ABSTRACT
The modern world is greatly changing the system of education and upbringing of a person. As a result, the need for lifelong self-education and self-improvement arises. This article concerns the formation and realization of a pedagogue’s philosophical culture. The authors analyze the following key components of a pedagogue’s philosophical culture: methodology, epistemology, praxeology and axiology. The authors also note that a pedagogue’s philosophical culture becomes a factor of humanization in the postmodern era.

Keywords: philosophical culture, methodology, axiology, praxeology, pedagogue.

INTRODUCTION
Nowadays people live in the condition of hyperreality surrounded by many simulacra, whose interpretation is often detached from the real state of affairs. They always try to adapt and adjust themselves to constant changes and a new paradigm of reality. At the same time, they look forward to the improvement of the system of education and upbringing of a person. The new reality calls for a new way of thinking but it is crucial to determine the image of a modern person and an ideal personality that should be formed in the future before trying to reform the existing educational system. Beliefs about people and their changes in modern conditions define the development of the existing educational system, its forms and methods. When immersed in the world of technology, people badly need to preserve themselves and their decent human qualities. The age of transience pressures people to be ready for lifelong self-education and self-improvement. This willingness is a typical feature of a person with a high degree of philosophical culture.

The formation and realization of the pedagogue’s philosophical culture are among urgent problems today since this person should help the younger generation set their goals and form values. Pedagogical education should at least adequately meet the current trends in the development of society, and even be a few steps ahead of the next stage of its development.

Unfortunately, modern subject-oriented education is still characterized by a narrow-focused division of scientific knowledge and a worldview split into separate fragments. Thus, the formation of a pedagogue’s philosophical culture is extremely relevant. A philosophical worldview can contribute to the holistic perception of reality.

Regarding the concept of philosophical culture as the theoretical and practical mastering of the world (Kabanov, 1997), the authors define its main components as follows: methodology, praxeology, epistemology and axiology. In this article, the authors thoroughly analyze the methodological and axiological components.

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From a historical perspective, methodology was formed as a teaching covering all branches of science, including pedagogy. In pedagogy, methodology is closely connected with other components of philosophical knowledge, i.e. praxeology, axiology and epistemology. Thus, the methodological culture of a pedagogue and researcher is not just a component of philosophical culture but also an element of the pedagogue’s general scientific culture.

While considering different definitions of a pedagogue's methodological culture, the authors have concluded that scientists still did not reach common ground on this issue. For instance, A.N. Khodusov suggests that methodological knowledge is a mediator between the universality of philosophical knowledge and the practice of particular scientific knowledge (Federal Law on Education in Russian Federation № 273-FZ, 2012). This position is typical not only for pedagogical scientific research but also philosophical works studying the pedagogue’s methodological culture (Kabanov, 1997). In addition, this approach regards the above-mentioned phenomenon as an element of an individual’s general culture, i.e. the main concept is the “culture” category.

The scientific literature presents another approach to understanding a pedagogue’s methodological culture based on the “methodology” concept rather than the “culture” notion (Valeev, 2001). One way or another, this approach makes researchers analyze the pedagogue’s methodological culture according to the following levels of scientific knowledge: philosophical, general scientific, specific scientific, etc. For example, V.M. Petrovichev and V.I. Ivanova thoroughly examined methods of scientific research in pedagogy using the above-mentioned scheme (Motorina, 2002).

The methodological culture of a pedagogue and researcher is built on one more significant concept, which is “science”. It determines the line of research, with the methodological culture of a pedagogue and researcher defined as the basis for developing pedagogical science and practice (Anchukov, 2006; Kutyrev, 2016; Khodusov, 1997).

The modern scientific literature also presents a narrower approach to understanding the methodological culture of a pedagogue and researcher, with an emphasis on the concept of “a pedagogical activity” (Berezhnova, 2003). In this case, different types of a pedagogue’s methodological culture are analyzed depending on the course of pedagogical activities.

To understand the nature of the methodological culture of a pedagogue and researcher, one will need a comprehensive approach that considers this phenomenon in the following system: philosophy – methodology – science – pedagogy.

The authors of this article believe that the methodological culture of a pedagogue and researcher is one of the most important elements of the pedagogue’s philosophical culture. In fact, the “methodology” concept is broad enough and defined as a teaching about the methods of human activities (Gryaznova, 2014; 2015). The authors of the article are interested in some of its types, especially in the methodology of the pedagogue’s scientific activity. Thus, it is necessary to take into account such elements of the above-mentioned system as scientific and pedagogical activities.

The main problems of the formation and realization of a pedagogue’s methodological culture are as follows: the lack of philosophical culture in general and disadvantages of forming one or more elements of this culture. The key reasons are low qualification requirements for the pedagogical education and training of scientific personnel in Russia, as well as the commercialization of these fields. As a result, there is a generation of scientists and pedagogues with a low level of methodological culture that ‘educates’ young professionals and researchers. This situation is analyzed in many works of practicing methodologists (Zagvyazinskii, 2014; Kabanov, 1997; Karmazinskii, 2012; Stanchits, 2007).

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The decreasing level of the methodological culture of a pedagogue and researcher is explained by the problems of teaching philosophy in universities. It is now treated as an optional and sometimes even unnecessary discipline. Newly-qualified pedagogues who have not received proper education are unable to master the culture of philosophical thinking, understand its role in pedagogical activities, and, consequently, pass this culture onto future teachers. Hence, there is a trend of pedagogues teaching students primitive philosophy because the latter are not motivated to earn a degree.

The situation is aggravated by the modernization of education through the adoption of modern state programs and educational standards (Gryaznova, 2012). For example, students in pedagogical universities study philosophy for only one semester, except for philosophical specialties. Is it possible to talk about a philosophical culture when students communicate with their philosophy professor once a week for one semester? In this regard, the authors of the article fully agree with the opinion of Professor V.A. Kutyrev saying, “When people “educated by tests” come to power with their straightforward (machine-like) consciousness, i.e. zombies, which are already among ministers (in a minority, though), philosophy in universities will be abolished as something superfluous. “One should not reason but rather do things”. This discipline will be destroyed and forgotten” (Kraevskii, 2009).

The course entitled “The Methodology of Scientific Research” is being introduced into modern curricula. An educator should give theoretical knowledge, teach students to conduct scientific search, write and properly execute scientific works in mere 24 class hours. However, only a highly qualified teacher with appropriate technical support can do it in such short time. Not all universities have this opportunity (Tskvitariya, 2016).

Thus, such components of a pedagogue’s philosophical and scientific culture as epistemological and praxiological are seriously endangered. General and methodological culture is developed only in the process of education, training and upbringing, i.e. pedagogical activities. This fact forms a vicious cycle. The low level of the methodological culture of a pedagogue and researcher (in particular, teachers with scientific degrees) hinders the efficient implementation of scientific activities necessary to confirm or improve their qualification, which limits knowledge and practice, i.e. their epistemological and praxeological culture.

The authors of the article notice a positive trend of methodological and scientific schools appearing in some pedagogical universities (Kutyrev, 2016). However, they survive on the enthusiasm of the so-called “old philosophical guard” of the Soviet era, which are very few in number. Will the young generation succeed in adopting their best practices and raising philosophical culture in education to a new level of development? To attain this, it is necessary to grant pedagogues-researchers the opportunity to improve methodological culture not by forcing them to endlessly rewrite curricula, study guidelines or participate in scientific programs to observe formalities but by increasing their motivation for this activity. This task should be a priority for managing the system of education at all levels.

For a start, the authors consider the axiological component of a pedagogue’s philosophical culture. Axiology is a doctrine about the nature of values, their meaning, functions and hierarchy. Pedagogical axiology defines a system of pedagogical ideas based on the value of a human life, education and upbringing. Axiology in pedagogy is closely connected with other components of philosophical knowledge, including methodology, praxeology and epistemology. The pedagogue’s system of values is revived due to new social, scientific and technical aspects of reality. V.A. Slastenin, M.A. Stanchits, G.I. Chizhakova, E.N. Gusinskii, Yu.I. Turchaninova and some other scholars analyzed the study and formation of a pedagogue’s axiological culture (Gusinskii, Turchaninova, 2003; Porus, 2002; Sokolova, 2010). The world surrounding a person in the postmodern era is characterized by instability.
and regular diversity. The more complex the surrounding world is and the more diverse options for self-realization are, the more urgent the formation of the individual’s axiological culture becomes.

The main problem of forming and realizing a pedagogue’s axiological culture can involve the replacement of moral and ethical values with the values of “information flows”. The younger generation takes a great interest in the imitation of reality and life in social networks. As a result, modern pedagogues have to communicate with their students in the electronic environment and create special electronic courses as their class hours are getting cut down. Spiritual values are replaced by the values of information. V.N. Porus noted that “... the society experiencing “the impoverishment of spiritual being due to information growth” cannot be called problem-free because it reveals a new level of moral contradictions that humanity has never experienced” (Petrovichev, 2014). The authors of the article also highlight the second problem, which is the consumerist attitude toward the system of education. Values of the modern society change the perception of a pedagogue’s activity. A pedagogue in the traditional society was a translator of traditions and bearer of the highest truth. A pedagogue’s authority was unshakable. The traditional society motivated pedagogues to conduct studies and pursue professional passions. The modern system of education is dependent on economic indicators. A market economy influencing modern education forces pedagogues to promote educational services and take part in market research. The emphasis is shifted from the content of education to the self-repayment of curricula and economic benefits.

An economic crisis also undermines the axiological subsystem of general and philosophical culture. As a result, schoolchildren begin to consider themselves as consumers of educational services. The most dangerous consequence is a disparaging and pejorative attitude to a pedagogue like a simple “seller of knowledge”. This opinion is further solidified in universities since higher education is fee paid. Universities try teaching as many students as possible with the least cost because their survival depends on it. The quality of education falls due to pedagogues’ heavy workload and low salary. In addition, the Ministry of Education and Science of the Russian Federation grants most state-funded places in postgraduate studies to those pedagogical universities that do not have their own scientific schools. Moreover, the latest educational law eliminates the status of a doctoral student, therefore real practitioners can no longer contribute to science (Slastenin, Chizhakova, 2003).

Finally, the authors of the article emphasize the contradiction between the growing need for graduates of pedagogical universities with a high level of axiological culture and its development in the course of teaching. Axiological aspects of pedagogical activity are considered in other disciplines (philosophy, general pedagogy, educational theory, etc.). In the modern world, a pedagogue and students face new value-concerned issues. Since the modern world is multicultural boundaries become blurred. The indicator of one’s own culture is this person’s attitude toward another culture. Any person is multifaceted and versatile, so is culture. Different cultures are connected by a single spiritual basis. The culture of interethnic communication implies a humanistic orientation, good manners and tolerance. The core providing harmonious intercultural communication is formed by universal values. Human values are an attempt to understand ethical grounds that are important for every person, including kindness, charity, friendship and love. The understanding, distribution of universal values and their transfer to pedagogical activities are necessary for establishing the dialogue of cultures and harmonious coexistence of different peoples.

Nowadays it is significant to consider the joint activity and joint communication between a pedagogue and students through the dialogue of cultures. A modern student can possess a culture different from the pedagogue’s culture (different culture, other meanings and aspirations). Students and pedagogues playing the role of “the other” in the context of social relations can understand each other from different viewpoints. The so-called other can act as a personified subject endowed with an existential-phenomenological entity capable of observing and reflecting the behavior of the first subject of
communication. The other can be a partner in communication. During a dialogue, subjects look for a joint perspective and discover joint meanings. The other can represent a faceless crowd surrounding a person that sets a certain model of social being (Goncharova, 2015). In this case, education aims to teach how to find a way to “the other”, regarding the situation of permanent interaction as an opportunity to assess the surrounding world from a different perspective and developing mechanisms for adapting a person to changes in sociocultural reality.

The desire to be understood is one of the basic human needs in the system of education. The postmodern era needs to be considered and interpreted through surrounding social phenomena. People ask questions, evaluate, advise but do not try to understand, see the world through the eyes of another person. Hermeneutic phenomenology is oriented towards interpreting and deciphering any given content. L.E. Motorina believes that the main objective of hermeneutic procedures is revealing new meanings of being and lays the basis of any relationship (Kulikova, 2016). A person living in the postmodern era encounters a huge amount of information presented in a special manner. Thus, interpersonal relations, worldview attitudes and the formation of one’s inner world depend on the adequate interpretation of this information. Z. Bauman notes that hermeneutics as the philosophy of understanding is crucial for the philosophical and educational paradigm in the postmodern era because philosophy aims to clarify different meanings. Understanding is the key to a harmonious interaction of people in the process of education, recognition and acceptance of other traditions, cultures and language. H.-G. Gadamer emphasized that understanding is the process of merging horizons (Gadamer, 1991).

CONCLUSION

The educational environment is designed to give not just knowledge but also to transfer traditions and experience from person to person, from generation to generation. A human being is difficult to fit into the system of strictly scientific methods as it needs to be considered and understood. The personality’s understanding during the informatization of modern education is lost in computer interaction (Sokolov, 2010). Surface interpretation can result in false values that give rise to new problems. Education aims to teach how to understand and accept something “unfamiliar”, see the spiritual unity of cultures and build the dialogue of cultures.

The system of education is the main environment that forms a new person, adapts them to possible changes and determine values. Education cultivates and molds the human personality through the growth of creative freedom and familiarization with cultural values. One of the urgent objectives of modern education is to form an individual’s philosophical culture and develop certain moral principles that will help people clearly see their personal vector of development and confidently wend their way through life. When gadgets, robotics and virtual reality dominate only a fully formed personality will be able to choose a proper way of life development and act for the benefit of all humankind. Education enables people to construct themselves. A person has a potential for a dialogue, the understanding and acceptance of unfamiliar notions often found in an ever-changing world.

Therefore, the renewal and improvement of the existing educational sphere are impossible without forming a pedagogue’s philosophical culture. The dialectical circle between people and education is simple, i.e. a person forms education and education forms a person back. A pedagogue forms students and they form society. A pedagogue’s influence on future engineers, doctors and military officer conditions the future society. Nowadays pedagogues should create specific situations to spark a deep research interest in the world around and pass on their constant striving for new knowledge to students. The pedagogue’s level of education presupposes not only profound subject training but also an anthropological reflection in the context of pedagogical activities.

A pedagogue’s philosophical culture is a factor of social humanization in the postmodern era. A pedagogue’s philosophical culture is a complex system that requires constant development. Therefore,
the formation and realization of the pedagogue’s philosophical culture call for a comprehensive approach.


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