

The contribution of B.M. Bim-Bad to the pedagogical normative reconstruction

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Abstract

The paper highlights the contribution of the contemporary educator of the eastern area B.M. Bim-Bad in demonstrating the scientificity of pedagogy. Normative provides the ordering of facts, events, processes etc. The normativity pedagogical model proposed by .M. Bim-Bad includes: pedagogy axioms (fundamental truths that are well known) laws of pedagogy, specific laws, concrete laws, pedagogical principles, pedagogical rules. Axiomatic system will be essential in contemporary postmodern pedagogy, especially in the field of general theories (foundations pedagogy / general theory of education, general teaching / general theory of training), serving to improve and develop them continuously. The research contains the concepts, principles and axioms used by Russian pedagogues, through which we strive to demonstrate the impact of Russian pedagogy on the epistemic development of education science and its contribution to world heritage.

Keywords: *normativity; epistemology pedagogical; axiom; legitimacy; principle.*

1. Introduction

Normality in any science ensures the ordering of facts, phenomena, processes, etc. which are the subject of the specific research. It is an essential epistemological criterion that confirms scientificity in the field of research. As far pedagogy is concerned, the issue is questionable although there have been attempts throughout history for the construction of a specific *normativity*, through: a) the development of the *principles of education and training*, starting with the founder of pedagogy, the Czech Jan Amos Comenius, in the 17th century; b) the more or less successful attempts to discover and promote *laws of pedagogy* or, to be more specific, of education, training and the design of the curriculum of education and training. (Eși, 2015, 93-98)

The paper aims to investigate and capitalize on the pedagogical works of a contemporary Russian pedagogue, whose name is related to the revival of Russian *pedagogical anthropology*. B. M. Bim-Bad (born in 1941), member of the Academy of Pedagogical Sciences since 1992, specialist in the theory and history of pedagogy, has important contributions in the reconstruction of a normativity specific to the field, predominantly argued from a philosophical and anthropological perspective. From a methodological point of view, the author constantly resorts to the resources of historical research, indispensable in the fields of philosophy and socio-human sciences, in general, and in pedagogy, in particular.

At this level, B.M. Bim-Bad addresses the issue of *pedagogical normativity*, specific for the *philosophy* (as well as the *anthropology*) of education, with reference to the axioms, laws and principles of education, built and developed in the context of *pedagogical anthropology*. There is a constant line in the author's scientific work, emphasized, on different coordinates and areas of linear and concentric continuity, in several papers: *Pedagogical Anthropology*, *Education laws*, *Pedagogy as applied philosophy*, *Treaty on Pedagogical Anthropology and Education Philosophy*; *Educational Encyclopedic Dictionary* (2008, coordinated by Bim-Bad).

2. Content development

2.1 Axioms are built on the conception of "pedagogy as applied philosophy". The author takes into account the epistemological resources of the philosophy used in constructing the concepts of pedagogy necessary for the understanding of "man as educable and educated". It is the central theme developed in *Pedagogical Anthropology*, based philosophically, but also historically, on the line of a certain continuity of Uşinski's work.

The *activity of education* involves "*man as educable and educated*". On a *normative level*, the *anthropological imperative of pedagogy* requires an education capable of penetrating human nature to understand its essence. The necessary research method is the historical one. It is indispensable in any cognitive approach with positive formative impact. This is because "the history – of the *educable and educated man* – does not only teach us" what is essential in the formative process; "we live through history", we are in an intimate relationship with it; history gives us "the sources and the fundamental themes of the human being" in constant evolution. [3, pp. 4-6]

The *object of study of anthropological pedagogy* is *man as educable and educated*, in his development and in his relationship with "the natural, the social and the individual in him" which is his essence, reflected in the function and structure of the educational activity. The *function of forming the educated* aims at improving the constantly-developing man who is *educable* precisely because of his natural, social and individual qualities. Achieving the function of forming the *educated's* personality in a positive sense implies his evolution towards the unity between the qualities and the requirements for the physical and spiritual, biological (natural) and cultural, psychic and social development.

The *structure of the educational activity*, especially developed within the education system, implies the improvement of the formation process of man in terms of the relationship between *educable and educated*. Thus, man's anthropological condition is historically and philosophically demonstrated and used. Man is, at the same time, *educable – subject of pedagogy – and educated*, object of pedagogy. From this anthropological perspective, which is historically and philosophically rooted and proven, the *object of study of pedagogy* is the *educable* who tends to simultaneously become an object and subject of the educational activity. In terms specific for the anthropology of education, in a *higher normative sense*, the *object of study of pedagogy* is the *man* who can be educated, who *permanently evolves*.

The social responsibility of education thus constantly increases, as shown by the evolution of society over many historical eras. From this perspective, pedagogy (anthropological, philosophical, historical) must achieve "a synthesis of the entire culture of mankind", translated, in positive formative terms, to a social, national and international scale, to that of the education system. Such a work calls not only for the advancement of objectives - contents and methods of teaching (teaching-

learning-evaluation) - appropriate in relation to the specificity of each historical moment and of each community project but, firstly, for the construction of a superior and consolidated normative framework, one stabilized at the *macro-structural* level.

In the terms advanced by B.M. Bim-Bad, the superior normative framework necessary for achieving a quality education at the social, national and international levels, involves the elaboration of an “axiomatic system” of anthropological pedagogy, one which is historically and philosophically supported. This system includes four fundamental axioms, underlying the construction of the pedagogical normativity, according to which the “laws of education” can be elaborated - with a probabilistic character - and the *pedagogical* and *didactic principles* can be improved. The latter have already affirmed themselves in the history of pedagogy, in general, and in the theory of training (general didactics), in particular. [3, pp. 9-12]:

The axiom of the unity between the *general - private - community dimensions of the educable man* has a psychological and sociological foundation, used at the anthropological level. *Psychologically*, it involves: a) the general dimension of the human personality, which includes the general characteristics of man as a species, that, in turn, support man’s *educability*, the possibility of formation and the optimal short, medium and long-term development (see temperament, skills, character, creativity, general intelligence, need for activity, need for success - emotionally, motivationally or volitively stimulated, etc.); b) the particular dimension of the human personality, which includes certain characteristics determined by the psychological age, gender, race, nationality, natural and social environments (economic, cultural, political, community), social class etc. which must be known and exploited as specific arguments favourable to the training and development process of the *educable educated*. In terms of *sociology*, it especially involves knowing and using the community social environment, *microstructural* (family, local community) and *macrostructural* (the national, federal, European, international / global community - see the sociological and political concept of “global village”).

The axiom of unity between *man - what is human – man’s history* has a cultural foundation, one especially used from an anthropological, philosophical and historical perspective, engaged in the comprehensive and profound understanding of the three evoked components and their interdependence, argued in a specific pedagogical sense. The *educable man* is the one who, with the acquisition of verbal language, has attained the possibility of *cultural adaptation* to the external and internal environments, superior to the initial biological condition of the individual, capable, at birth, only of natural adaptation to the external environment. *What is specifically human* is confirmed through the superior results of the human psychological and social consciousness, active through the exemplary creations obtained through the *critical* analysis of the immediate reality (see Im. Kant): science, technology, art, morals, philosophy, religion.

The axiom of the appropriation of culture through man-specific means has a philosophical foundation, one historically argued and applied to pedagogy at the level of general theories (general theory of education, general theory of instruction). As a philosophical foundation, we take into account the necessary interdependence between goal and means, necessary in the construction and completion of any human activity. This epistemological benchmark can be historically identified in the analysis of general pedagogy, elaborated and perfected by Herbart in the early decades of the nineteenth century, built on the interdependence between the *aims of education / training* (which have an ethical basis, valid including at the level of formative education) and the *means of*

education (which have a psychological basis, necessary for developing appropriate teaching methods, for designing the formal steps of the lesson, etc.).

From a diachronic historical perspective, this axiom emphasizes the necessity of establishing the finalities of education on the basis of the fundamental pedagogical values (specific for the socially-validated human culture) which determine the achievement of quality education and training through adequate pedagogical means corresponding to the proposed finality (ideal, general goals, general and specific objectives); these means aim at the selection of *quality basic content* and quality (teaching-learning-evaluation) training methods in relation to the sustainable development requirements of the society and of each *educated*.

In the terms suggested by the author, this *axiom* urges - in a higher *normative* sense - “to teach and educate only through the use of the systematic means of signs and objects created by man” at the level of higher products of culture, reflected pedagogically at the level of *finalities - basic contents - methodology* of education / training. In other words, this axiom shows that “the creation of the free man is made in dependence of other people”, but not any type of people: “great people” who offer cultural models which were socially acknowledged in science, technology, art, philosophy, morals, politics economy, religion, pedagogy, sports, etc.

The axiom of using man’s previous experiences has a historical fundament, one philosophically and anthropologically argued. At a philosophical level, history is evoked: a) ethically, for the positive examples which must be made known, repeated and used cyclically through the *diachronic historical research methodology*; b) *epistemologically*, in order to ensure the continuity between the paradigms asserted in the history of science, in a spiral of progress that is not linear but concentric, which “exerts different influences upon people precisely because of their previous experiences”, dependent on different (*macro* and *micro-structural*) community circumstances; c) anthropologically, so as to respect the individual dimension of the personality of the *educable educated*, which must be known, respected and used by referencing the general and particular requirements of education - a *normative* premise of the design and realization of differentiated and individualized training within a system and process of education, organized and perfected in an open context.

The axiomatic system allows the construction of probabilistic *education laws*. They can be identified by analyzing the “*concentric object of anthropological pedagogy*” organized historically and philosophically. The first circle is that of man’s relationship with the physical, metaphysical, social, psychological, spiritual, transcendental universe; the second circle is that of man’s relationship with society as a (cultural, economic, political, community, natural) global social system; the third circle is that of man’s relationship with himself, with his own individual consciousness, achieved by engaging all the psychological phenomena that are globally engaged in the human psychic system (which include the psychic processes and activities, the general psychic characteristics of personality and the phenomena that facilitate mental life).

2.2. The laws of pedagogy are, in the author’s opinion, “*the strict laws of the educational interaction between people*” that are “in accordance with the *nature of man and of human communities*”, historically developed at the level of social system. In other words, “*the laws of education come from the very essence of man, society, culture*” taken socially, in terms of community (*macro-culture* and *micro-culture*) and individually. [3, pp. 125-126]

Legalities or the laws of the utmost generality of *anthropological pedagogy*, philosophically (epistemologically) and historically (at the level of research methodology) determined, reflect the necessary connections for the optimal functioning of education at the level of the three circles that delineate the specific study object of anthropological pedagogy, fixed at a general, essential, dynamic (in historical evolution) level. The pedagogue identifies: **the legality of the optimal formative relationship between man and the universe** (determined within the specific subject matter, delineated at the level of the first circle of anthropological pedagogy), **the legality of the optimal formative relationship between man and society** (determined within the specific subject matter, delineated at the level of the second circle of anthropological pedagogy), **the legality of the optimal formative relationship between man and the self** (his *individual consciousness*) (determined within the specific subject matter, delineated at the level of the third circle of anthropological pedagogy).

The laws of education or the **laws of pedagogy**, like all laws, objectively interfere, to the extent that they are built in a superior normative framework, fixed epistemologically at the level of *axioms* (as truths and fundamental values which no longer need to be demonstrated) and of *legalities* of the utmost generality (presented earlier, in the context of anthropological pedagogy). Therefore, the *laws* cannot be *subjectively* (politically, ideologically, economically, etc) ordered, “in any order”, but only in their general, superior normative sense. From this perspective, they “*act simultaneously*” at the level of important connections, statistically and probabilistically conformed as *major general tendencies* that must be known and respected by all education theorists and practitioners at all levels of the system and of the educational process.

The law of conception of education at the level of the “golden centre” rejects “any extreme” in accordance with “the idea of the *ambivalence of human nature*” which is present in any pedagogical situation in terms of the necessary interdependence between the requirements of the group and the individual aspirations, between the values of moral freedom and scientific rigor, between the affective resources and the “exertion of interest”, between the algorithm of volition and the flexibility of creativity. At the educational system level, the “golden rule” refers to *balance*, harmony, “prohibition of absolutization”, while respecting an aesthetic argument that expresses “*the need for a terrible sense of proportion*” (Dostoevski). From a moral point of view, “*the golden rule of Kant’s law of middle-school education*” highlights the importance of “*the capacity of education to enjoy freedom*” under conditions of pedagogically-assumed ethical rigour “*because there is no morality without internal self-constraint*”.

The law of unity and integrity of education "reflects the unity and personality system as well as its ambivalence." It highlights the fact that it is "impossible for an educated person to develop in partiality." It involves the necessary link between the cognitive dimension and the affective personality of the educable educator. In philosophical terms, this link is expressed by Kant in the following formula, with a programmatic pedagogical impact - "the capacity of the soul is so interconnected that expression of sentiments can often judge the capacity of the mind" (Kant). In this perspective, "the law of unity and integrity of education includes the idea of unity of thought and action. The philosophical argument is historically sustained by the call to Goethe in whose view "thinking and acting, acting and thinking are the secret of being." This argument confirms the "main line of the educational process from thought to action and from action to thought" which continues a perfect tradition on the road to pedagogy of essence (Comenius) to pedagogy of existence

(Rousseau) and pedagogy of existence (the current New Education) to the pedagogy of the essence (promoted by the philosophy of education, on the road opened by John Dewey, as a precursor of the curriculum paradigm, in the *Child and Curriculum*, 1902 and in *Education and Democracy*, 1916).

The law of the aperceptive sequence of education draws attention to the fact that "as the person matures as soon as possible, it is important to be offered good taste, of all qualities" relating to "feeling, thought, deed, word, image and lifestyle ". In this normative framework, the qualities of the educable educator should be distributed in the short, medium and long term, "as soon as possible in the course of human life", from "early education to old age", a space-time context in which " he needed a lot of courage. " The sequences designed in the perspective of lifelong learning require "an arrangement that would give the individual, selected and elective culture a coherent and consistent pedagogical sense, noted at the level of the curriculum paradigm through the normative imperative of lifelong learning.

The law of compliance with the requirements of the educator with the requirements of the self-educated educator highlights the necessary correlations between the "learning processes" involving both formal and non-formal organization, but also the "imitation, unconscious influence of the environment", identifiable at the level of informal education / training. At this higher regulatory level, "the secret of the success of education" depends on "the educator himself who should practice what he wants from the students", respecting and capitalizing on the basic structure of education, epistemologically fixed to the functional correlation, between educator (teacher) and educated (pupils, class of students). In the spirit of perennial universal values of the great Russian culture, B.M. Bim-Bad, again, evokes Dostoevsky's personality, which highlights, with ethical and aesthetic, but also ideological, pedagogical impact, the idea and the fact that the "personal example of the educator" is of utmost importance. Otherwise, "violation of this law leads to the loss of the authority of the educator, the development of hypocrisy and the deception of the children", respectively the educated educators.

The law on gold coincidence, the consistency between formal and non-formal educational actions and the "unconscious influences of the environment", with particular effects on informal learning in the context of the open educational process, highlights that "a person who develops correctly must understand and accept requirements, recommendations, education bans ". His observance "ensures that educated people are adopted as educated. "The violation of this law - the refusal to rely on the environment - means the separation of education from previous human experience and neglect of apperception law" aimed at capitalizing the resources of the educated educator, in the short, medium and long term. At the basic level of the education system, "A good school is designed not only to protect the cultural achievements of previous generations", but also "to ensure the same growth of the culture that promotes humanity in a dignified life." Education is promoted as an "active model of life", which also exploits the educational (non-formal and informal) and didactic (formal and non-formal) environment.

2.3 The principles of pedagogy (*of education and teaching*) are promoted by B.M. Bim-Bad in *Encyclopedic Pedagogical Dictionary*. [4, p. 216, 217] In the position of coordinator of the *Dictionary*, B.M. Bim-Bad, defines *the principles*, epistemologically constructed according to *the axioms and laws of pedagogy / education*, represents fundamental pedagogical ideas based on values that contribute to the *ordering* of education at the level of *general* dimensions that allow it to be understood at the level of; a) *the essence* of education); b) existing relationships within education

(between educated and educated, teacher and student, information and training, evaluation and self-evaluation, regulation and self-regulation, etc.); c) the content of education (cultured).

A possible **taxonomy** highlights the need to promote and capitalize on two categories of principles: *principles of education - principles of education*. **The general principles of education**, according to Bim-Bad, are: the principle of understanding education as a component of human socialization and psychology, the principle of humanistic orientation of education, the principle of education based on natural values, the principle of education based on cultural values (philosophical, religious, artistic scientific, technological), the principle of the mobile character of education, conditioned by the resources specific to each psychological age. **The principles of social education** that they identify are: the principle of general education, the principle of education variation in relation to the existing social resources (cultural, community, economic, political, natural), the principle of social education in and for the collective, the principle of social education oriented towards valorisation the psychological resources of the educated educated personality, the principle of dialogue as the foundation of social education.

The principles of education (which update under the conditions of *synchronous historical - diachronic research*, the system of didactic principles developed by Comenius, which contributed to the assertion of pedagogy as a *specific domain of knowledge*) are: the principle of positive formative orientation of education at the level of the training activity, the principle of orientated learning positive in the direction of the formation and development of *the personality of the educated educator* (in the spirit of Lev S. Vîgtsky's psychological pedagogy), the principle of the connection between theory and practice at the level of the training activity, the principle of the connection between the intuitive knowledge and the logical knowledge, the principle of systematization of the basic knowledge, in the training activity, the principle of continuity between taught-learned knowledge at the level of a complete formal education cycle, the principle of interdependence between formal education / training - no informal, with multiple openings to informal education / training, the principle of effective participation of pupils in the training activity, *at the front, on microgroups and individually*.

3. Conclusions and suggestions

The pedagogical work of B.M. Bim-Bad has important implications in the process of clarifying the epistemological status of pedagogy / pedagogical sciences. It has special contributions in the field of highlighting and argumentation of pedagogical normative at higher level, by constructing axioms and probability laws of education, according to which the general and social principles of education and the principles of education (or didactic principles) are consolidated. This normative framework stimulated the innovative process of elaborating and applying the reform of education in Russia in the postmodern (contemporary) era, a historical process in which B.M. Bim-Bad played an important role.

Today, the history of Russian education can not be properly understood without taking into account the contribution of B.M. Bim-Bad, the "last titan of the Renaissance of our time," as E.D. Dneprov. PhD in pedagogical sciences, professor, academician of the Russian Academy of Sciences, member of the Union of Writers, translator and poet, polyglot, scholar in various fields of knowledge - not only in pedagogy and history of pedagogy but also in philosophy, philology, linguistics ,

mathematics, history of art, history, etc., ВМ Бим-Бад is an important personality of Russian pedagogy, whose ideas must be exploited.

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