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**METHODOLOGICAL CULTURE AS A SOCIO-CULTURAL
PHENOMENON**

Humanistic educational paradigm reflects the direction of the educational system toward the activation of the personal foundations of learning and self-creation through knowledge. It requires a fully-developed personality, which embraces the organic co-existence of the human being and culture, as well as the commitment to its preservation and creation. It also includes a shift toward new organizational and methodological principles of teaching, which will be enhanced through the formation of methodological culture. Significance of this task determined the choice of the topic of this article, the aim of which is to define the nature of methodological culture as a social and cultural phenomenon.

To discover the emergence of methodological culture as a socio-cultural phenomenon, a theory of the reproduction and transmission of culture proposed by G. Shchedrovitsky was applied [7]. It is based on the idea that there is a need for the reproduction as the major process that ensures the functioning of the society in general and determines the nature and existence of any social system and structure through certain connections between their input and finite states. Furthermore, the mechanisms of reproduction as means of realizing the indicated connections depend on the makeup of social structures set by the input states of elements and components. A straightforward "transfer", transmission of the functional elements of the social structure of the previous state, which is being ruined, to the succeeding one, which is being built, can be regarded as the simplest such mechanism.

Reproduction proper, when the preceding state's elements cannot either reach the next state on their own or become this next state's elements, but rather turn into the models or standards for the reproduction of new, but exactly the same, formations

belonging to the next state of the social structure. Models and standards are a certain "matrix" transmitting the initial states' content, which can be "re-printed", preserved in the following stages provided that the necessary activity is taking place. Specific activities, performed by the best representatives, are "pushed out" to the layer of culture as models, as cultural elements that ensure its reproduction and existence. That being said, means of transmission, in this case, are real people. This fact is reflected in one of the functions of the teacher: to be an agent of certain activities and unfold them as models to emulate.

Another transmission option is a conveyance of (1) significative and substantive means that preserve and reproduce the properties and structure of certain activities or (2) significative formations used in the construction of an activity. It is important to emphasize that both options are possible only subject to the ability of human beings to copy the activity of others or, else, restore the activity using its products and significative means employed in it. G. Shchedrovitsky emphasizes that it is to form this capacity that education emerged within the system of social production.

Education necessitates generalization and preservation of a new experience, that of bringing up a knowledgeable, moral, and cultured human being. This becomes the content of methodology. Transmission of culture makes activity object-oriented, gives it a new substantive or significative form, whereas education ensures the inverse transformation of substantive (objects) or significative (artifacts) forms into human activity proper, "develops" it [7, p. 32-39].

Of equal importance is the selection of such artifacts (signs and tools) that best promote the formation of the activity, as well as enhance the creation of such combinations of substantive and significative formations that correspond to the reproduction of the structure of a certain activity. This is the need for the creation of substantive and significative representations of the activity focused on the patterns and mechanisms of teaching/learning followed by the "generalization of learning experience" by comparing different procedures of teaching/learning, and selection of the most effective techniques that creates a special type of activity – methodological.

It arises from the practical need of teachers to select those elements and their combinations that best facilitate the resolution of practical tasks and achievement of the desired results. In other words, repetition of the activity with different variations creates the material and ground for the emergence of a new type of activity - methodological, involving comparison and analysis of activities that have already taken place and constructing on their basis or on the basis of their individual elements of a more efficient and complete activity that not only maintains teaching/learning, but guides it.

Therefore, products of the methodological activity are certain verified and socially defined "procedures", "hints", algorithms, methods, and methodological provisions that help the teacher to achieve the goal of and form the basis for the educational organon of knowledge. If the teacher has thus far been involved in the activity aimed at achieving a similar goal, he/she already has a particular vision and some knowledge on it. In this case, "methodological provisions" will, on the one hand, be the representation of this vision, exteriorization of the content of consciousness. On the other hand, they will describe relevant elements, relations, and ties of the objective part of this activity in the form of instructions to build its copy [7, p. 49]. At the same time, methodological provisions can act both as a means of building a new activity and as summarized knowledge that capture the experience of the activities already performed (as their reflection). In any case, we proceed from the empirical recognition of a variety of cultural existence and understanding of methods and methodological provisions. In the first instance, their structure should consist of interrelated elements, among which the following should be distinguished: the type and nature of the "product" to be obtained as a result of the activity, the type and nature of the transformation "output", the tools and means necessary for transformation, as well as the character and sequence of actions that should be performed taking into account their relevance to the objects of transformation and means or tools of the activity. This is where their subjectivity and dependence on numerous outside influences and circumstances becomes apparent.

It should be emphasized that the actual result of any transformation depends not only on the activity of its subject, but on the nature of its object as well, which in practice is often seen as a "gap" between the purpose and the outcome. Development always transforms into stability, which, in its turn, is a point in apperception. This actualizes the need for a new approach to the world of objects, for detecting the causes of the mentioned "gaps", and, therefore, the need for scientific knowledge, which lays a universal, objective foundation for these phenomena, reveals the internal natural mechanisms and laws of changes and transformations of objects, and ensures the connection between the objects and artifacts that capture them. This is how ideal objects, which are used in specially organized cognitive activity, emerge. On the one hand, they are studied and described in the knowledge; on the other hand, they continuously expand and form special procedures of the application of the scientific knowledge in correlation with real empirical objects. The use of this knowledge changes the course of the development of practical and methodological, as well as constructional and technical, knowledge and practice itself. Practical steps themselves begin to be developed and built to realize natural and internal potential of the objects to change, as fixed in the scientific knowledge [7, p. 59-60].

Thus, G. Shchedrovytsky distinguishes the following stages of the development of methodology in the history of education:

1) Knowledge is merged with the process of teaching/learning, which further leads to the identification of the first and the second;

2) The core content of education is a special organization of the text; organized comprehension is the foundation of sciences both as content areas and as forms of the representation of the relations among concepts used in teaching/learning;

3) Lifestyle becomes the main content of pedagogy: pedagogical activity and the "educational process" become inseparable with the life itself; and

4) The content of education is defined; special attention is given to the establishment of teaching techniques and knowledge transfer. Teaching/learning is separated from upbringing and lifestyle "cultivation"; it becomes the foundation of the entire educational process; at the current stage of the development of education, it

is based on the method, which sets the structure for the entire educational process [1, p. 27].

G. Shchedrovitsky's theory helped to perform a "vertical" analysis of methodological culture as a social and cultural phenomenon. "Horizontal" analysis of its origin, development, and functioning within social (as the level of the development of methodological and pedagogical traditions, norms, rules, values, theories existing in the society) and personal (as a tiered set of individually assimilated methodological and pedagogical canons, customs, guidelines, values, ideas, and concepts) dimensions will be conducted on the basis of V. Konev's theory of cultural forms [3]. Its main idea is the recognition of the fact that the implementation of the main function of culture - preservation and transmission of social experience - takes place within the context of certain cultural forms: ostensive, imperative, axiological, and forms-principles. They serve as the basis for bringing together and systematizing specific cultural meanings to create an essential, clear, meaningful, and level to available human capacities form of activity. This is how the harmony between the objectified and personal dimensions of the culture manifests itself. In every form, the content of culture acquires certain meaning in a special way, whereas the culture itself demonstrates the ability to create a meaningful space for human existence. The sequence of the universal forms of preservation and transmission of human potential expresses, on the one hand, the historical logic of the development of culture in general and its major types and, on the other hand, the logic of cultural inclusion of the human being. The logic of cultural forms is objectified in the types of culture. Thus, the need for people able to implement the accumulated by the society cultural experience during the course of their life led to the emergence of a special activity – pedagogical, and a special type of culture - pedagogical culture. In fact, according to M. Mamardashvili, the extent to which the activity is the culture is determined by the extent to which it embraces and reproduces the person's ability to keep the obtained experience, the ability to reproduce it in time and space [5, p. 42]. Pedagogical culture emerges as a result of the satisfaction of the objective social need to manage social inheritance. Its establishment is determined by

the specific nature of pedagogical activity, which is aimed at the formation of the personality able to reproduce, enrich, and transmit cultural achievements, and which becomes an artifact within the pedagogical culture.

Ostensive forms were the first to transmit meaningful cultural content to the community. With the help of ostensive forms of culture (forms of demonstration), the experience of using certain cultural meaning, performing any activity is manifested and transmitted in the process of communicating with the agent of this experience by means of copying it. Pedagogical culture here is built of numerous individual discrete pedagogical practices only slightly related to each other, their content being limited to the social experience available to a certain individual. Pedagogical culture is presented as, essentially, separate artifacts, works, and specific knowledge and skills. It is purely individual, which is manifested in the conditions of performing discrete activities, in the uniqueness of the teacher and the student that affect the outcome of actions.

Practical knowledge that emerges at the level of ostensive forms comes as an immediate fact of the personal being of an individual in the concrete situation of communication and practical actions, in which this individual finds him/herself and does not require any reflective effort. It remains, in the first place, a certain ontological definition of the subject, an attribute of its real life [4, p. 64-65].

Ostensive forms are specific in their interpretation and determine the content of individual actions in the real situations. They unambiguously demonstrate the value of a particular object, rule, statement, or work method. These rules emerge as a result of the re-evaluation of the outcomes of the activity at the level of natural selection and common sense. Only those that best meet the needs of life are preserved.

Direct demonstration presupposes that a person is part of the activity, of the established actions and relationships that are enshrined by the society. These forms exist as an example, model, canon, standard, custom, tradition, etc., being experience itself and a form of preserving it. Their functioning is not associated with the need for the awareness of the nature of the accumulated cultural content, means and mechanisms of its preservation, reproduction, and transmission. E. Markaryan notes

that tradition is a specific cultural systemic means that embraces and penetrates into all spheres of human existence and accompanies it through the eras because it performs the functions of the social evolutionary self-organization. These include universal functions of regulation, stabilization, and reproduction. Cultural tradition is able to accumulate, transmit, and transform the experience for the organization and evolution of life; it is a specific mechanism of culture which facilitates the organization and structuring of the social life experience through the stereotyping of "cultural mutations (innovations)" [6, p. 96].

Assimilation of cultural content by means of demonstrations ("Do as I do!") becomes possible subject to the identification with the one who offers it, seeing oneself as a part of a certain community, accepting this community, "merging" with it, internalizing community's standards, and perceiving them as your own. In this case, an individual assimilates only the identical to his/her collective "I" personally and socially meaningful cultural experience that helps him/her to achieve group identity. The content embodied by ostensive forms is essential, obvious, and open for the individual. It directs him/her at the cultivation of actions, events, situations, relations, as well as embracing the new experience. Culture is thereby represented to the individual as separate artifacts, specific knowledge, skills, and real actions.

Ostensive forms further serve as the basis for the emergence of imperative forms, as their conscious, generalized, culturally abstract, and verbalized content.

At this level, cultural experience is transmitted and preserved due to the rules, instructions, orders, prescriptions, algorithms, guidelines, laws, etc. based on the idea of necessity, obligation. This idea is well illustrated by the ancient Chinese philosophy, "What does not match the ceremony one cannot listen; what does not match the ceremony one cannot say; what does not match the ceremony one cannot do "[2, p. 159].

Imperative forms do not demonstrate, but directly and clearly point at the human potential, express formal cultural meanings. The activity that has social significance should not disappear; it should be preserved in the future, which comes from the past and extends its existence. It becomes possible due to the accumulation

of historically significant social experience by means of crystallizing it in the relevant group stereotypes of activity and transferring them from one generation to another. The individual not only thereby assimilates cultural content, but also masters the reality in which someone more important stands out and exercises the right to dictate and direct. This is how the abstract content of imperativeness unfolds. Imperative forms encourage people to meet certain social requirements, which are dominant in the dyad of the personal - the collective. To achieve this, human actions should embrace the unity of direction, have a common objective, which, as these actions are sequential stages to reach this common objective, is larger than the objectives of each action taken separately. Personality is thereby to assume responsibility, recognize the absoluteness of the requirement, and acknowledges the existence of certain distance between him/her and that what is larger and, to some degree, absolute.

Ostensive forms are fixed in the culture due to the appearance of written texts, which allowed receiving and transmitting vast amounts of information, which cannot be perceived directly (recording of the experience of the past generations, abstract notions, rules, laws, etc.). With the written word coming into play (which became an additional means of organizing thinking and behavior and, according to L. Vygotsky, relates to the conscience as the small world to the large one, as a living cell to the body, as an atom to the cosmos), those who teach no longer had to practically master the activity they were teaching. This allowed a significant expansion of the teaching practice, its development into a special type of activity, in which institutionalization would become related to non-institutionalization. In other words, the development of pedagogical culture outside the specific social institutions through educational tradition came along with the appearance of social institutions, the main purpose of which was preservation, distribution, development, and production of fundamentally new tools, forms, methods, and techniques of teaching/learning.

It is at the level of imperative forms of the transmission of the meaningful for human beings content of cultural activity, that formation of methodological culture as an experience of organizing pedagogical activity takes place due to the combination, organization, awareness of concrete and formal cultural meanings into the important

and clear for a human being cultural action, objectified not only in the immediate acts of practical activity, but also recorded in the form of the text. Texts contain certain schemes of pedagogical activity. These schemes are a result of the awareness and generalization of the past teaching experience, which should be mastered by the subject him/herself.

Pedagogical culture as, according to E. Vidt, a historical program of social inheritance that permanently develops and includes a social and educational ideal, adequate forms and methods of achieving it, and subjects of pedagogical culture structured into certain pedagogical space first appears within the vastness of general culture. Subsequently, in the heart of the entire social pedagogical practice during its cultural and historical development as a result of awareness and generalization of that very part of the past pedagogical experience that preserves its content and meaning, there emerges methodological culture.

Axiological forms of inheritance transform cultural content and meaning into values, which do not impose or dictate certain behavior and a course of action, but rather direct personal choice, emphasize alternatives. Values determine the choice of the goal and course, as well as the meanings that mark their personal and social significance. This is the presence of alternatives that constitutes the cultural and abstract content of axiological forms giving an individual the experience of freedom, status of a free from the immediate demands of the society social subject and enabling self-determination and conscious and responsible choices. Activity undertaken on the basis of the experience of assessments, solutions, alternative choices (virtue - evil, true - false, happiness - misery) initiates the expression of one's own "I" as the basis, the ground of the chosen course. This is the values-related choice situation that defines both the evaluation of the present and the perception of the future, as well as the individual's attitude to it. At this level, methodological culture exists in a more advanced form enabled by the reflection of the important in human life. The latter is manifested by the ability to draw the line between "yes" and "no", between the appropriate and something that is not consistent with individual and public values.

Assimilation of cultural content at the level of forms-principles is achieved through the awareness by the individual of the essence of any particular activity, which is embodied in the final, fundamental reasons for its implementation. This level manifests itself through the ideas, concepts, and theories that reveal the essential laws of being. The principle is the basis of the activity; it is reflective and intentional.

Forms-principles are the most abstract forms of cultural meanings' transmission, where the ability to state something interprets itself as its own source and makes those statements reflective and capable of generating themselves. Their assimilation allows a person to find his/her place in the social environment by means of his/her own activity, reveal the productive meaning of any occupation. Conceptualization of principles of operation raises the consciousness of a particular field of culture to the level of wisdom, which manifests itself in the ability to detect an inextricable link of an individual cultural phenomenon with the culture as a whole or reveal the connection of a separate act with the entire life story of the person, as well as in the ability for an in-depth and comprehensive analysis of the form and content to reveal its true identity. The existence of methodological culture through forms-principles ensures its functioning at the highest level. This is the level of mastery, which secures the conscious use of individual's own personal freedom, as well as the awareness of the distance between him/her and the surrounding world and his/her role of the creator in it.

Methodological culture as a socio-cultural phenomenon developed due to the need to establish channels of communication between the existing and emerging pedagogical practices attributable to the accumulation of pedagogical knowledge, the sources of which are, on the one hand, practice and, on the other hand, ideas that integrate different kinds of pedagogical knowledge on the various basis. Methodological culture contains integrated knowledge, intellectual as well as purely technological tools, "languages" to describe it, which exist in the system of complex integrative relations. It helps the teacher to "employ" traditional and innovative achievements of pedagogical science and practice and combine them, if possible, in the living forms of symbiosis.

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Knyazheva I. A. Methodological Culture as a Socio-Cultural Phenomenon

An important condition for the development of the modern education is its adjustment to the culture, which will enhance its quality. The article analyzes the origin and development of methodological culture, reveals its essence as a socio-cultural phenomenon.

Key words: education, methodological culture, socio-cultural phenomenon, quality.

Княжева І. А. Методична культура як соціокультурний феномен

Важливою умовою розвитку сучасної освіти є набуття нею культури відповідності, що сприятиме підвищенню її якості. У даній статті представлено аналіз виникнення і розвитку методичної культури, розкрито її сутність як соціокультурного феномену.

Ключові слова: освіта, методична культура, соціокультурний феномен, якість.

Княжева И. А. Методическая культура как социокультурный феномен

Важным условием развития современного образования является соответствие культурным достижениям, что способствует повышению его качества. В данной статье представлен анализ возникновения и развития методической культуры, раскрыта ее сущность как социокультурного феномена.

Ключевые слова: образование, методическая культура, социокультурный феномен, качество.

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