

The Concept of “Pedagogical Modus” in the System of Pedagogical Culturology Categories

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Thematic justification is caused by the search of effective and positive realization of educational reforms. So far, the educational reforms have no system based strategy, and methodology of educational research does not have tools to correct the situation. And there is a need to activate the development processes as methodological basis of pedagogical thought and its conceptual framework. The purpose of this paper is to develop and justify a new methodological and conceptual tooling of modern theoretical and pedagogical thought. In our opinion, the leading method in the study of this problem, is the method of social and cultural dynamics helping to build a conceptual matrix of culture including interconnected philosophy, consciousness, mind, humanistic ideas, universal values and ideals, beliefs and principles, learning styles and activities, regulations and requirements of the moral imperative, civil liability, and creative activity. The article presents and justifies the new concept of "pedagogical modus" describing the situation of socio-cultural influences on the development of educational system. The materials of this article can be used to continue the development of new pedagogical concepts, but first of all, it can serve as a practical development of the diagnostic material of modern educational system evaluation.

Keywords: postnonclassical pedagogy, pedagogical reality, sociodynamics, pedagogical modus

INTRODUCTION

Thematic justification

Pedagogical reality - is an intrinsic property of mankind's life. "Life tends to prolong itself. Physiologically reproduction is achieved by food, birth, and socially - by education » (Ezhelenko, 2015). So it was in the infancy of mankind, when people did not know the words "pedagogy", "education", "teaching", "formation", "training",

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etc. There were no words, but the social phenomenon called education has always existed since the mankind self-realization as it was in a wide range of instincts and elementary emerging cultural needs. Initially we have to talk only about the immanent, unconscious educational function of the existence and implementation of social forms of life - early human activity of bringing up the child. It was natural that adults naturally performed the same basic functions to their children and they remained virtually unchanged - protecting the baby, warning against the dangers, growing, training physically, feeding, that is, bringing up.

Based on this fact, the initial concept of pedagogical reality should be an educational function of being as objective phenomenon. The educational function of being at the dawn of humanity was implemented as an unconscious activity of people towards a child. We believe that the source of all subsequent pedagogical reality in its development should be an educational function and selected functions of education and training as a consequence of the objective cultural development of man and society.

In this regard, reforms of the modern education require serious reflection not only on the part of the practice, but also in methodology (Feldstein, 2012). We need to develop a new type of methodological foundations of the theoretical pedagogy relying on postnonclassical determinants of scientific knowledge (Benin, 2012).

All of the said above raises a serious question of theoretical and conceptual apparatus of pedagogy. This led to our quest of optimal determination of the factors affecting the development of the modern educational system. One of them, in our opinion, is "pedagogical modus".

METHODOLOGICAL FRAMEWORK

Fields of this term's application are different

The concept of "Modus" (lat. Modus – way, image, view) appears in philosophical knowledge. It designated a property of the object peculiar to it only in certain states, opposed to attribute - the inherent property of the object. This concept has been accessed by Descartes, Spinoza, Leibniz, D. Locke, and Hegel. Heidegger distinguished time modus ("being-always-already-in-the-world", "running too far ahead," "being-if"), modus of world being ("being-in-the-world", "being-with-others" et al.) and the modus of existence (concern, fear etc.).

In logics this category is understood as a kind of a general scheme of reasoning. In mathematical logics, the term «modus ponens» denotes available in many ways the deduction rule, otherwise called the rule of deletion or inclusion scheme (Konstantinov, 1970).

For law modus is a technical and legal concept, meaning some additional reservations in free legal transactions, particularly donations and wills. According to this nature modus becomes an additional legal liability relation in transaction not associated with it on the subject (in contrast to what takes place with conditions included) and therefore has an independent significance.

In the diplomatic dictionary widely used concept is "modus vivendi" [Lat. modus vivendi - a way of life, a way of existence], characterizing the conditions allowing normal relations between two countries, and in general between the conflicting parties.

In psychology, the concept is used as a concept of the psychological professional personality development reflecting more broadly the professional and pedagogical values (Fonarev, 2005). Modus of life activity includes not only the value; it is an integral characteristic of human interaction with the world, represented by a set of interconnected relationships with each other defining how the human being is being built. Modus of life determines not only the attitude to various phenomena of human

existence, but also the functioning of various characteristics of the individual. The formation of semantic sphere of personality, values, needs, and so on is under its influence.

Theoretical and methodological basis

Theoretical and methodological basis of pedagogical modus idea is the propositions of dialectics, philosophy, sociology, social and cultural dynamics, and pedagogical culturology. In addition to general methodological significance, dialectics is also necessary because without it it's impossible to understand such an important characteristic of modus as context. For a long time in education we see the predominance of functional element-by-element approach in detailed analyzing one function of the teacher, and as a result, a certain phenomenon often was considered in isolation from others. At some time, this approach brought significant benefits and justified itself, in any case, within the framework of psycho-pedagogical methodology. However, in modern conditions, science in general is increasingly using the dialectical systematicity principle founded by a number of prominent scientists (Berg, 1970; Bertalanffy, 1978; Blauberg, 1973; Yudin, 1979, etc.). In the study of education, it acts as a methodology of knowledge, integrating all the basic elements of the latter: purpose, content, organizational forms and methods, as well as the conditions for the development and functioning.

Any culture system can be regarded internally and externally. The first relates to the field of inner experience, existing in the form of chaotic and disjointed images, ideas, desires, feelings and emotions and in the form of ordered systems of thought, made of the elements of this inner experience. The second consists of inorganic and organic objects of sensual experience: objects, events, processes, where internal experience is embodied, organized, and implemented. These external phenomena are related to the culture system only "in so far as." Without this culture system they are not a part of an integrated culture. This shows that the first place to integrated culture studies takes the internal part, determining the presence of external events, and their sense to be a part of this system. In other words, the inner side controls the outer one.

Attempts to find the relationship, reveal contradictions, factors and drivers of socio-cultural genesis, laws to justify the ascent of civilization to new models of development and the accompanying them (or rather, as a rule, anticipating them) changes in the goals and objectives of education have repeatedly been undertaken in the history of philosophical, cultural and educational thought. Ontological characteristics of "culture", "cultural genesis", "socio-cultural dynamics" phenomena were considered by researchers in the context of different classical approaches: historical and philosophical, anthropological, axiological, hermeneutic, structural, activity etc. As a part of this analysis, you can build a conceptual matrix of culture that including interconnected world, consciousness, thinking, humanistic ideas, universal values and ideals, beliefs and principles, learning styles and activities, standards and requirements of the moral imperative, civic responsibility, the creative activity. However, this matrix can reflect only a static cultural slice, while culture represents "live" system, mobile, in constant development associated with nature and society by variety of forward and backward linkages.

Thus, being a multifaceted and holistic multidimensional phenomenon, culture, cultural genesis and socio-cultural dynamics cannot be studied in a single direction. To comprehend their meaning and value in human life and society we need an integrative approach combining both rational and irrational cognition of being reflecting different aspects of an individual's perception of the surrounding world and himself as an active, intelligent, creative and transforming power. In accordance with this we shouldn't consider the development of civilization, culture and

education separately, but as a collaborative process, and talk about socio-cultural genesis as a collinear of social and cultural changes in society. This is a principal approach of teaching culturology.

From this understanding it follows that "a definite historically formed socio-cultural complex is in the basis of specific forms and methods of professional activity of the pedagogical process subjects. The mechanisms and laws of functioning of the socio-cultural complex have a decisive, though not always a direct impact on the educational system, specifying the limits of educational and training opportunities» (Benin, 2004). Classical pedagogy has not studied these mechanisms, laws and boundaries yet. They are studied in pedagogical culturology, being "a domain of human knowledge, serving as methodology of sociocultural reproduction, studying the general laws of the pedagogical process focused on obtaining systematic knowledge about the forms and methods of social experience translation and develop options for cultural and educational practice» (Benin, 2004).

All these facts make natural appearing the idea of pedagogical modus in the context of school teaching culturology of Bashkir State Pedagogical University named after M. Akmully, the author of this study being one of its teachers.

RESULTS

Definition

Thus, in our view, related humanitarian practice areas provides a reasonable basis for the formation of ideas about the pedagogical modus as a pedagogical concept reflecting the properties of the pedagogical process, inherent in a particular state, and depending on its surroundings and the relations in which it is in the socio-cultural environment.

Socio-cultural content

Introduction of the concept "pedagogical modus" permits to reveal the content of socio-cultural educational process. Its first characteristic is interdisciplinary character. This idea is not new for pedagogy. But traditionally it has been considered in a narrower field of pedagogical integration (with its methodological, developmental and technological functions) and interdisciplinary connections. Today, such a characteristic of modern science as interdisciplinary, integrated research approach means bringing together different fields of knowledge, as for P. V. Kopnin: "Under the integration we shouldn't understand integration of existing systems into a single form, as a summation of knowledge achieved in several different sciences ... but the desire in the process of interconnection to borrow the methods and the language to use them for studying its object " (Kopnin, 1974).

Pedagogical content of pedagogical modus concept in our case most clearly is revealed through the psychological formation of personality of professional. As a part of this concept, the researchers identified three basic modus. The first is the possession, the second - the social achievements and the third - the service. The consumer attitude is predominant in the modus of possession. This attitude to activity characterizes the professionals working for a long period of time and "stuck" at this stage of development. The individual does not want to change anything, he had "found" himself, and though he is subjected to the principle of reality, but "considers" everything in it through the prism of his self-will and self-centering. The boundaries of the self-centering zone are constantly expanding, and this described crisis leads to a negative outcome. Here we can see a complete withdrawal from reality which leads to serious mental and neurotic disorders. The degradation of the person is imperceptible. Instead of discussing the professional topics with colleagues, the communication comes to exchanging gossips, trivialities, and so on.

This eliminates all kinds of other interests, except household and the intelligence degrades. All this is expressed in early human aging not only at a rapid regression of personal characteristics, but also in the wasting memory, thinking narrowing, physical decrepitude (Fonarev, 2005).

Analyzing the possibility of personal change in the mode of professional social achievements, A. R. Fonarev identified two possible attitudes to life: the first is characterized by a desire for power; the second - the desire of own social achievements. The essence of the *will to power* is to achieve material benefits and other attributes of possession, but it is also a means of implementing the desire to be seen, to take subordinates' obsequiousness, to feel the importance, not only in their own eyes but in the eyes of others. The feeling of self-worth, possession of a certain status raises man in his own eyes, and in addition, often accompanied by a positive self-feeling as a professional. Transferring all these said into the content of pedagogical modus we see the connection of these processes with acquisition of current brands and myths of social reality are associated with the development of these processes, and behind them - the myths and brands of their professional sphere.

The expression of human spirituality in the material world is the modus of service, which can be described by such parameters as freedom, responsibility, morality, love and creativity. This materialization of human spirituality constitutes the service. Love, creativity, inspiration is the form of this modus expression. Creativity as a form of service accumulates spiritual energy that is stored in its design, though something is lost in its materialization.

The main thing in the modus of service as the final stage of becoming a professional is that the teacher appears as a holistic entity for the first time. Here begins the spiritual life of man, overcoming disunity with others, enabling him to go beyond a developed personality in the field of human senses. In the structure of the content of pedagogical modus brands and myths of global level are appropriated at this level.

Reflection of pedagogical modus in the Russian educational system

Education has always been and remains one of the defining principles of life of mankind, rising to so-called "eternal problems", actual for all the time. Moreover, each new stage of development of human civilization makes contact to the processes occurring in this area on a fundamentally new basis. This can be explained by the socio-cultural renovation of the total social experience from one generation to another being the main condition of stable society development and also together with its spontaneous transmission the society has developed ways of social and cultural reproduction. Today, economic, social and cultural changes indicating a qualitatively new character of social and cultural dynamics of society put the problem of educational modernization among those tasks determining the survival and further development of the society (Latypov & Sabirova, 2013; Gazizova, 2013).

DISCUSSIONS

The socio-cultural process of reproduction represents one of the main processes of preservation and development of social life. Significant contribution to the study of its general nature was made by the classics of sociology: Bourdieu, 1987, Weber 2002, B. Malinowski 1944, X. Ortega-y-Gasset 2005, T. Parsons 1951, J. Huizinga 1992, I. Sztompka 1993, Karl Jaspers 1953. Although their views were different, and sometimes were contradictory ("theory socio-economic formations," Karl Marx and the "theory of social action" Max Weber, "a theory of social space" Bourdieu and "theory of social change "P. Sztompka) today it is impossible to investigate the phenomenon without the methodological idea that:

- in any respect to the teachings of Karl Marx, "... impossible to understand modern society, not having mastered the mechanism of functioning of the economic system, and we cannot understand the evolution of the economic system, without taking into account the theory of activity" (Aron, 1967);

- according to M. Weber, religious and ethical attitudes "impact on the nature and method of economic activity, its motivation, and certain types of farming change the religious and ethical principles" (Weber, 2005);

- as for the functional analysis of B.Malinowski, "culture is essentially an instrumental apparatus by which a person is able to better cope with the specific problems he faces in the environment satisfying his needs» (Malinowski, 1944);

- as for T. Parsons, any social action "is a process in the system " subject of the action - the situation" having motivational value for acting individual or - in the staff case - for all the individuals» (Parsons, 1951);

- as for Bourdieu, "... social space is designed so that agents who occupy similar or neighboring positions are in similar conditions, subject to a similar conditionality and have every chance of having similar dispositions and interests, and thus produce a similar practice» (Bourdieu, 1987);

- shown by P.Shtompka, historical changes "include not only the actions and practices, not only the nature and consciousness, but the connection between all of them, the way they combine and their actions of generating social dynamics» (Sztompka, 1993).

Finally, with regard to social prognostication, we should not underestimate X. Ortega-y-Gasset and J. Heizing on the adjustment of cultural policies in Europe. They included three in our opinion, still valuable points: developing the methods of social responsibility education of real elite in relation to society as a whole; approving the program of holistic philosophy and education as the foundation of this responsibility; making accent on the indigenous cultural values.

The scientific paper analysis showed that as a pedagogical definition the concept of "pedagogical modus" is not used in theoretical pedagogy.

CONCLUSION

Education becomes particularly important during the periods of great changes in the social system. It can act as a catalyst of social and cultural changes, accelerating them, providing the necessary social cohesion and integrating the processes of transformation. But contributing to the growth of social tension and differentiation, significantly reduce the possibility of mobilization of social systems to self-organize and optimal involving the human into conscious transformation process. Thus, education can be as well as braking mechanism either the potential to accelerate social development.

But not only these great changes that determine the public's attention to the problems of education. Although it is the tectonic shifts in the number of factors that determine the character of the development of society, primarily underlie reevaluation of the place and role of education. On the one hand, it is clear that the essence of world educational crisis is the helplessness and inefficiency of modern education in the face of global problems of civilization. On the other - are becoming increasingly aware that education cannot be regarded as function of appendage producer of skilled labor or judged by someone's success by the number of children and adults have received.

Education becomes the area of society providing a qualitative change and determines its future shape (Sakhapov & Absalyamova, 2013). From this perspective, the leading qualitative characteristic of modern education is its "leading" character allowing you to generate socio-cultural potential and the possibility to simulate the processes of society development as a whole, laying the

foundations for some culture of personality. All this actualizes the role of education as a specific socio-cultural system, the role which she was losing throughout the last century (Zhirnova & Absalyamova, 2013).

Based on the results of the theoretical analysis of modern theoretical pedagogy the search for new methodological grounds and further development of the conceptual pedagogical apparatus is becoming urgent. In this regard, the development of cultural factors influencing the development of today's content and forms of education are of priority. Among them one of the most important, in our view, is "pedagogical modus".

RECOMMENDATIONS

All the facts noted above can be fully applied to the educational situation in modern Russia. Firstly, even taking into account the trends of its reforms, it does not resolve the contradictions that arise related to the new socio-economic, cultural and educational conditions and needs of society and the individual. Secondly, the reform processes clearly do not affect the essential aspects of education, sliding on its institutional surface. Therefore, the ongoing crisis of education in Russia is expressed not so much in the material and financial impoverishment as in uncertainty of the objectives, content and nature of education. Consequently, only a deep and meaningful reform of education can make it a factor of sustainable development of Russian society. Only overcoming the crisis, transforming the educational content, forms and methods of the organization, creating a fundamentally new technological support for the educational process, growing other professional and pedagogical culture, i.e., only by changing the pedagogical modus existing educational system can respond to the challenge and become a real resource of development. We should also consider that most important problems of the educational reforms are connected with the transformation of the educational space in the space of social and cultural changes in the relationship, of course together with the improvement of ways, forms, methods and means of transmission (reproduction) of the accumulated socio-cultural experience.

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