

Methodological Basis of the Personality Education: Historical and Pedagogical Context

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Abstract: The purpose of study is justification of importance and need of education through a prism of philosophical and pedagogical heritage of the Russian thinkers of the end of 19th the beginnings of 20th century, the education which became the forerunner of humanistic paradigm at the present stage of its development. Also in study the attention is focused on a problem of spirituality of the personality moral education, methodological value of the dialectic unity principle of pedagogics and philosophy comes to light. In study the following methods are used: studying of archival materials; analysis of philosophical and pedagogical works of the specified period thinkers; comparative analysis; systematization and valuable classification of the personality pre-potent qualities formed in the course of training and education, inductive and deductive method.

Key words: Education, personality, Christian outlook, applied philosophy, pedagogics, morality, spirituality, philosophical and pedagogical thinkers

INTRODUCTION

Studying and lighting in modern pedagogics of the views by I.A. Ilyin, V.V. Zenkovsky, N.A. Berdyaev, S.I. Gessen, actively developing Christian and humanistic tradition of the Russian pedagogics (which foundation was laid by K.D. Ushinsky), acquires special relevance because they can be used when developing a paradigm of moral education which basis is made by Christian orthodox spirituality. The modern pedagogical science made an essential contribution to judgment of separate philosophical and pedagogical problems of Christian and humanistic tradition of the Russian pedagogics, nevertheless, it constantly addresses heritage of philosophical and pedagogical thinkers of the second half of 19th the first half of the 20th centuries which created and developed Christian and humanistic pedagogical tradition. This tradition means transfer to new generations of thinkers and practics of the pedagogical ideal created from Christian anthropology positions as well as idea of the complete personality education on the basis of Christian moral precepts.

The pedagogical value of the philosophical religious Renaissance thinkers heritage in Russia of the end 19th the beginning of the 20th centuries, the fact they “developed ideas of education in the spirit of Christian anthropology, a mixture of Orthodoxy and culture” “in many respects predetermined development of a humanistic paradigm of education”. The aforesaid also

allows us to speak about justification possibility of methodological approaches to questions of the personality education through historical and pedagogical context.

MATERIALS AND METHODS

The Christian outlook, Christian anthropology, the principle of dialectic unity of pedagogics and philosophy opening understanding of the personality as spiritual phenomenon whose moral essence is shown and self-actualizes in interactivity, the social relations and communications made a research basis, its theory and methodological base. Besides, the research was based on the following:

- The dialectic method and system-and-target approach to genesis of christian and humanistic tradition of the personality moral education assuming an interconnection and integrity of the studied processes, unity of the historical and logical principles, continuity and permanent spiritual and moral enrichment of the personality
- Axiological approach to research of valuable and target parameters of the personality in philosophical and pedagogical views of thinkers of the considered period
- Culturological approach to the analysis of spirituality problem of moral education

- Hermeneutical approach to selection, interpretation and assessment of the studied conclusions
- Historical and activity, civilization and paradigmatic approaches to the retrospective analysis of communications and development of Christian and humanistic tradition of the Russian pedagogics in the second half of 19th the first half of the 20th centuries

To prove and structure the studied phenomenon most fully was possible by means of the theoretical analysis of philosophical and pedagogical works of the above-stated period thinkers, the comparative analysis clarified in comparative-historical and comparative and logical methods, systematization and the valuable classification of the pre-potent personality qualities formed in the course of training and education, inductive and deductive method, the principles of scientific objectivity and factual reliability, providing adequate interpretation of the studied philosophical and pedagogical ideas warning against subjectivity and voluntarism in assessment, conclusions, judgments.

RESULTS AND DISCUSSION

Being guided by the thesis that the science arose from philosophy, it is possible to claim that the pedagogics as “meeting of sciences”, “meeting of the knowledge necessary and useful to the teacher” (K. Ushinsky), arose from philosophy too. K.D. Ushinsky called this pedagogics in the broadest sense. But, he noted there is also a pedagogics in close sense as collection of educational rules, as synthesis of training technology and art of education. And historically it preceded philosophy in such sense. True, before the person had a requirement and need for knowledge of the world, the understanding that without transfer of knowledge, abilities, skills to the younger generation the reproduction is impossible. Thus, one may say, there was a “primitive”, national pedagogics.

Judgment of the purpose and problems of education, having become moral requirement of the conceiving mankind, could be made (and is made until now) first of all in intellectual space of philosophy, on its basis. The philosophy of outstanding thinkers Plato, Socrates, Aristotle, Kant, Hegel comprises huge pedagogical potential just because it brings us closer to knowledge of the person essence, reveals deep sense of spiritual and moral personality education. Philosophy is as pedagogic as the views of those who reached tops of pedagogical thought Komensky, Gerbart, Pestalozzi, Distervega, Pirogov, Ushinsky, etc., are philosophic.

Researcher of pedagogics history Demkov (1900) claimed that to Jan Amos Komensky “any thinker-teacher did not think to rely on philosophical knowledge in education”. Komensky did it first. Being a follower of the English philosopher Francis Bacon defending the principle of nature conformity in a society organization and an empirical method of knowledge, Komensky seized this “key to the nature” and developed, by words of Demkov (1892), the harmonious theory of education, brought all questions of physical, intellectual, moral and aesthetic training into system.

In the Russian pedagogical thought of the 19th century the dialectic unity of pedagogics and philosophy finds power of tradition but not the conservative, burdening science with dogmatically authoritative experience but permanently developing, growing experience of search and innovations.

K.D. Ushinsky considered that in Russia the first who looked on education from the philosophical point of view was N. Pirogov and thanks to this he saw in education not a question of school discipline, didactics or rules of physical training but the deepest question of human spirit-”a life question”.

Konstantin Dmitriyevich was convinced that definition of the education purpose is the best touchstone of any philosophical, psychological and pedagogical theories.

“Here all close connection is shown,-the teacher noted-which exists between education and philosophical sciences, the connection which many of us wish not understand so persistently”.

In studying philosophy and outlook developed on its basis K.D. Ushinsky saw spiritual and intellectual immunity which is necessary for the youth easily fond of fashionable pseudo-scientific theories. “While at our universities-the teacher-philosopher wrote-our youth will not have an opportunity to get acquainted with the historical course of philosophical thinking, we will not be secured from distribution various nonsenses presented as philosophical conclusions in our society”.

Creative follower of K.D. Ushinsky P.F. Kaptelev went further, proving need of studying philosophy not only for universities but also for gymnasium course.

The fact that the best representatives of the Russian classical pedagogics were not heard organizers of the Russian education system within many decades emphasizes, the way how far-sighted and fair was K.D. Ushinsky, when warned that “the lack of philosophical education will be a stumbling block in our educational activity for a long time”.

The pedagogics which did not receive philosophical judgment of the purposes and tasks, warned P. Kaptelev,

gains prescription character, becomes the heartless set of instructions, rules. Under the name of studying pedagogics, the teacher wrote, we understand ordinary studying of the lean prescription textbook of pedagogics which knowledge can hardly bring advantage and any acquaintance to pedagogics history.

Such training of future teachers, drew conclusion P. Kapterev, deprives them of an opportunity to comprehend the activity, later they become ordinary handicraftsmen, "further successful training to some subject, nothing seeing and not knowing, easily falling in education of the living human person in extreme conventionalism and mechanization".

Follower of K.D. Ushinsky M. Demkov considered that explanation of the education principles "is possible only by the light of philosophy which influenced all branches of knowledge, especially pedagogics at all times". He unconditionally agreed with Pestalozzi claiming that Christ's doctrine is the best educational philosophy for people.

According to Demkov (1892), if the pedagogics has to derive bases and strength from the national ideals expressed in poetry, literature, philosophy, then "science and philosophy have to take necessary force for further development in strong national pedagogical system". "That pedagogics is bad, the scientist summarized which does not rely on philosophy" (Demkov, 1900).

Idea about need and obligation of philosophical knowledge for the teacher, the tutor and for his pupils traditionally was defended and developed the Russian philosophical and pedagogical thinkers of the 20th century subsequently. We find confirmation to that in statement of I.A. Ilyin: teaching philosophy is necessary. But teaching only such philosophy to which extra scientific outpourings and intellectual dreams, personal chimeras are alien is possible. And in the point of view of S.I. Gessen it is desirable to carry out teaching philosophy in close connection with its practical applications. "Therefore, a philosophical way he wrote is represented to us mainly as a way pedagogical".

Opening the thesis about a historical link of philosophy and pedagogics, the scientist emphasized that the pedagogical principles, their character and bases historically develop in a direct connection with development of philosophical thought and reflect its orientation and pithiness.

Pedagogics, according to S.I. Gessen, develops creatively most fruitfully in that society where there is a free, independent philosophy finding its practical application. On the contrary, if the pedagogical thought is muffled by technical and political affairs, we have all reasons to look for the roots of its degeneration in denial of independence of philosophical knowledge. Freedom or

unfreedom of pedagogics, its special place in society, its independence or opposite dependence on policy and equipment are defined, thus, by the attitude of society towards philosophical knowledge, that means philosophy is not subject to political environment.

"The tutor of the child has to combine,-the teacher philosopher wrote-profound knowledge of its psychophysical organism with philosophical intuition of that purpose which he intends to reach through education".

However, development of the tradition considering pedagogics and philosophy in dialectic unity was in the 20th century (till 90th years) rather discrete, than permanent, owing to the known historical reasons.

The idea of dialectic unity of pedagogics and philosophy, their interference and integrity actively developed philosophical and pedagogical thinkers of the Russian Abroad in the first half of the 20th century.

The conceptual and logical basis of this idea is recognition and judgment of that fact, that philosophy and pedagogics are directed finally to one purpose spiritual transformation of the world through a spiritual and moral eminence of the personality, formation at it humanistic conscious and standardly mastered valuable and target imperative.

The real philosopher, according to N.A. Berdyaev, wants not only knowledge but changes, improvements, regenerations of the world. I.A. Ilyin was convinced that the real, big philosophy investigates for the sake of what the person and mankind should live only on the earth and therefore it develops in experience and knowledge of those values through which human life gets the sense and value. Zenkovsky (1999) pointed that the Russian philosophy "is most of all busy with a subject of the person his destiny and ways, sense and purposes of history" in the Russian philosophy moral imperative dominates everywhere.

Pedagogical ideas of the Russian philosophical and pedagogical thinkers are not simply connected but the purposes and problems of philosophy contents them, its methods of knowing the world and the person directly follow from understanding.

In opinion of I.A. Ilyin, "the philosophy has the scientific laboratory and it is laboratory of spirit". The philosophy is managed as spiritual informative creativity. The thinker called philosophy knowledge about the major-about spirit and philosophizing-creative life of soul, sincere and spiritual making.

Spirituality as the highest goodness of philosophy, communication of philosophy with life as object of knowledge and a source of knowledge predetermined the attitude of thinkers to experience as to a knowledge

method. Approving its priority, they meant first of all not objectivated, the substantiated experience but experience spiritual.

The philosopher I.A. Ilyin nourished on spiritual experience of the people. "Personal spiritual experience of the philosopher he wrote in the depth of its connection by origin, similarity and interaction with experience of the native people; manages to develop this experience and to mobilize it, it is easier to carry out and comprehend various phenomena when they are more productive, than above mature spiritual experience of the people".

Pedagogical "tools" of knowing the person would be incomplete without philosophical methodology. The philosophy and pedagogics are uniform in judgment of the person ideal in their possible fullness warm-heartedness and spirituality. "The Russian philosophers reflected not on purity of blood,-our contemporary, the philosopher and the teacher A.A. Korolkov writes-but of purity of thoughts, ideals, about facts of life therefore our philosophy was anxious with rescue of Russia as the spiritual continent on which the person of any nation can find haven".

The pedagogics is urged to give moral education to inhabitants of "the spiritual continent". But it cannot make it without philosophical judgment of essence and purpose of the person: "Really, are there no questions arising before the teacher of ideal, spiritual in their ratio with material?" A.A. Korolkov asks, the dialectic unity of philosophy and pedagogics, according to the scientist is reached when the philosophy of the person and social philosophy is focused on formation of the personality, education and training are integrally merged, indissoluble. "It is also education-philosophy"-the philosopher sums up.

Pointed out by V.A. Slastenin are methodological value of the dialectic unity principle of pedagogics and philosophy. What features and potential education has to carry out socialization of the person and humanization of society? "The answer to this question, the scientist wrote,-can be found by consideration of a number of fundamental philosophical problems".

CONCLUSION

The major methodological cases of education are Christian anthropology that is confirmed by works of philosophical and pedagogical thinkers of the 19-20th century, the culturology approach covering pedagogical process in general and making education process the one of bringing up. Today the space of pedagogical thought considerably extended and not least it is promoted first of all by works of outstanding domestic teachers such as Zenkovskiy (1999).

The mental and moral unity of the Russian philosophical and pedagogical thinkers is based on their Christian outlook in which the personality is complete and free.

Pedagogics, remaining independent science, gives philosophies "material" for knowledge: the person as a subject of education becomes the main object in spiritual and mental dialog of philosophy and pedagogics.

The understanding of formation processes and the personality education, the self-creation and self-implementation promotes return of pedagogical thought to those boundaries and sources which were planned by classical domestic and foreign school. It causes need of the appeal to history of pedagogics which does not allow to lose reference points and meanings of education and promotes their addition and enrichment taking into account achievements of modern science.

Conclusions about mental and moral unity of the Russian philosophical and pedagogical thinkers in questions of the personality education as well as justification of the personality methodological education bases in a historical and pedagogical context became result of the present study.

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