

THE POLIPARADIGMAL METHODOLOGY OF PLANNING OF SPIRITUALLY-VALUES EDUCATION

Rogova Elena

Ph.D (Philisophy)

Dnepropetrovsk Regional Institute of Postgraduate

Pedagogical Education

Ukraine



Abstract. This article deals with the prospects of spiritually valuable education development considered in the light of polyparadigmatic methodology in the context of search of underlying bonds and synthesizing values of educational orientations, defined as independently institutioned phenomena within the framework of gnoseo-genetic connection and domestic field of Postclassical philosophical educational metaparadigm. It let propose a polyparadigmatic conceptualization of spiritually valuable orientations of education as a complementary integration of polyparadigmatic directions, such as: existential, culture-centric and religious-humanistic, the unity of the range of states which are stipulated by the integrity of spiritual being of a man, where forms of objectification of their spirituality does not significantly differ by their spiritually valuable essence, but by the way of actualization of spirituality.

Key-words: paradigm, poliparadigmality, spirituality, values, education.

1. Introduction

Spiritually valuable education is a complex construct, which in the nowadays world cannot be brought to a single method of consideration, but demands using methodology targeted at variable viewing the problem and constituting of multidimensional ideological space of spiritually valuable education. One of the trends for solving the appointed range of problems is an attempt to describe spiritually valuable educational orientations with the help of the categories of 'paradigm' and 'polyparadigmality'.

2. Materials and Methods

The analysis of the existing points of view on the previously mentioned problem through the specification of the concept of 'paradigm' for applying the principle of polyparadigmality as a methodological construct of defining spiritually valuable paradigmatic orientations in the capacity of independently instituted phenomenon seems to be necessary, which is the matter of this article.

Methods of systematic, structurally functional, comparative and socio-cultural analysis are used for solving the set problems. The method of systematic analysis let us represent spiritually valuable orientations as a system of goals, tasks and constructs of education, corresponding their ontological, axiological and epistemological reasoning as well as examine spiritual values as components of axiological system of a human and value orientation. For singling out essential characteristics of theoretic methodological basis if spiritually valuable educational orientations was used the method of comparative analysis. The method of socio-cultural analysis let join together formal characteristics of orientations with personal and socio-cultural substance.

3. Results and Discussions

The proposed by Thomas Kuhn idea of 'paradigm', which is noted by the majority of researchers, is fairly dual. In one sense, it is a general 'world view', which contains

theories, methods of measuring and even metaphysical abstractions. In another sense, it accentuates the importance of 'concrete scientific achievements', which ensure the appearance of models later developing into definite coherent traditions of scientific researches. This ambiguity favoured later the start of a widespread discussion among scholars about the usage of the concept of 'paradigm' in certain branches of knowledge, philosophical education in particular. And this very ambiguity also let propose the hierarchy of the types of paradigms: a *generally scientific* ones, which are accepted by the entire scientific community; *private* paradigms, which create theoretical foundations of different branches of knowledge and are practically applied in the sphere of the science they belong with; *local paradigms*, which carry traces of specific cognition and application of generally scientific and private paradigms of that or another local civilization or country with the account of its characteristic mentality [1].

The generally assumed most essential features of the concept of 'paradigm' are the following: a conventional type of setting and solving a problem; general methodological setting of cognition; presence of cognitive and regulatory functions; the function of systemizing and analysis; determination of the methods of problematic situations observation and standards for their solving accepted in scientific communities. However, S.Voronin, Russian scientist, [2] makes this range somewhat wider, having added to it such solid indicator of the phenomena as frankness and unprecedentedness. It makes possible to scrutinize the paradigm not as an ordinary guideline, not as certain limits, but as some niche, which creates the framework for the activity to obtain the features of expediency, consciousness, structuredness and orientation. According to Kuhn, it is the paradigm that defines the vector scientific work. Thereon, the author proposes to use the category of paradigm in both the wide and narrow sense. For this purpose the author introduces the term 'niche paradigm' assuming that 'niche paradigm' joins together other paradigms in the narrow sense. Withing the limits of

such terminology ‘niche paradigm’, or metaparadigm, can be defined as Postclassical philosophical educational paradigm, which is quintessence of philosophical educational cognition. That is why it is obvious that the paradigm is, first of all, a meta-characteristic, which generalizes the main approaches to solving its problematic field in all its aspects.

The opinion of T. Kuhn helps to reveal the notion of ‘paradigm’ in the narrow sense, when he focuses our attention at the fact that any scientist in the process of research necessarily does it within the framework of some paradigm. Renunciation of any paradigm without substituting simultaneously with another one means renunciation of the science at all. Accepting this position it is possible to agree with the position of a number of researchers, who think the introduction of the concept of ‘paradigm in paradigms’ to be rightful. Further we will mark them as local paradigms (J. Jakovetz [1]), or a paradigm in the narrow sense. Thus, humanistic, noospheric ecological, culture centred, anthropocentric, etc. paradigms here are taken as local paradigms, which exist in the framework of Postclassical metaparadigm or niche paradigm.

A. Autleva defines the paradigm as a meta-characteristic category being a ‘meta-paradigm’ or the paradigm in the wide sense, by which “is implied a generalizing theoretical characteristic of a range of related paradigms” [3]. The peculiarity of metaparadigm is in the fact that the object of its research is “paradigms and theories taken in correlation” [4], as well as in integration of paradigms (in restricted sense) for creating a new philosophical educational metaparadigm. A. Autleva even supposes that the paradigm in one case may act as a metaparadigm, and in another – as a component of a metaparadigm: everything depends on the level of researcher’s abstractions, and on methodological objects that they have.

A. Bermus considers that any paradigm is based on accentuation of certain value relationships, which can be considered notable. It means that now we can discuss the classification of paradigms having definite ground: rationalistic paradigm of education, culture focused paradigm of education, humanistic paradigm of education. On the other hand it is important to remember that no paradigm is a local object because, having substantiated some initial, basic notion, it disclaims other aspects. Thus, for instance, from the ideological and socio-cultural point of view philosophical educational paradigm of Byzantine society may be described as ancient Christian. So, the classification of paradigms corresponds only some focal points, terms of typical opinions, but does not exhaust all the matter.

Relying on the fact that formation of new paradigmatic principles of educational activities is realized in the context of general social changes, and “integrating vision of the complex object is possible not only through the synthesis of integrative methodology and poly-theory, but through the correlation of paradigms, or poly-paradigmality in the context of place and time. As a result, the process of planning such a complicated educational construct of the modern time as spiritual value education, which cannot be brought to a single way of consideration, demands methodology focused on polyparadigmatic view of the problem and a

polydimensional field for ideas concerning spiritual values education. Polyparadigmatic approach as an investigating methodology by L. Lvov [6] implies that:

- multidimensionality, argumentativeness, constant mutability of the modern socio-cultural environment stipulate the necessity of firm substantiation of alternative concepts of educational practices;

- each of the paradigms may set its own vector in modernization of education, define the strategy of its development because each of the paradigms has basic reasons, is integrated into culture, oriented at obligatory values and senses;

For our part, we think it appropriate to add such characteristics of polyparadigmality as:

- furtherance of avoiding hypertrophy of one of educational paradigms as a disbalance in the development of educational branch;

- providing methodological pluralism in planning education development, recognizing rightfulness of any local paradigms;

- incitement of integrative vision of ideological space of spiritual values education.

The investigation and phenomenological analysis of the social context of nowadays education let us determine spiritual values paradigmatic orientations as independently instituted phenomena within the framework of gnosiogenetic correlations and in the relating field of the modern Postclassical metaparadigm. Observation of the Postclassical philosophic educational metaparadigm in the spiritual axiological dimension enables us to determine local orientations relating to the paradigmatic ones. Meanwhile, it is necessary to take into account that spiritual values paradigmatic orientations of education can be singled out because of their main functionally aimed orientation, in case there really exist not only basic ideas and “disciplinary matrixes”, that include specific value systems, ontological constructions and gnosiological notions, which form deep reasoning for designing educational activities, but also obtained in the result specified concepts and technologies of educational practices, which are shared and realized by groups of followers and admirers.

As is generally known, spirituality is a specific human ability for self-determination and self-creation, which reflects striving for integration and harmonization of the inner world and correlations with the outer world, over-utilitarian value essence and orientation of vital activities that are reflected in behavioral sphere. It is the spirituality of the human as an intention to the Absolute values becomes the attractor, which draws up diverse phenomenon, stipulating the change of phases and the following stage of educational systems functioning. The spirituality has to become integrative foundation for passing from one level of educational systems to another. Spiritual orientation is able to turn into methodological basis for removal of contradiction between mono- and poly-cultural characteristics.

Since in its boundary metaparadigmatic senses spirituality is mainly objectified in such forms of culture as philosophy and religion, which, in their turn, synthesize

in different forms and kinds of spirituality, and these forms have concrete historical nature and can be different by scope, can intersect, can “absorb” one another, they can distinguish each other by the way of “finding” and “catching” the spirit, the way of actualization and objectifying spirituality. They are the forms which can become substantive filler of spiritual values paradigmatic orientations of Postclassical education. The possibility of simultaneous existence of religious humanistic, culture-centric and philosophical existential views of the gist, sense and value of the human existence leads to understanding of realizable functioning of variable spiritually valuable educational paradigm orientations. Religion and spiritual dimension of culture acquirements and experience of philosophic ideological self-determination of the human make up an unalienable part of spiritual value sphere of the mankind. That is why, on our opinion, it is reasonable to restrict oneself with sorting out three spiritually valuable paradigmatic orientations on the ground of fundamental values, which are existential, culture-centric and religious humanistic ones.

The main direction of spiritual values paradigmatic orientations is constituting of a man as the superior value of existence. The functions which define the status of spiritual valuable orientations allow to reveal their specificity.

Existentialism as a school of philosophical thought actualizes life-asserting ideas of a human that exists, seeks the purport of life, takes choices, constitutes oneself in their attitude to reality, has an active subjective essence, in such way granting educational branch of knowledge spiritually valuable content. Regardless of the differences of philosophical views of existentialists, the thing that amalgamates them is the emphasis on understanding of the self and dominating influence of this understanding on the process of formation of personal qualities and development of each personality. These and other propositions of existentialism are the substratum of existential paradigmatic orientation of the philosophy of education. Its conceptual principles might be realized through: assistance to a growing personality in self understanding, realization of the power of the impact of this realization on personal development on the basis of self-determination and value comprehension of the experienced events; self-realization corresponding the taken decision and responsibility for existential choice. For existential value orientation in education it is a peculiar task to awake and develop human abilities to sense values, decide on values, filling them with own sense and meaning, to learn taking in new values, enlarging personal horizons and, due to it, personal living space. It must result in the formation in pupils of personal value-defined projects of living towards reaching its new, more perfected quality and construct of more optimal behavior in multidimensional, crisis, force majeure situations of risk society.

In the basis of culture-centric paradigmatic orientation there is an idea of forming a personality on the ground of their maximal involvement through the process of education into various strata of culture, which are carefully selected according to the criteria of historical experience by ‘ideal’ examples of human activities, that utmost correspond

objective needs of the society and let reveal and realize individual abilities of each person. Whereas personal values, which a human must form in oneself, are not categorically claimed. The only ensured thing is continuous personality self-perfection. Culture-centric orientation forms a new socio-cultural status of education as a guiding form of the society vital activity, which not only acts as a generator of its development, but is a dominating factor in formation of socio-cultural environment in which a person lives. Culture-centric education is focused at personal orientation of education analysis as a method and a mechanism of spiritual regulation of social and personal life, which are founded on the new type of motivation – spiritual and ethical. Even so, Postclassical culture-centric education, offering ‘modernization’ of civilization component of education content at the expense of its spiritually valuable essence disclosure, accentuates not transmissions of readymade cultural content to the new generation, but its familiarization with a traditional culture movement, proceeding with which it would be able to make their own spiritual culture. Culture-centric education is oriented at the dialog among cultures, exchange of cultural achievements, using potential ‘implanting’ an individual into cultural tradition, where adjusting correlations between secular and religious cultures gets special significance in the modern education.

Religion, similarly to art and science, has something to offer to an individual that grows not only via gaining knowledge, but through developing personal aptitudes, forming integral world view and independent orientation in spiritual values questions. Religious education, which is built on humanistic ground, in which the utmost importance obtain not indoctrinated tasks, but developing pedagogical ones (Grimmitt [7]), is more effective for solving problems of spiritual values development of personality, because such religious education focuses on spiritually valuable subjective forms of knowledge and using in the educational process existentially noticeable experiences (Hay [8]). Value-integrated character of religious humanistic education is also in its ability to solve the problems of ethical and esthetical upbringing, to forewarn pupils against dangerous consequences of low-grade religious experience, to influence inner world and deeds of an individual, in non-religious spheres of activities as well, to develop ability of cross-cultural communications. In whole, it improves socially significant aspects of individual religiosity, realizing double function of socialization and personality individualization. For this purpose religious humanistic education must be designed not on ideological, but on subject basis, using humanist technologies. Methodological sources for solving the problem of founding spiritual values education based on religious values, which are not shared by everyone, can be found in using non-indoctrinated techniques, worked out on the principles of hermeneutics, phenomenology, structuralism and constructivism.

Against the background of deep distinctions there are multiple connections, which unite appointed orientations, such as interpretation of a human as an imperfect creature, who designs oneself through daily experiences and trials;

understanding of significance of personality basis in an individual, their independence, choice and responsibility; notion of break through the layer of meaningful definitions into the new space, which impossible through purely intellectual aptitudes; comprehension of ethics as live emotional experience different from a standard condition, which attests inner change of a person, upgrades them to the higher level of life and requires further efforts for retention. Besides, each of the orientations lets a child obtain spiritual and ethical experience that is 'brought up' by a teacher in the process of educational interaction, viz.:

- experience of highest spiritual states;
- experience of recognition of personal inner spiritual reality and understanding of another person's inner world value;
- pupil's experience in allocating actual for them sense-of-life and ethical problems as well as experience in solving the latter;
- experience of substantial spiritual communication;
- experience in individual and cooperative sense-finding and sense-designing;
- experience in detecting and realizing personal value priorities in arts, spiritual practical activity (creative work, communication, social service, charity, volunteer activities, etc.).

All three divisions intrinsically are variants for solving the problem of spiritual feebleness of a modern human and need further investigation in the terms of philosophical educational knowledge.

4. Conclusions

Researches and generalization of general approaches of Postclassical philosophy of education to solving problems of spiritual value content of educational practice enabled defining spiritual values education as a complex construct, which requires applying methodology oriented at polyparadigmatic vision of the problem and constituting multidimensional idea sphere of spiritual value of education, which contains both opportunities of providing foundation for pluralism of educational concepts and potential for complementary integration of paradigmatic orientations (paradigm in its narrow sense) within the framework of general Postclassical philosophic educational metaparadigm (paradigm in its wide sense).

Paradigmatic spiritual values orientation of education (paradigm in its narrow sense) defined as an independently instituted phenomena within the bounds of gnoseo-genetic connection and related field of Postclassical philosophic educational metaparadigm (paradigm in its wide sense), that enabled proposing poliparadigmatic conceptualization of spiritual values orientations in Postclassical philosophy of education as a complementary integration of three paradigmatic

trends, distinguished on the basis of their mainly functionally targeted tendency, in case there are, i.e. really exist initial ideas and 'disciplinary matrixes', which include specific systems of values, ontological constructions and gnoseological notions: existential, culture-centric and religious humanistic.

Integral tendency of spiritual values paradigmatic orientations is constituting a human as the top value of objective reality, in which forms of its spirituality objectification differ by the way of spirituality actualization rather than its spiritual values essence. Spiritual experience acquirement in each of orientations is supported by most general principles of spiritual values education: 1) intentional, which foresees the necessity of concordance of general educational goal with the task for development of an individual spirituality and detection of the education goal through the lenses of sensual existence questions; 2) introspheric, which foresees support on inner individual characteristics and personal senses.

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Information about author

Rogova Elena, Ph.D (Philosophy), Philosophy of Education Department, Dnepropetrovsk Regional Institute of Postgraduate Pedagogical Education, Sverdlova St. 70, Dnipropetrovsk, 49006, Ukraine, e-mail for correspondence: Rogova69@bk.ru