

The term "public education" at that time included such concepts as preschool education, general secondary education, extracurricular education, vocational education, secondary special education and higher education. A. P. Vladislavlev notes that "public education and continuing education are not synonymous, and if there is a close relationship and organic continuity between them, public education is only part of the education system".

3 Conclusions

The system of additional continuing education summarizes all stages of the development of continuing education and meets the requirements of the third period. This system is an individual, socially significant, practice-oriented model for solving urgent problems in the field of education.

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