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Methodology of pragmatism as a formation way of thinking culture in educational activities

The article provides a philosophical analysis of topical issues of modern educational activities in their connection with the formation of a culture of thinking based on the methodology of pragmatism. Possession of this culture will allow the person to be included in public life as the complete personality capable to operate at changing requirements in work. In this regard, the actual problem is the humanization of education, which involves a really functioning system that ensures the unity of continuous General cultural, socio-moral and professional development of the individual, taking into account social needs and personal needs. The highest humanistic meaning of social development is the assertion of the attitude to man as the highest value of life, the merger of public and personal interests, the creation of conditions for the free development of each person.

Keywords: modernization, pragmatism, education, humanization, culture of thinking, activity.

Modern Kazakhstan has chosen the path of modernization of the most important spheres not only of social life, but also of public consciousness as a strategy adequate to the challenges of modernity of its civilizational development. At the same time, it is stated that the modernization of public consciousness should not only accompany large-scale transformations in the economy and politics, not just complement them, but should act as their core, ahead of them in their quest to determine the right, appropriate to the challenges of the time, guidelines for further development.

The fundamental requirement of the proposed modernization is the need to change the «model of consciousness and thinking», taking the best of what the era brings. However, as the experience of the twentieth century shows, the main problem is that the advanced achievements of a certain civilizational type (mainly Western) were mechanically transferred to all peoples and civilizations without taking into account their characteristics. Therefore, the preservation of its culture and its own national code is the first condition for the modernization of the new type. «But this does not mean preserving everything in the national consciousness — and what gives us confidence in the future, and what leads us back. The new modernization should not, as before, look haughtily at historical experience and traditions. On the contrary, it should make the best traditions a prerequisite, an important condition for the success of modernization» [1].

One of the priorities of the proposed modernization is called pragmatism, which is defined as follows. «Pragmatism means an accurate knowledge of their national and personal resources, their economical spending, the ability to plan for the future. Pragmatism is the opposite of extravagance, arrogance, life for show. The culture of modern society is a culture of moderation, a culture of prosperity, not luxury, it is a culture of rationality. The ability to live rationally, with an emphasis on achieving real goals, with an emphasis on education, a healthy lifestyle and professional success—this is pragmatism in behavior. And this is the only successful model in the modern world... the Age of radical ideologies has passed. We need clear, understandable and forward-looking attitudes. Such an attitude can be a focus on achieving specific goals with the calculation of their capabilities and limits as a person and the nation as a whole. Realism and pragmatism are the watchwords of the coming decades» [1].

The appeal to the philosophy of pragmatism and its methodological component can hardly be called accidental, since the conceptual foundations of pragmatism imply the use of such methods of research of reality, which lead to the achievement of the most effective practical result of human activity. As V.A. Kanke notes: «Pragmatics in the most General, philosophical understanding of this word emphasizes the effectiveness, efficiency of feelings and thoughts. It is not about things as such, but about their significance for people» [2; 239].

Ch. Pearce comes to the conclusion that thinking is only a function that allows you to implement a particular action and reflecting on the purpose of thinking and its functions, one of the founders of classical pragmatism. Man, as a being realizing himself in experience, to a large extent manifests himself not in

knowledge, but in the activity transforming the conditions of his being. Therefore, according to Ch. Peirce, man is so completely enclosed within the limits of his possible experience, his mind is so bent on being the instrument of his needs, that he cannot go beyond these limits. Logic is understood by Ch. Peirce not in the traditional Aristotelian way as a generalization of the laws of being, nor in the Hegelian spirit as a generalization of the laws of thought equivalent to the laws of being. Logic is a generalization of human cognition, the rules of logic are intellectual tools of adaptation to the environment that have arisen as a result of evolution from Peirce's point of view. The scientific method, according to Ch. Peirce, is a method of everyday reasoning applied to the most difficult and complex areas of research. The meaning of concepts and ideas, in the interpretation of Charles Peirce, lies in their practical consequences for man. Therefore, all conceivable objects must be put in direct relation to human needs, interests, comprehension of the object — is the comprehension of its possible practical consequences.

Another prominent representative of the philosophy of pragmatism is W. James believed that man is a creature, an organism that is in some environment, seeking to survive and actively adapt to changing conditions. Speaking against the supporters of the idea of the absolute. W. James persistently holds the idea that the world is constantly unfinished, it cannot be laid in any ready scheme, there is always room for the new, and this new is constantly emerging. W. James qualifies the mind as a functionally dynamic instrument of adaptation to the environment. Man is not subject to any objective necessity; he is free to choose any line of behavior. W. James puts forward the principle of identity between the truth of an idea and its operative capacity. He says that if an idea works, it is true. The meaning of all theories lies for W. James in their ability to solve problems. Instead of building a system of terms, it is necessary in practice to identify the price of each of them — a theory useful in everyday life, in the James's vision there is a true theory.

The greatest contribution to the development of the methodology of pragmatism was made by D. Dewey, who in his reflections on the effectiveness of thinking proceeded from the idea of the instability of the world, the riskiness and instability of human existence. The subject of knowledge is transformed by D. Dewey from a disinterested observer to a participant in events. The most General and basic task of science and scientific method is up to D. Dewey's point is the best adaptation of man to the environment, to ensure the successful human action. In his view science is a box of tools from which to choose those that are most useful in the circumstances. The scientific method is not just a medium of knowledge, but the technology for successful human behavior in the world, unfolding as a sequence of following procedures: awareness and formulation of the problem; the nomination of hypotheses and the formation of the project to solve problems; development of solutions to the empirical consequences; observation and experimental testing of hypotheses. The result of the study is some new established reality, as a result of research, the subject of research be subjected to itself in a significant change, knowledge changes the existence of the subject. Therefore, the methodology of pragmatism is applicable not only in science, in technology, production, but also in morality, social life.

Pragmatism develops an idea of the world as a constantly complicated and transforming structure, in which man is embedded as one of the elements endowed with specific capabilities to create independent strategies of activity in conditions of instability and unpredictability. The main institutions responsible for the creation of these strategies, in the human society at the present stage of development are science and education, from which «expect a conceptual revolution, the opening of a new semantic horizon, a radical improvement in the mental abilities of man and society, and on this basis to ensure environmentally oriented development of technologies and techniques that provide permanent improvement in the quality of life» [3; 4].

Defining the starting point of its methodological efforts human actions, pragmatism proposes to focus on the formation of an effective technology of action in any new human situation, which can be characterized as problematic. And here it is important not so much the possession of ready-made, established knowledge, as the acquisition of their own experience in the application of existing knowledge or the formation of knowledge about the possibilities of self-obtaining the necessary knowledge. «In the pragmatic method, meaning is realized as an interpretation (interpretation), accomplished through the knowledge of preferences (values) of people, various kinds of feelings, emotions, thoughts, ideals, beliefs, motives, aspirations, goals, interests and existentials» [2; 242]. Accordingly, one of the key requirements of the methodology of pragmatism is the formation of critical thinking directed against any forms of authoritarianism in scientific judgments and socio-political practice. Critical thinking involves the elimination of a type of social management in which people are descended from above and imposed by force almost exclusively tasks-means. At the same time, A.A. Khamidov notes, «the solution of the tasks of the

subject-and personal-creative order is certainly not the intention of the authorities; it is superseded and replaced by the solution of problems of object-transformative and material-manufacturing» [4; 202], and people themselves become only a means of solving problems of this kind.

The methodological basis for the effective solution of social practice issues in the pragmatist approach is the recognition of the status of a person as a full-fledged subject of activity, participating in the creative process of transforming the world, social reality, his own imperfection, revealing in this process all new opportunities of his own. The main goal of civilizational development is not so much in accelerating economic development and improving mechanisms of financial gain, how much to allow each person to realize their potential and lead healthy, creative, and active life, when improvement of personal qualities is the key and content of the progress of all mankind.

In other words, it is becoming increasingly clear that the future prospects of the modern world, as well as the future development of any social organism, primarily depend on whether humanity is able to find the optimal balance between economic success and the provision of public goods. In the modern world, this is a fundamental issue of social modernization.

As D. Dewey wrote: «Social efficiency and even public service remain empty and cold words, if the person who uses them does not have a clear understanding that in life for different people, a variety of things can be good for different people and that it is useful for society to encourage each person to make a reasonable choice» [5; 116]. In other words, one of the main tasks of social modernization is the formation of such an individual and universal culture that will allow a person to go beyond the simplified perception and understanding of the world as a result of rational interpretation and semantic acceptance of the diversity of human interests.

Modern Kazakh society is going through a period of revaluation of values and overcoming what hinders the long-term development and further progress. In this regard, the actual problem is the humanization of education, which involves a really functioning system that ensures the unity of continuous General cultural, socio-moral and professional development of the individual, taking into account social needs and personal needs. The highest humanistic meaning of social development is the assertion of the attitude to man as the highest value of life, the merger of public and personal interests, the creation of conditions for the free development of each person.

Realization of humanistic installation in education allows to develop at the trained bases of pragmatic thinking which acts as the most important condition of mastering of the main ability of the person-ability to turn itself into the active force changing circumstances of life of people according to their ideals and the purposes.

In the modern conditions of rapid changes in social reality, humanity is constantly faced with challenges that require each person a higher intellectual training than before. This leads to a steady increase in the need to professionalize activities related to learning throughout their lives. In the previous, more predictable, industrial era, people could rely on the existing body of knowledge supported by the appropriate education system. Nowadays there is more and more responsibility it is connected with activity of direct executors. They are increasingly involved in making decisions that matter to society as a whole and are searching for solutions to social problems on their own.

Analyzing the current situation on the labor market, representatives of social Sciences are increasingly coming to the conclusion that the younger generation can not take a proper place in the system of social production, as initially unable to compete on equal terms with the more affluent or status strata of the population. At the same time, it becomes obvious that the loss of reliable social guidelines, the collapse of traditional institutions of socialization, on the one hand, increases the personal responsibility of the young person for his fate, putting him before the need to choose, and on the other — reveals the unwillingness (and inability) of the majority to join the dynamics of new social relations. And even the end of any course of professional training does not guarantee painless social adaptation. This is not just a statement of domestic realities: similar processes characterize the European socio-economic reality. W. Beck noted: «the Transition from the education system to the employment system becomes unstable and labile; a gray zone of risky underemployment is wedged between these systems» [6; 223, 224].

Unlike in the past, when intellectual ability and ingenuity were necessary for a narrow circle of highly educated professionals, today these qualities are required by an increasing number of workers in many workplaces. Even the simplest work often requires quite complex and extraordinary mental operations. In addition, today people are increasingly working in self-governing work collectives. At the same time, it is extremely important for the employee to see the impact that his decisions have on the progress of the work

carried out, on its final result. Therefore, the call to «think and learn» becomes an urgent need of our time, the most important factor in the development of professional attitudes in any activity.

There is no doubt that the education system in modern highly developed socio-economic countries is a structurally branched and differentiated multi-level social institution that plays an important role in the socialization of a person, in his preparation for obtaining a particular social status, in mastering the relevant professional function in social production, in the stabilization, integration and improvement of social subsystems. The importance of education for progressive civilizational development is constantly increasing, as the complexity of all forms of social life, the introduction of high technologies in social production and everyday life require each member of society conscious and responsible attitude to the results of their activities.

In such a social situation, the volume of knowledge acquired is no longer the main indicators of the quality of education. They are replaced by such requirements as the formation of a stable motivation of knowledge, the formation of over-subject methods of educational activity so that everyone can independently learn all his life. The purpose of pedagogical activity is the formation of a methodological culture that allows you to move from the mechanical implementation of the educational process to the awareness of their own activities, makes inseparable activity and conceptual aspects of the process of knowledge. In the modern world, natural Sciences and technology based on them provide almost limitless opportunities in any field of activity, but humanity today suffers not so much from a lack of knowledge or lack of technical means, but from a lack of wisdom and responsibility to use the available means of building a modern civilization for the benefit of a particular person. Therefore, each person, choosing for himself a particular kind of activity, should understand that the essence of modern professional culture is a deep awareness of the need for successful self-education and self-development, the development of social and cultural self-activity, the implementation of free and creative activity.

In a post-industrial economy, the emphasis in education is shifting from quantitative characteristics of the sum of knowledge on the quality of their application for the formation of the ability to self-determination, self-organization, self-government. Accordingly, the leading requirement is the combination of action and reflection. It is reflection, the subject of which locally acts as its own action, provides the phenomenon of self-control, self-analysis, self-correction and self-mobilization, which is formed by one concept of self-organization. Under these new values of education, existing pedagogical technologies should be reconstructed and created.

To ensure that these values become the basis of innovative educational activities is needed, said V.I. Tsoy, the following pedagogical conditions: the attempted action, meeting with a difficulty, reaching the reflection, reflection with its focus on lack of ability of the person as the cause of the difficulties, the transition to the design method of disclosure of the missing abilities, the implementation of this method of self-change and return to practical action [7; 95].

Considering this cycle of actions of the student as a criterion of the organization of educational process, the teacher carries out the corresponding motivational, organizational, control and corrective actions, managing thereby activity of the student, his self-change. In other words, modern pedagogical technologies should be based on the subordination of the actions of teachers to the requirements of the preservation of the mechanism of self-change of the student. However, what should be the criteria of pedagogical thinking, so that the described mechanism of self-change was not unfounded, so that the teacher himself could reliably reflect on his own actions and, if necessary, correct them? Here the order to methodology on creation of means of the organization of reflection is revealed. V.I. Choi believes that in order to create an effective system of pedagogical innovations, it is necessary to take into account the following: 1) today's teachers can not pedagogically meaningfully stimulate and organize the cognitive and personal activity of students, because they do not even have a theoretical understanding of reflection and its methodological organization; 2) current activities of the teacher should be based on humanitarian, communicative nature of the learning process, and the way of interaction with students remains the same — primarily policy, not subordinate communication, understanding and critique of educational material for students, and fulfill the formal and substantive requirements of model curricula; 3) the existing forms and norms of the educational process are subject to the logic administrative and Directive technologies of both pedagogical and managerial activities, therefore, attempts to introduce into the education system, it would seem, modern credit technologies of the organization without taking into account the required initial abilities of students and the non-significant content of education in most cases are limited to the formal side of the case; 4) within the framework of the multi-subject nature of education, a combination of theoretical and practical training of students, it is necessary to have a

holistic, consistent paradigm of fundamental education, for which it is necessary to build a system of appropriate categories. However, in reality, it continues to replace the «spontaneous» understanding of both the mechanisms of thinking, its processes, and logical forms of organization of mental activity [7; 97].

O.S. Anisimov also speaks about it, suggesting to teachers to realize that at the heart of pedagogical thinking and pedagogical preparation «communicative, logical-semiotic, psychological, ontomyslitelny and other culture» [8; 345] has to lie. In other words, the culture of thinking involves not only a certain organization of thought processes, but also their reflection, identification, criticism and design of additional means of self-organization. Therefore, outside the methodological layer of analysis and the corresponding criteria of thinking, it is difficult to count on a teacher of a new formation, able to ensure the dissemination of critical principles of thinking, to approve new pedagogical conditions for the free and creative development of man.

In the modern public consciousness, more and more attention is drawn to the fact that without the active participation of the vast majority of the population in the implementation of the planned socio-economic modernization, it is hardly possible to count on success. Therefore, the theoretical and methodological understanding of this problem and the awareness of its role in the logic of civilizational development is not only theoretical, but also a task of great practical importance. After all, society has always faced, and continues to face, the need for a practical solution to one of the most pressing social problems — the problem of organizing the entire variety of social activities on the basis of a harmonious combination of priorities between individual and public interests. As quite rightly noted V.I. Rotnitsky, «... the question of the priority of the individual or the public is the main, eternal question of history throughout its entire length, it is a problem, a concrete solution of which becomes the matrix of any act in the life of each individual, that is, regardless of whether the latter is aware of it or it remains not reflected in its existential activity» [9; 205].

In the humanistic education system, the goal is not to form an «object» with predetermined properties externally, but to find, support and develop a person in a person and to lay in him the mechanisms of self-realization, self-development, self-regulation necessary for his free civic and professional orientation and the ability to develop his inner spiritual potential. In the realization of this goal, the determining role is played by the subjects of the educational process, who must «instrument» this process as a freely chosen activity by the students themselves. In which, first, the best conditions will be created for purposeful socially significant development, education, enrichment of knowledge and experience, and, secondly, the management of this process will take place in accordance with internal needs and interests. That is, the desired «instrumentation» should become a necessary element of the more important process of finding a person himself, choosing and arguing for his own world of values. To enter the world of knowledge as its rightful owner and Creator is possible only as a result of the discovery of the reflective world of one's own «I» and the ability to manage this world. Education in this respect should be seen as a process of real preferential self-education of the individual, forming the ability to create an internal creative system of means of activity. In this setting, the epicenter of pedagogical efforts is the creation of conditions conducive to the formation of reflective in nature thinking, communicative and activity abilities of man. Today the education system faces the need to address the problems associated with finding ways and means of the formation of values of realism and pragmatism, can lay the human Foundation for the emergence of the ability to expand your inner spiritual potential, to choose and to build their own life project, to master creative ways of solving scientific and life problems, to open reflective world of his own «I» and learn to manage them. The ability to understand current events, anticipate future opportunities, and innovate are the hallmarks needed to ensure stability and future growth in today's single global knowledge economy. Thereinthe stability and well-being of social development are inextricably linked to the quality of talent, knowledge and innovation produced by the higher education system.

The vocation, the purpose, the task of everyone is to develop their abilities comprehensively. Our whole life is problem solving. And it is necessary to educate the ability to solve problems independently, and not to give ready-made recipes. Only by introducing to the logic of struggle, the logic of solving problems, you can cultivate the ability to think creatively, find new things and not be afraid of it. To do the work that we like — this is what we strive for. But we must go even further. Through the implementation of the vocation — to the implementation of citizenship, to the education of responsibility, social activity, participation in the common cause. It is necessary that the growth of material opportunities is constantly accompanied by an increase in the moral and cultural level of people. People will assert themselves through the wealth of their personality, through the possession of the treasures of world culture, not through the possession of things. The task is to increase the welfare of the people, to create a person capable of human consumption, and this means-to at-

tach everyone to the enduring values of culture. Only those who work creatively and develop spiritual and material culture at the same time are able to master cultural values creatively. Creative work is a manifestation of freedom, a condition for a decent and happy human life, a key principle of its comprehensive development.

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Білім беру қызметінде прагматизм әдіснамасы ойлау мәдениетін қалыптастыру тәсілі ретінде

Мақалада прагматизм методологиясы негізінде ойлау мәдениетін қалыптастыруға байланысты қазіргі білім беру қызметінің өзекті мәселелеріне философиялық талдау берілген. Бұл мәдениетке ие болу адамның еңбекке деген қажеттіліктерін өзгерткен кезде әрекет етуге қабілетті біртұтас тұлға ретінде қоғамдық өмірге қосылуға мүмкіндік береді. Осыған байланысты білім беруді ізгілендіру мәселесі өзекті болып табылады, ол қоғамдық қажеттіліктер мен жеке сұраныстарды ескере отырып, тұлғаның үздіксіз жалпы мәдени, әлеуметтік-адамгершілік және кәсіби дамуының бірлігін қамтамасыз ететін нақты жұмыс істейтін жүйені болжайды. Әлеуметтік дамудың жоғары гуманистік мағынасы адамға болмыстың жоғары құндылығы ретінде көзқарасын бекіту, қоғамдық және жеке мүдделерді біріктіру, әрбір адамның еркін дамуы үшін жағдай жасау болып табылады.

Кілт сөздер: жаңғырту, прагматизм, білім беру, гуманизация, ойлау мәдениеті, қызмет.

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Методология прагматизма как способ формирования культуры мышления в образовательной деятельности

В статье дан философский анализ актуальных вопросов современной образовательной деятельности в их связи с формированием культуры мышления на основе методологии прагматизма. Обладание данной культурой позволит человеку включиться в общественную жизнь как целостной личности, способной действовать при изменяющихся потребностях в труде. В связи с этим актуальной является проблема гуманизации образования, которая предполагает реально функционирующую систему, обеспечивающую единство непрерывного общекультурного, социально-нравственного и профессионального развития личности с учетом общественных потребностей и личных запросов. Высшим гуманистическим смыслом социального развития становится утверждение отношения к человеку как высшей ценности бытия, слияние общественных и личных интересов, создание условий для свободного развития каждого человека.

Ключевые слова: модернизация, прагматизм, образование, гуманизация, культура мышления, деятельность.

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