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Аксиологическая проблематика в научно-педагогических исследованиях

Введение. В современной педагогике исследования и размышления о воспитании и развитии личности в большинстве случаев выходят на проблему ценностей – выявления их в образовательном процессе, определения основных ценностей, формирования их у индивида и т.д. *Цель статьи* – анализ специфики педагогических исследований, связанных с аксиологическими аспектами в образовании, выявление существующих проблем в подобного рода работах и путей их преодоления.

Материалы и методы. Ведущими методами исследования был анализ литературы (выпускных квалификационных работ студентов, диссертаций, научных статей российских и зарубежных журналов) по проблеме ценностей в философии, психологии и педагогике, а также критический анализ проблематики педагогических исследований, связанных с ценностями в образовании.

Результаты. Авторы довольно часто показывают отсутствие понимания объема и содержания понятий, связанных с ценностной проблематикой, неумение сосредоточиться на конкретизации ценностей и, как следствие, адекватно выстроить формирующий эксперимент, дающий соответствующие поставленной цели результаты. Обращаясь к работам философов и психологов по проблеме ценностей, обнаруживаем различные методологические подходы к пониманию их сущности и смысла, необходимость четкого деления понятия «ценности» и определения родовых и видовых понятий, а также их содержания. На примере выделения на основе определенных методологических позиций понятия «христианские ценности» авторы статьи показывают возможные варианты их конкретизации при формулировке тем педагогических исследований обучающихся педагогических вузов.

Выводы. Авторы статьи предлагают обратить внимание исследователей на проблему классификацию ценностей; выделяют и определяют такие понятия, как «ценности», «ценностные ориентации», «ценностные представления» личности; считают возможным в педагогических исследованиях, ограниченных временными рамками, сосредоточиться на формировании ценностных представлений индивидов.

Ключевые слова: аксиология, ценности, ценностные ориентиры, ценностные представления, педагогическое исследование

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Axiological problematics in scientific and pedagogical research

Introduction. In modern pedagogy, research and thought on upbringing and personal development in a significant number of cases come to the problem of values such as identifying values in educational process, definition of basic values, forming values in an individual, etc. *The purpose of the article* is to analyze the specifics of pedagogical researches related to axiological aspects in education, to identify existing problems in the same studies and ways to overcome these problems.

Materials and methods. As basic research methods we used a literary review on the problem of values in philosophy and psychology, as well as a critical analysis of the problems of pedagogical researches related to values in education.

Results. The authors quite often demonstrate a lack of understanding of the scope and concepts related to value problems, inability to focus on concretization of values and, as a result, adequately construct a formative experiment that gives result appropriated to the set goal. Referred to the studies of philosophers and psychologists on problem of values, we have found various methodological approaches to understanding essence and meaning of those values, the need for a clear division of the concept "value" and the definition of generic and specific concepts, as well as its content. Using the example of identifying the concept of "Christian values" based on certain methodological positions, the authors demonstrate possible variants of values concretization when formulating topics of pedagogical studies for students of pedagogical universities.

Conclusions. The authors attract attention of researchers to the problem of the classification of values; identify and define such concepts as "values", "value orientations", "value ideas" of the individual; as well consider that it is possible for pedagogical studies, limited in time, to focus on the creation of the value perceptions of individuals.

Keywords: axiology, values, value orientations, value ideas, pedagogical research

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Introduction

The axiological approach has established as a methodological basis for Russian pedagogical studies since the 90s of the twentieth century while it has been earlier at about 20-25 years for foreign researchers. We observed the interest of researchers in the problem of values in education from the same period. Axiology today is a necessary component of pedagogical knowledge, since it is associated with the priorities, ideals of upbringing and personal development. Thus, in result of the search for papers by the keyword "values" in the catalog of dissertations in the Russian State Library (RSL), a list of more than 500 papers appears. The first papers in pedagogy dated back to 1995. Note that the problem of values was also considered in studies in philosophy, psychology, legal sciences, sociology, history, cultural studies, and biology.

The authors of the first papers, found on pedagogy in the catalog of dissertations in the RSL, introduced the concept of "moral values" and considered the problem of students' orientation towards those values in the educational process [1; 2]. Authors of subsequent dissertations, articles and conference materials (examples of the papers, found when the keyword "values" was used, are given) also operated with other terms (varieties) of values. Some of them were formulated quite broadly so it was required to concretize contents of those terms such as democratic values [3], humanistic values [4; 5], sociocultural values [6], universal human ethical values [7], civil-patriotic values [8], ethno pedagogical values [9; 10], religious and spiritual humanistic values [11], family values [12; 13], Gospel values [14], spiritual and moral values [15], the values of Russian culture [16], professional values [17], environmental values [18], the values of a healthy and safe lifestyle [19], the values of antique leisure [20] and etc. Others terms were formulated rather narrowly (which, however, was quite rare, roughly in one paper out of 12-15), when clarification of the content of the mentioned value was not required, for example, when value was mentioned as a value of labor [21] or family [22].

Following serious scientific and pedagogical studies, interest in the topic of educational values was also found in papers of students at pedagogical universities. So, among master thesis in the direction of training "Pedagogical education", we found such topics as "Dynamics of the system of family values in Russia in the XIX-XXI centuries", "Patriotic education as a means of creation Orthodox values in a teenager" and etc. However, when asking a clarifying question about what the students understand by family or Orthodox values, there followed in both cases the answers was "love", "mercy", "help to one's neighbor," and so on. That might indicate, according to the rules of logic, the wrong division of the concept of "value". In accordance to the division rule of a generic concept as indicated by a species-forming characteristic, the basis should be the characteristic by which the species concepts were formed. Those studies, in our opinion, not only made it possible to establish what types a generic concept consisted of, but to more clearly and definitely formulate the research topic, logically built the content and experimental study, the results of which could be adequately assessed from the point of view of achieving the set aim.

The purpose of our article is to analyze the specifics of pedagogical studies related to axiological aspects in education, as well to identify existing problems in this kind of studies and ways to overcome these problems.

Research methods

In order to substantiate the stated point of view on the solution of the found problem, we used the analysis of studies on philosophy and psychology related to the problem of values. The leading research methods was a literature review included master thesis of students, studied "Pedagogical education" of Moscow pedagogical universities; PhD thesis on pedagogical sciences, scientific papers published in Russian and foreign journals ("Journal of Personality and Social Psychology", "Spiritual moral education ", "Cambridge Journal of Education ", etc.) on the problem of values, as well as a critical analysis of the problems of pedagogical research related to values in education, synthesis and generalization of material, methods of classification and comparison.

Results

Questions, related to values in accordance to personality development were studied by axiology that was originated as a branch of philosophy. As a separate branch of knowledge, axiology or philosophy of values emerged not so long ago. It happened in the second half of the 19th century, although, axiological problems were present in both theological and philosophical reasoning, most likely from the moment of its formation. At the same time, the question of meaning, filling of very concept of "value", remains controversial. Moreover, the question of values was directly related to a problem of progress in philosophy, which had been raised and vigorously discussed recently and included both pessimistic and quite optimistic points of view on progress, and, consequently, the value of philosophical knowledge itself [23].

Nowadays, there is no unambiguous definition of the concept of "value" in philosophy. It has not been established, for example, how values and adherence to these relate to each other [24, p.8] or the concept of "value" can be included in the field of study in pedagogy due to complexity of its operationalization for empirical research, etc. In addition, a representative of cultural-historical relativism V. Dilthey (1833-1911) asserted the idea of "axiological pluralism", understanding that concept as existence of various sets of equal value systems, development of which was conditioned by a cultural-historical context. Note that in modern realities the same idea is dominant in the European consciousness.

Another methodological position, interested for pedagogy, based on assertion of Talcott Parsons (1902-1979) that members of every social system or institutions of any scale adhere to some common cultural values and traditions, preservation of which is important for stable development of society. An individual who shares these common cultural values and traditions relies on the system of values that is developing in society when choosing a life trajectory [25]. Ultimately, according to statements of Braithwaite and Scott, the values that an individual adheres to begins to act as a characteristic of his personality [26]. Although many of modern researchers (for example, Sh. Schwartz [27]) assert the existence of universal "basic" values, not all scientists are inclined to consider this point of view to be true. To agree with opinion about denial of basic values or, at least, its disappearance from conceptual and semantic field of a modern individual, we give an example of the erosion of such, it would seem until recently, basic, traditional value as a family.

All of the above testifies in favor of the fact that the concept of "value" needs definition, division or even classification. Attempts to realize some of those actions were certainly done. Thus, M. Rokeach divided values into two large groups: terminal values, concerning goals of an individual's existence, for example, an interesting job, having good and loyal friends, a happy family life, etc. and instrumental, related to the way the individual acts to achieve goals, for example, cheerfulness, responsibility, honesty, sensitivity, etc. [28; 29].

Russian researcher D.A. Leontiev, correlating the concept of "value" with three different groups of phenomena, accordingly distinguished three forms of existence of values. The first included social ideals developed by public consciousness. The second based on objective embodiment of those ideals in the actions or products of activities of individuals. The third constituted motivational structures of personality, prompting to the real embodiment of social value ideals in activity. Those forms of values passed one into the other according to the following scheme. Social ideals were assimilated by a person, became models of that it must be, and then in that capacity the ideals began to induce a person to be active, adequate to the values, to objective embodiment of the ideals, which, in turn, supported social ideals. At the same time, D.A. Leontiev emphasized that back in the 70s of the XX century, psychologists began to pay attention to the problem of discrepancy between the declared and real values of the individual, which was further confirmed by empirical facts obtained in a course of a number of psychological experiments [30]. All that testified in favor of the fact, which in the course of pedagogical research and setting up a formative experiment, we could most reliably identify and talk about formation of individual's ideas about certain values or about value ideas. The category of value ideas also included ideas about the value systems of specific people. With certain, but not final degree of probability, we can assert that identification of presence of value ideals in an individual speaks of ability to evaluate values and project in imagination a movement towards these ideals. Putting the individuals in certain problem situations and including them, for example, in role-playing games, we were more or less likely to assert that certain values had become the personality's beliefs, which determined their behavior. These values became guiding lines as "conscious ideas of the individual about own values that were valuable to him" [30], since in an artificially created situation there is a high probability that students will demonstrate not the values already internalized by them, but only demonstration of the required values, about which they have formed an idea. With a greater degree of probability, we can say that certain values have become significant for the individual, that is, the value orientations of the individual when observing the work of focus groups led by peers who discussed moral and social values during the dialogue and who entered self-reflection caused by the "meeting" with different experiences and points of view. At least such a conclusion was made by foreign researchers, based on data from 10 sessions of focus groups led by peers in five international schools [31].

Thus, in order to avoid ambiguity and fuzziness of concepts in pedagogical study, it is advisable to move away from their polysemy, since fuzziness of concepts leads to their substitution and a hypothesis in this kind of research turns not into a position that needs to be proved, but into a statement conceptual provisions. From this point of view, we consider it expedient to single out at least three concepts that are important for focusing on them when formulating a topic and hypothesis in pedagogical study. These are values, value orientations and value ideas.

Among whole variety of approaches to understanding value in philosophy, psychology and pedagogy, the point of view of S.I. Gessen, who understood values as "the goals that we

set ourselves in our activities" [32, p. 32] is important. Obviously, value should be significant for a person, only in this case it is capable of performing the function of a guideline for a person's behavior. B.S. Bratus pointed out that personal values were the general meanings of life realized and accepted by a person [33]. Values, following M. Rokeach, were defined as persistent beliefs of the individual that "a certain way of behavior or the ultimate goal of existence is preferable from a personal or social point of view, than the opposite or opposite mode of behavior, or the ultimate goal of existence" [28], which became the result, the product of the development of mind, feelings, moral and spiritual sides of personality. Singling out the category of moral values in his research, M.I. Skomorokhova called those values as a "subjective-objective category" [2], expressing "the natural needs of a person, objects, phenomena that are necessary, accepted by people of a certain society; act as semantic universals that makes it possible to realize human life meaningful (the values of creativity, the value of experience, the value of the relationship), which are recognized by us, are evaluated as values" [2]. Formation of orientation of youngsters towards moral values, according to the study of M.I. Skomorokhova, perhaps when organizing a special interaction between children and adults based on using of special forms and methods of work, making appropriate additions to the content of education. Carrying out a formative experiment led a researcher to following results. Changing behavior of students, which, as M.I. Skomorokhova described, had become freer and more confident. The style of relations in the class had changed in terms of "reducing conflicts, ways of resolving conflicts; there was mutual assistance, freedom of judgment in the classroom" [2]. It raises doubts about the adequacy of the goal set in the study - "the implementation of the orientation of primary schoolchildren on moral values in the learning process" [2] and the results achieved, because of listing in that study, on our opinion, does not fully describe the content of the concept of "moral values".

Psychologists tend to interpret value orientations as "the individuals' conscious ideas about their own values" (D.A. Leontiev [30]), that is, the result of their creation in themselves, reflection on values [34, p. 83]. In the interpretation proposed by B. Meshcheryakov and V. Zinchenko, value orientations were considered as "an important component of a person's worldview, expressing individual's aspirations in relation to certain human values (welfare, health, comfort, knowledge, civil liberties, creativity, work, etc.)" [35]. N.A. Zhuravleva emphasizes that value orientations have a meaningful life value for a person, which are the basis for assessing surrounding reality and determine the personality's predisposition to one or another social activity [36, p.28]. M.I. Valieva defined orientation of students towards moral values as "integrative personal education, the structure of which, in interconnection, includes knowledge - students' awareness and experience of social and personal significance of moral norms, actual morally valuable needs, motives of present and future behavior and activities of students. "[1, p. 7]. The researcher associated a high level of formation of an orientation towards moral values not only with knowledge of moral norms, but also with the need to comply with them, which in the course of the study was revealed by analyzing the pedagogical activity of students in the course of pedagogical practice, practice diaries, and role-playing games.

We defined value visions as values mediated by language, filled with a certain content, meaningful, but had not a certain degree of probability internalized by an individual yet. Thus, it seems guaranteed to reveal the formation of the value ideas of individuals (for example, the content of the concept of "mercy" by means of such questions to individuals as what mercy means, what kind of person we call merciful, what individuals' action are, ect.) in the

course of pedagogical research. However, with a lesser degree of probability, we can assert about the formation of mercy as the value orientation of the studied individual, since it will be rather bold to judge by the tools available in the arsenal of psychological and pedagogical research whether mercy has become an individual's own value and whether one is aware of it. Rather, it can be the topic of historical and pedagogical research, a retrospective analysis of both the activities of an individual and groups and communities. In this case, G. Allport understood values as semantic formations of the individual and believed that only an adult, psychologically mature individual, whose maturation took a long time, sometimes all his life, was inherent in the possession of a system of certain values that had developed in his mind, which served as the unifying basis of his life [37, p. fourteen]. Whether from this point of view, mercy is a value, that is, a stable conviction of a person that determines his behavior, can be said only in the case of long-term observations and assessment of the individual's activities, while a researcher or a student of a university, should receive some results in a rather limited time.

Discussion

All above mentioned indicates that when formulating the topics of pedagogical research on the problem of values, which imply a formative experiment, realization of which is limited by a rather strict time frame, one should confine oneself to the topic of formation of an individual's ideas about certain values, which, in fact, can be an object of such kind of study. At the same time, we share point of view of V.V. Kraevskii that, it should have to highlight "the main key point, aspect or relationship" in the individual, to which the attention of the researcher is directed, otherwise its thought "spreads along the tree" [38, p. 140]. Therefore, the attention of a pedagogical researcher, in our opinion, should be aimed at, on the one hand, to the whole range of phenomena associated with the value perceptions of individuals (the object of research, which has, in principle, an unlimited number of elements, since the influence of values can be traced in almost all social phenomena that deserve study), and on the other hand, on what he is still going to get new knowledge about. Hence, the subject in this kind of researches has to be, rather, not an aspect of considering the object (for example, with the help of which specific methods, in which categories of the individual and under what other circumstances moral ideas are formed), but the refined characteristics of the concept of "value ideas". This kind of clarification of the subject of research in this case allows the researcher to get rid of attempts to "grasp the immensity" and get specific results that correspond to the topic, goals and research opportunities.

In order to concretize this object of pedagogical research as value ideas, it is necessary to divide the concept of "value" or even, as foreign researchers, whose opinion we share, believe, to order value ideas by rank [39]. We also agree with Russian authors who rightly asserted "diversity of the needs and interests of an individual allows us to speak of a complex structure of values, among which we can distinguish material (economic), political, social, spiritual and moral values" [40, p.23]. We believe that the division may be continued. For example, if we proceed from the fact of the existence of a religious worldview (and the value problematics is directly related to the formation of a person's worldview), then it is quite logical to single out the so-called religious values that have absolute (divine) origin, immutability and eternity, and, accordingly, designate ideas about religious values. It should be noted that such philosophers as Plato, V.I. Soloviev, N. Berdyaev,

N. Lossky, S. Frank and others spoke about timeless and extra-spatial characteristics of the concept of "value", about its objective essence, which has a transcendental character and irrational origin. This view of the origin of values is typical for traditional religious cultures, in particular, Christianity as well for individuals who freely accept Christian values into the circle of their worldview. Recognition of value as an objective essence of divine nature practically excludes the so-called problem of the crisis of values and its revaluation, the search for new ones for individuals with a religious worldview. In turn, based on the fact of the existence of various religions, it is advisable to talk about the existence of a system of values within various religious beliefs and traditions, and to highlight Christian values and then present their classification. L.V. Baeva presented the same values as ontological ones such as God, being, immortality (eternity), anthropological values such as man, soul, freedom, faith, hope, love, salvation. Ethical values included good, love for one's neighbor and one's enemy, non-resistance to evil, forgiveness, suffering, martyrdom, holiness, virtue. Aesthetic values comprised beauty as an expression of God in the world, beauty as a form of good, cognitive-mystical- Holy Scripture and Tradition, prayer, grace, symbolic values such as Church, icon, worship, ceremonies and rituals. Social values reached the Christian community, conciliarity, humanity" [41, p. 70]. Being in agreement with the author, we nevertheless believe that it would be more convenient to rely on the concept of M. Rockeach. Following that, it is to highlight the terminal values among values of Christianity, which reveal goals of the individual's existence such as family, personal salvation, Christian community, holiness, etc. as well instrumental values associated with the way individual acts to achieve goals, for example, communion with God, freedom, forgiveness, suffering, conciliarity, mercy, etc. Some of values, called Christian, are inherent in other religious cultures, as well as secular worldview, but in Christianity, they are characterized by a special understanding and interpretation. The developed classifications or hierarchies of values in Christianity as some of axiological constructs should be the basis of topics definition of problems and scientific apparatus of the corresponding pedagogical studies. Such topics as "Formation of family values among students" or "Formation of orientation of senior pupils to spiritual and moral values", "Case technology as a means of forming value ideas in schoolchildren in the study of fiction ", etc. seem as too broadly formulated and superficial in this context. As a rule, it is difficult to list and name the family or spiritual and moral values; rather, the family itself (in the first case). Today a family can act as a value. Even if we define the content of these and other concepts related to values, it will be large and incomplete. At the same time, setting the task of forming certain values (family, moral, etc.) in such a volume, obviously irrational and impracticable for a study that has a definite that has a certain time frame. Therefore, a more specific and containing problematic, as well as the opportunity to build a fundamentally testable research hypothesis, can be formulated as: "Formation of the ideas of younger schoolchildren about the family as a Christian value in the lessons of the basics of Orthodox culture", "Formation of the concept of mercy in junior schoolchildren during the reading kid's literature (or works of a specific author)", "Life literature as a means of forming a student's notions of mercy in the study process (for example, in literature lessons or the basics of the Orthodox faith in a confessional-oriented school" V. Krapivin ", etc. The papers on these and other similar topics, carried out by bachelors and undergraduates students in the direction of "Pedagogical education", were based on a formative experiment. The concretization of topics allowed the students to formulate a hypothesis, which is fundamentally verified by available diagnostic tools, simple and logically built, to meet the limited deadlines for completing graduate qualification

work (1-2 years) in order to form the necessary ideas of students and check effectiveness of the work.

The fulfilled study allows us to speak, in the case when it comes to axiological issues in pedagogical researches, about advisability of researchers addressing the problem of the formation of personal value concepts, because of the concepts of "value orientations" and "values" reflect the stable beliefs of an individual that have developed over a long period of time. Therefore, the authors of the article find it difficult to track and check formation of the concepts in the course of an experiment limited to a certain interval. In turn, value concepts in formulation of research topics also need specificity, which makes it possible to focus on foreseeable amount of material, to formulate a hypothesis that can be verified by adequate and accessible diagnostic tools. Ultimately, this approach makes it possible to reduce the complexity of the operationalization of the concepts of "value" and related concepts for empirical research.

Conclusion

A search for pedagogical research using the keyword "values" found a large number of papers addressing different types of values, both broadly and narrowly defined. Tracking axiological topics in papers of students of pedagogical faculties, and analysis of these papers made it possible to draw attention to the problems. Firstly, it refers the broadest interpretation of certain values declared in the topic of work and, secondly, the inconsistency of the declared topic (when formulating the values) and the adequacy of the formulated hypothesis, the conducted formative experiment and its results.

An appeal to methodological foundations, research of philosophy and psychology on axiological problems revealed the ambiguity of filling of the term "value", species diversity of the term, which raised a question about necessity of classify values. The article singles out and defines such concepts as "values", "value orientations", "value ideas" of a person. To remove the problem between declared and real values of an individual, the authors consider it expedient in pedagogical research, limited by time, to focus on formation of value perceptions of individuals. Specific examples demonstrate the shortcomings of widely formulated topics on axiological problems in pedagogical research and options for its correction.

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