

DOI: 10.7596/taksad.v6i4.1181

Citation: Robertovich, G., Konstantinovna, A., Nikolaevich, L., Alexandrovna, T., & Sharbuzova, H. (2017). Ontological Approach as Basic Educational Methodology in the System of Higher Professional Pedagogical Education. *Journal of History Culture and Art Research*, 6(4), 372-380. doi:<http://dx.doi.org/10.7596/taksad.v6i4.1181>

Ontological Approach as Basic Educational Methodology in the System of Higher Professional Pedagogical Education

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Abstract

The modernization of the Russian education determines the directives in the education of the younger generation of basic national values in the socio-historical, cultural and family traditions of Russian multinational people. New aims of Russian education also determine the change of the methodological foundations of education, in which priority should be given to ontological methodological approach associated with the change in perception of the essentials of human. The ontological approach considers the human not only as a physical being and conscious, but, above all, spiritual. The article analyzes the possibility of the ontological approach as a core methodology in the system of higher professional teacher's education based on training of teachers in the educational sphere of the Cossack pedagogy. The realization of ideas of Cossack pedagogy in terms of higher professional pedagogical education is considered. The use of such pedagogical approaches, arising from the methodological basis, involves student-centered, anticipating approach, pedagogical support, socio-cultural animation, openness and cooperation, creative approach.

Keywords: Pedagogical education, Ontological approach, Basic educational, Russian multinational people.

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INTRODUCTION

Recent events have shown the fragility, vulnerability of technological civilization, which challenges the modern humanity. Contradictions or challenges of our time are consolidated in the world not only in the sphere of new technology and communications but in the value sphere of humanity, changing the usual foundations of people lives of on our planet. The growing threat of terrorism confirms that the very existence of mankind depends on what values people possess.

In the conditions of modern civilization challenges Russia remains one of the few countries, which according to Russian President Vladimir Putin (2015) "does not trade its sovereignty" conducting an independent policy. Speaking at a meeting of Russian Security Council 03.07.2015 the President of Russia emphasized: "It is necessary to analyze the entire spectrum of potential challenges and risks both political and economic, informational, and others in a short term to adjust the strategy of Russia's national security on this basis".

The system of education in Russia must respond to the modern challenges of the global community. The federal state standards in their directives, to a certain extent, reflect the social order of the modern Russian society to national education. The determining factor of educational system is socio-political processes in the country and the world.

Recently, the Russian education has advanced, defining, in particular, the directives in the Federal State Educational Standards (2017): "The modern national educational ideal is a moral, creative, competent citizen of Russia, taking the fate of the Fatherland as a personal, conscious of the responsibility for the present and the future of his country, preserved in the spiritual and cultural traditions of the multinational people of Russian Federation". Standards also determine that the main content of the spiritual and moral development, education and socialization are the basic national values such as patriotism – love to Russia, serving the Fatherland, citizenship, multicultural world, justice, honor, dignity, compassion, etc., which exist in the socio-historical, cultural and family traditions of the multinational Russian people. To add to the goals and values the existing current methodological paradigm of education must undergo reconstruction. In the new conditions of development the paradigm actualizes ontological approach to education where the main problems of education of "become spiritual, civil, cultural, national, individual personal, and finally, global identity and his conscience, the ability and desire to live according to conscience" (Bondarevskaya, 2012: 13). The ontological approach is connected with a change in ideas about the essentials of human as the values and goals of education. A person here appears not only as a physical and sensible being, but, above all, spiritual. This circumstance is due to the peculiarities of the modern period, social and cultural development on a global scale, associated with the transition from Homo sapiens to Homo animus (Shaposhnikova, 2011: 284-285). In turn, the social request

demands systematization of knowledge about a person in his spiritual humanitarian sphere. In this regard, the tasks of human subjectivity, support of his spiritual abilities, creative and moral capacities are actualized.

The ontological approach to the specifics of our contemporary life is expressed in the theoretical analysis and practical resolution of existential problems of people: search for life meaning; internalization of social values; cultural identity; designing the course of life; creating a happy family, and others (Bondarevskaya, 2012: 13). For all subjects in such ontological paradigm the educational sphere is filled with feelings, thoughts, emotions, motives, attitudes, which are the common denominator and have to answer the main question: how do all these existential change a young person's life?

Thus, due to the actualization of the basic national values and ontological approach as a methodological basis new tasks are set before the Russian education. The tasks are related to the solution of problems of creating appropriate educational space, adequate pedagogical concepts, filled with socio-cultural meanings and people relationships, which enable to implement the new paradigm of Russian pedagogy.

DISCUSSION

As part of the development outlined above modern Russian education trends will focus on a content analysis of the implementation of the ontological approach in the theory of dynamic phenomenon in the south of Russia - Cossack pedagogy - the socio-cultural concept of education, based on the traditions and innovations of the Cossacks of Southern Russia culture (Lukash, 2012). In particular, we are interested in the features of the implementation of the ontological approach as the methodological foundations of education in the aspect of training of teachers for educational area in Cossack pedagogy.

Theoretical methodological developments implemented by us in this regard allow to state that the preparation of teachers to work in classes of Cossack orientation should be carried out in the cultural educational, scientific educational complexes, where through the use of the achievements of the traditional Cossack culture, psychological pedagogical sciences and innovative practices and education highly qualified teaching staff are trained. In addition, basing on Cossack culture we develop innovative educational projects and educational technologies, using the transformation of the culture of the Cossack traditions in the pedagogical innovation of today. As a part of Cossack pedagogy creative labs are organized and in their activity students are involved, whose educational and professional training is carried out in the context of continuous pedagogical practice in the educational institutions with the status of "Cossack". As a part of this project training and retraining of school

teachers are run and as well as of university professors working with Cossack subject mater (Shurigin, 2015).

The methodological basis of the educational process is the ontological approach, which actualized axiological foundations of the Cossack culture: values, ideas, meanings, mentality. It should be noted, the ontological approach is implemented in a specific paradigmatic pedagogical approaches, defining and regulating the content and methods of modernization activities, its compliance with the social order to the skills of human and professional (Bondarevskaya, 2013: 431). The essence of such paradigmatic pedagogical approaches is the ability of teachers-researchers to understand and interpret the samples of solutions of pedagogical research and practical tasks within the humanistic paradigm. Implementing the ideas of Cossack pedagogy in terms of higher professional pedagogical education, in our opinion, will be fruitful when such pedagogical approaches originating from ontological methodological basis as student-centeredness, anticipating education, pedagogical support, socio-cultural animation, openness and cooperation, creativity. We are to consider the main content of these directions.

Student-centered approach is focused on the educational process of the student's identity, his characteristics, interests and needs, of value-meaning development, support for its subjectivity and individuality. In the context of the implementation of the Cossack pedagogy in higher professional teacher education, this means, above all, the application of the principle of variability and individualization. For example, distribution of students to the so-called "Cossack groups" must begin long before enrolling in university, to enable students possess the developed focus on the study of Cossack culture. As a part of career guidance it is necessary to identify children finishing schools of Cossack orientation, Cossack cadet corps, institutions of primary vocational education with the status of "Cossack", expressing willingness to continue their education in the context of Cossack pedagogy at a higher professional level. This can be achieved by open days, competitions, quizzes on Cossack history and culture, where graduates get acquainted with the possibilities of the university, meet with experienced teachers, broaden their horizons in the direction of professional prospects. Variability and individualization principle is implemented and in a deep acquaintance of teachers-researchers with the personality of the freshmen students. The diagnostics of value-meaning, motivational orientations of students as well as the study of the level of knowledge of the Cossack culture and history is especially important. The result of this diagnostics may be the developing jointly with the student individual, educational "road-maps" – the program of professional pedagogical self-determination and self-development and involving students to activities that introduce them to the world of Cossack culture. It can be the organization of continuous practice in the "Cossack" schools and corps, design of

educational activities jointly with teachers, work in small focus groups, learning in the process of debate, discussion, problem-solving, social and humanitarian practices. Variation principle also provides the student with the conscious choice of "Cossack" direction in their future professional activity. It is advisable, in this regard, to include in the curriculum the elective subjects of Cossack subject matter, providing an opportunity to those students who for various reasons are not interested in studying the Cossack pedagogy, to improve their knowledge on different subjects.

Anticipating approach to Cossack pedagogy is based on the understanding that the post-industrial era of adaptive mechanisms, which are the basic concepts of the traditional theory of education in the industrial period, lose their fundamental importance in education, becoming a serious obstacle to the developing the personality in a rapidly changing world. Dynamically developing across the South of Russia Cossack pedagogy as a socio-cultural education concept is a priori aimed at the development of personality, the region and the state, on the basis of combination of traditions and innovations, thereby realizing the anticipating processes (Lukash, 2012). Anticipating approach is aimed at training of such teachers who are able to work with the development process, to form students' skills "to work with the future". Anticipating education should be seen as a new type of education, in which education is implemented as an existential, life-purpose process that ensures the formation of the unity of the personal image, training and student life ontology (Bondarevskaya, 2013: 431). At the same time it is important for teachers that the student understands the meaning of the Cossack culture not only by means of studying, getting knowledge and set of values, but by practical way in the course of their educational experience, active self-construction of the person, mastering professional "secrets" of the teacher in the Cossack-oriented classes. In the process of self-construction of the individual in versatile professional activities the student discovers the meanings of Cossack pedagogy.

Anticipating approach to pedagogy Cossacks is directly determined by internal cognitive processes, in the student's spiritual world: motives, intentions, feelings, meanings. In accordance with these existences the principal directions of Cossack pedagogy in terms of higher professional pedagogical education become spiritual, civil, national cultural, individual personal identity, ability and desire to serve the Fatherland "not out of fear but out of conscience."

Achieving these directives requires that the principle of pedagogical support of the spiritual forces of the student, his subjectivity, the development of creative and moral capacities, creating conditions for full self-realization in personal growth in their chosen profession to be set in the center of university educational system (Bondarevskaya, 2013: 165). Educational support is important on the basis that in the modern world with its dominance of mass culture,

often generating vices and temptations in fragile minds, pedagogical support is the methodological foundation that enables the student to make the right choice to become a professional. In the Cossack pedagogy pedagogical support acts as a criterion, which helps to overcome the negative trend of the modern global community that is the young man's alienation from his own "I". It helps a person to include in such a system of activity the social relations, work with feelings, setting the perception of the world, which facilitates the transition to the non-alienated human condition (Lukash, 2013).

It is difficult to imagine the realization of ideas of Cossack pedagogy without relying on traditional Russian base which is the core of the entire culture and history of the Cossacks. At the same time, Russian society formed all the prerequisites for detraditionalization of society, i.e., distortion of the content and the weakening of the role of tradition in its life (Bondarevskaya, 2013: 114). The educational space of Cossack pedagogy enables the resolution of this contradiction, thus realizing educational goals in joint activities for children and adults, in which the cultural heritage and tradition "comes to life" with the help of socio-cultural animation (Lukash & Ilyushchenko, 2015). The ontological approach to Cossack pedagogy allows to consider socio-cultural animation as a certain level of social education, as a special kind of social and cultural activities of a large social group forming a set of values, interests, activities, and creating its social project.

In a situation of social detraditionalization, the cultural tradition can be included in the contemporary context of life only as a cultural dramatization as symbolic and aesthetic event. Cultural dramatization makes it possible to deploy the pedagogical process of formation of individual and group identity through role-play, to exercise self-presentation of creative projects, design and act costume play scripts, be immersed into the aesthetic symbolic context of Cossack culture. It actively produces joint activity of all subjects of educational space of Cossack pedagogy in the direction of creating a conditional way of past events, animating this way, including it as a scenario plan and setting its symbolic meanings into motion. Technology of animation in Cossack pedagogy suggests "recovery" and "spiritualization" of peoples' relations, the widespread use of social spiritual and cultural values, theater of Cossack folklore, traditional forms and artistic genres, thus, providing a person with the conditions to be included in the creative, recreational, educational and entertainment activities (Lukash & Ilyushchenko, 2015). The pedagogical value of using animation in teaching activities of the Cossacks also lies in the fact that the subject of the educational process, the future teacher, forms qualities of professional organizer of theater of Cossack lives.

The main purpose of the Cossack pedagogy – education of man of Russian culture, loving his homeland, a Russian patriot is realized by symbolic aesthetic act of cultural Cossack animation. This algorithm in different variations is present today in the work of the best

schools and Cossack-oriented classes in the south of Russia (Shurigin, 2015). The main method of leading educational technology in Cossack pedagogy is the socio-cultural animation of events of Cossack culture and history, which allows reproducing symbolic actions of patriotic, aesthetic, ethnographic, military sporting nature. Generalization of experience of the best educational institutions implementing Cossack ethno-cultural component indicates that the effectiveness of educational activities increases significantly if teachers actively use the technology of socio-cultural animation, immersing their students into various educational aspects of Cossack history and culture (Shurigin, 2015; Lukash & Ilyushchenko, 2015). Thus, the training of students in terms of socio-cultural animation is carried out as a process in which the teacher and the student are open to each other and to the culture of the Cossacks through dialogue, discussions, scientific discourse. The student “discovers” the world through his feelings; the teacher doesn’t “present” the facts, but deals with the world of emotions, motives, and student’s consciousness.

The socio-cultural animation as one of the directions of the ontological approach allows implementing one of the most important Cossack pedagogy principles – *openness* and *cooperation*. In practice, this principle means that the teacher and the student are open to each other, culture and educational system in its turn is open to constant updating with new content. Openness enables cooperation of individual and collective subjects of teacher education with other organizations and individuals interested in its modernization and development. Thus, in modern Cossack pedagogy conditions for the formation of cultural means of education are created, which reveal the cultural field of election of ideals and the meaning of life. Such spheres in Cossack pedagogy are traditionally united into a common educational space of the Cossack culture, which represents the values and ideals, creates the conditions for the revival of Cossacks of culture (Lukash, 2012).

The educational space in Cossack pedagogy as a phenomenon of Russian culture is structured in a special form – the cultural Cossack community that connects educational environments (academic, Cossack, household, recreational, spiritual, administrative, etc.). Spiritual and educational character of this space is determined by the aim that is publicly important for all subjects of education for revival and development of Cossack culture. In the cultural Cossack communities there are created conditions for the establishment of a person of national Russian culture, are modeled different variations of the concept of socio-cultural Cossack pedagogy, are formed modern patterns of joint activity of children and adults in the traditions of Cossack culture, are solved the problem of revival of Cossack culture (Lukash, 2012). In practice, the cultural Cossack community in the higher education system that implements the Cossack pedagogy are manifested in the form of student Cossack rescue teams, student search teams, sports Cossack clubs, uneven-aged creative teams, as well as the participation of students in

the military Cossack activities, spiritual and historical anniversaries of the Cossacks, etc. (Lukash & Ilyushchenko, 2015).

Creative approach focuses the researchers on the inclusion of students in a conscious change of their own lives and activities in the educational space of Cossack pedagogy. It aims at the active participation of students in the modernization changes, setting up creative space at the university to form teacher's personality, possessing creativity and having that his own personal style, loving national Russian culture, patriot of his homeland (Shurigin, 2015). Creative approach in educational space of Cossack pedagogy is realized in the principle of *fraternity-catholicity* of the unity of spirit, mind, will and actions of the student and teacher in the revival of the Cossacks and the education of a cultural person. In this connection, educational space of Cossack pedagogy is not only externally organized environment. In the tradition of the Cossacks as a subethnos of Russian people there are stereotypes of communal, conciliar thinking, when general spiritual unity of all members of Cossack cultural communities is carried out (Lukash, 2012). This spiritual space creates the real conditions of the joint lifestyle, fraternity-catholicity of teachers and students. In the creative approach of Cossack pedagogy the fraternity-catholicity principle gives an opportunity to combine the traditional Cossack system of education and to create innovative spiritual educational space, reflecting the social needs of the modern educational situation.

Thus, the possibilities of presented pedagogical approaches confirm that the ontological approach as a core teaching methodology in the system of higher professional teacher education of Cossack pedagogy is based on understanding the education as a cognitive process, opposing the current challenges to humanity that has anti-crisis spiritual-moral orientation, which makes student's life meaningful, creative, innovative.

CONCLUSION

The methodological orientation of Cossack pedagogy in higher professional pedagogical education in the ontological approach makes this concept as a part of common social technology of the development of Russian society, which is implemented in order to face pressing social challenges. Ontological methodological approach in the system of higher professional teacher education of Cossack pedagogy, aimed at the resolution of existential problems of people, offers great opportunities for the solving one of the calls to the Russian education in a post-modern, post-Soviet society: between the needs to comprehend the Russian cultural and historical heritage, the desire to look into it new meanings, directives for the development and the actual practices of marginalization, Westernization of a certain part of contemporary society.

CONFLICT OF INTEREST

The authors confirm that the data do not contain any conflict of interest.

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