

The Principle of the Value Non-Randomness of Humanitarian Education

V. D. Sukhorukov
Herzen University
Saint-Petersburg, Russia

Yu. N. Gladkiy
Herzen University
Saint-Petersburg, Russia

Abstract—The authors proceed from the fact that the scientific picture of the world is formed in the human consciousness not so much by the method of "pure contemplation" as by the logical study of the surrounding reality. At the same time, the understanding of reality is felt by a person only in the experience of value choice, which is expressed by judgments, spiritual norms, ethical ideals and other personal categories. Consequently, the scientific knowledge that explains the world must be accompanied by emotional experiences that create human practice. That is, learning as a way of acquiring knowledge should be value-oriented, having educational functions aimed at the development of the individual. This paper reveals the nature of value non-randomness of humanitarian education from the point of its value (axiological) content, and emphasizes the necessity of the humanistic education of axiology, that is, the values formed by the subject are compatible with the development level of modern society. It attempts to define meta-method and concludes that meta-methodology is the basis of pedagogy, so as to put forward new learning principles for the pedagogical development.

Keywords—*value, principle of the value non-random, axiological vector of learning, meta-method*

I. INTRODUCTION

The scientific picture of the world is formed in our consciousness not so much by the method of "pure contemplation" as by the logical study of the surrounding reality. Meanwhile, the value of visible and understood reality is felt by a person only in the experience of value choice, which is expressed by judgments, spiritual norms, ethical ideals and other personal categories that play a decisive role in solidarity life. In other words, the concrete world we are experiencing is imbued with emotional-volitional tones of rooted value significance [1].

The content of values lies within the boundaries of human subjectivity and emotions. At the same time, human feelings are always closely related to objective reality and cognitive processes. Consequently, the scientific knowledge that explains the world must be accompanied by emotional experiences that create human practice as a space of objective forms and living relationships. That is, learning as a way of acquiring knowledge should be value-oriented, having educational functions aimed at the development of

the individual.

In the paradigm of personality, the source of values is the relationship of the subjective world of man to the external reality. At the same time, the dialogic nature of the subjective-objective is perceived in the context of the "responsible unity" of human consciousness and experience. It is from this that the ontological non-randomness (or regularity) of existential pictures, which acquire objective causality, stems [2].

The principle of value non-randomness of humanitarian education provides access to the axiological level of the educational process, taken in the totality of its constituent elements. Axiology as a substantive theory establishes the core values in their importance and value realization. In this case, the assessment of many phenomena and semantic structures can be overestimated. This applies to any science, but, above all, pedagogy, which is "the fruit and purpose of all true philosophy" [4]. Thus, the value categories inherent in pedagogy require deep research attention, the lack of which is obvious. The authors aim to reduce this deficit of modern pedagogical science and didactic practice. The practical *aim* of the research lies in the rationale of axiologization and humanitarization of education for the formation of a subject means the value of Outlook corresponding to a modern level of social development.

II. RELEVANCE OF THE ISSUE

Axiological setting in education is a vision of all aspects of the pedagogical process from the fundamental value positions. Historically and logically axiology is the original platform of didactics and every time it continues to make itself felt even where it is trying not to notice.

Axiological point of view is focused on the harmonious balance of all components of education, which in a concrete pedagogical practice are often in a free state. However, the value paradigm does not mean the removal of classical didactic advances and their inherent methodological laws. On the contrary, it provides the required level of professionalism to the subject teaching methodology and education. Moreover, the axiological platform is based on the very idea of the school - the transfer of life experience through the reproduction of the whole valuable picture of life by small plots. Such a ritual in the history of society remains mandatory for all, but the full embodiment of its inherent capabilities is the lot of highly professional

Corresponding Author: V. D. Sukhorukov, Herzen University, Saint-Petersburg, Russia.

pedagogical personalities.

III. FACTUAL MATERIAL AND METHODS OF A RESEARCH

In the theory of values works of I. Kant, G. Hegel, J.G. Fichte, E. Düring, B. Russell, F. Nietzsche, K. Popper, M. Heidegger, K. Jaspers, P.A. Sorokin, V.I. Vernadskiy, I.A. Il'yin and other thinkers are fundamental. In pedagogical science this direction is embodied by scientists-theorists and the acting teachers propagandizing the valuable relation to the world around and the person widely using didactic opportunities of moral education of students.

The essence of valuable representations in humanitarian knowledge is that the social reality as well as everything being in space, refracts through a cultural and personal sensor of the person. Thus, the humanitarian knowledge is the integration of cognitive and individual psychological representation. In the specified unification the accent is put on a ratio of an object and subjective consciousness via which filters the studied reality is embodied. Therefore the leading method of the real research is the ideographic (qualitative) description of valuable categories in their pedagogical uniqueness and phenomenological reflection. Complete vision of a subject picture provides also factual material which is contained in the processed and used scientific and information sources.

IV. THE ESSENCE OF THE VALUE NON-RANDOMNESS OF HUMANITARIAN EDUCATION

The need for a value approach to the educational process is recognized even in those conditions when the teacher is dealing with a purely immanent methodological thinking, recognizing only the main knowledge principles. In this case, the horizontal movement of the cognitive process becomes progressive. Meanwhile, a full-fledged axiological technique involves going beyond (logical overcoming) this initial didactic level, fixed subject achievements of students. Moreover, the current didactic standards directly refer to the value principles. In this sense, the dialectics of modern pedagogical legislation in Russia is indicative, within the framework of which the intellectual modernization of the education system led, ultimately, to a new view of the universal idea of the all-round development of the individual. This is also typical for the humanities, which actively refers to value recipes. Therefore, the content of modern humanitarian knowledge persistently stitched vertical axiological axis. In other words, behind all humanitarian knowledge (scientific and educational) is its value purpose.

Any object or process of society, culture has its value, i.e. is able to be evaluated from one point of view. Therefore, the value is not so much the visible property, as the understood quality, located in the acts of emotional experience. Therefore, along with material values, there are more significant spiritual and moral wealth-ethical ideals and beliefs, psychological characteristics of the individual and the phenomena of social life, traditions and customs,

moral norms and religious commandments, rituals and holidays, books, schools, universities, forums and more, without which there will not be a genuine and solidary human life.

The makings of value relations are laid in man initially and develop over small and large time, interpreted as an endless and unfinished dialogue of being. In this case, the best worldview is firmly entrenched in the individual, creates a deep individual imprint and is widely distributed up to the tactile national type.

Value attributes, unlike legal norms, are sanctioned not by the power of law, but by the consciousness of man, the power of traditions and public opinion. Thus they determine the highest human qualities, his citizenship, patriotism, faith and will. This suggests that the value categories are designed to preserve the person and continue life. On the contrary, by "freeing" oneself of value imperatives, one easily becomes a victim of open physical violence and deception. In this case, the person is reduced to the level of the reflex mechanism, losing dignity, Holiness and inviolability. Moral depravity is the basis not only of common crimes, but also of higher-standing kinds of behavior that lead to the destruction of mankind [5,7]. In order to ensure the formation of a positive value-worldview climate in the modern world, it is necessary to strengthen the role of spiritual and moral culture. In the real representation of this culture is a humanism that thinks the humanity of man humanism, where the emphasis is not the individual but the human being with its source in the truth of being.

Hence, it is necessary to teach people a valuable understanding of the surrounding reality and the correspondence of the purpose of their existence. The educational system remains the mechanism for the transfer of such experience. Thus education itself becomes a value consisting in the "absorption by a person of its inorganic nature and mastering it for themselves" [3]. This suggests that knowledge as a crucial condition for education should be not only systematic but also "useful" and appropriate to the structure of life. A person needs to understand, feel and have the will to guide human desires. People should also be able to achieve a lot in their business skills. Therefore, an educated person is obliged not only to think reality, but also to feel the system of the world, to feel its consistent movement and to acquire the desire to act in accordance with the requirements of the spirit of time.

V. HUMANIZATION OF PEDAGOGICAL EDUCATION

The main purpose of pedagogical education is to ensure effective interaction of human generations in order to transfer and perception of life experience. Therefore, pedagogical education has been and remains a subject of serious scientific and public attention.

The modern world is characterized by unprecedented mobility associated with the phenomenon of rapid aging of current life attributes. Consequently, human qualities, such

as breadth and flexibility of thinking, free orientation in the social and information sphere, and at the same time – professional competence, acquire the most important practical importance. This means a significant increase in the requirements for the goals, content and, probably, the very principles of preparing new generations for life. Here we need a radical deepening along the path of development of “human capital”. That is, in education should be a holistic person, embodying the reserves of abilities, intelligence, skills, traditions and motivations.

In pedagogical education requires a new look at the humanistic direction, which needs a special methodology and methodology adequate to the subject.

The humanistic approach in pedagogical education should be considered as a fundamental phenomenon. This means that the process of training and education should be determined not so much by external conditions and practice, but purely personal features. Therefore, one of the theoretical problems of modern pedagogical education should be considered the idea of self-value of life, personality and the world.

Thus, the modern world can not rely on a morally-oriented system of values and spiritual experience, the mechanism of transmission of which is the training, education and development of man. The dominant role in this process is played by pedagogy as a science of the laws and principles of education, upbringing and humanitarian self-development of the individual. This means that a person outside of pedagogy has only the opportunity to become a person, because for social development he must constantly learn and develop. In turn, in pedagogy, immersed in the educational process, the initial and key link is professional pedagogical education. Therefore, the free or involuntary diminution of pedagogical education generates the inevitable “pedagogical sin”, causing the discrepancy between the human purpose of its existence and the undermining of the humanitarian foundations of society. Thus, pedagogical education as an institutional phenomenon deserves to be considered as a universal value.

VI. THE CONCEPT OF META-METHOD

The task of humanization of pedagogical education meets originated in the creative atmosphere of scientific search is an innovative concept of meta-method.

Meta-method is a relatively new concept that requires serious development. It reflects the levels of didactics, which are located outside of the specific items. The term “meta-method” contains an abstract sense, since it does not indicate the specific pedagogical reality itself in its positive, affirmative quality, but overcoming this reality, denoted by substantive terms. Thus, the concept of meta-method aimed at specific areas, which perfectly surpass the formation of the subject methods of teaching.

Meta-method, being transcendental perspective, it can be considered a purely immanent modality of being, that is, natural and social attributes of life. Thus, meta-method is

not only look the lower to the upper, and vice versa. In it you can distinguish its own features through the level of objective reality, the overcoming of which it is. Due to this reality, and the opportunity to seriously consider meta-method true overcoming of traditional pedagogy. Therefore, rejecting the fullness of the subject methods, meta-method, however, recognizes their as a part. Meta-method begins with the fact that asserts the possibility and even the necessity of absolute knowledge, at least, in all that belongs to the sphere of didactic formation.

Thus, meta-method is effective in overcoming relativity. Everything that has even the slightest degree of didactic reality must contain an element of meta-method. So meta-method may be designated as overcoming substantive methodology or negative methodology, that is, in a sense, this is the negation. Consequently, any substantive method by necessity contains elements of meta-method, even as a vague instinct to overcome, tremendous beyond discipline.

Meta-method should not serve as an abstract goal as vague and unreachable horizon. In the presence of absolute perspectives meta-method acquires the logic, landmarks, and meaning, as in the didactic system is introduced, the vertical value. This logically leads to meta-methodical theory, which incorporates all possible didactic levels. Thus, the form of existence of meta-method in pedagogical science has well-defined characteristics of a vertical slice of the universal didactics. Meta-methodical theory is the basis of didactics. However, there is no specific teaching method that can not be identified by meta-methodical theory, which by definition must be constant and permanent.

Meta-method is the universal source of didactic ideas, which not only embodied the pedagogical teachings, but forms the scientific mind of man from beginning to end. Hence all the contents of human cognitive activity is oriented by meta-methodical vertical axis. In other words, cognition is inherently symbolic, that is, assuming for every concept meta-methodical essence. The most pronounced symbolism of human consciousness is manifested in the language, which is the pure expression of the principle of meta-method. In this case, “the transition from a signal of peace to a sense of the world”, in the human consciousness, it becomes as meta-nature and meta-space, expressed in the meta-language and meta-text [6, 8]. Meta-method, thus, is embodied in the absolute didactics, understood in a broad sense, including the formation of the person as a kind of “thinking”, “speaking” and “acting”. Man and his consciousness thus remain a substantive part of meta-method, elements of this theory. Therefore, the essence meta-methodical experience focused on overcoming human limitations, to the transformation of man, his transformation into something greater than himself. Consequently, meta-method deserves high philosophical, scientific, educational and humanitarian sanctions.

VII. CONCLUSION

1. The principal value appeal to the human

consciousness, his feelings, mind, will, helps to effectively master the reality of life, to navigate confidently in space and time, to act with dignity in the changing conditions and circumstances of everyday life.

2. The carrier of axiology and meta-methodology is modern pedagogy aiming at a new principle of learning "from education for all-to education for everyone", taking into account the individual characteristics of the person, its highest and absolute value. The most difficult task here is the formation of a value worldview corresponding to the modern level of social development, taking into account the humanitarian and spiritual diversity of the world, in which "homo sapiens" is replaced by "homo sapiens coming". Meanwhile, comprehensive and universal pedagogical support of humanitarian education in this direction does not yet exist. Therefore, modern pedagogy loses the struggle for the minds and souls of the younger generation. Accordingly, immediate scientific and pedagogical

development of this problem now requires.

REFERENCES

- [1] Bakhtin, M. M. To the philosophy of action. URL: <http://www.infoliolib.info/philol/bahtin/postupok3.html#1> (accessed 11.03. 2009)
- [2] Bakhtin Mikhail Mikhailovich. URL: http://hrono.ru/biograf/bio_b/bahtinmm02.php (accessed 11.03.2009)
- [3] Hegel, G., 2007. Phenomenology of spirit. Philosophy of history. M.: Eksmo, 880 pp.
- [4] Dilthey V., 2001. The Essence of philosophy. - M.: Gardariki, 629 pp.
- [5] During, E., 2010. The value of life. - M.: KRASANG, 320 pp.
- [6] Losev A. F., 1982. Sign. Symbol. Myth. - M.: Moscow university, 480 pp.
- [7] Metropolitan John (Snychev), 2007. Russian Symphony. SPb.: Publishing House "Tsarskoe Delo", 494 pp.
- [8] Eco U., 1998. The Absent structure. Introduction to Semiology. St-Petersburg: Petropolis, 432 pp.