

development in the second half of XIX - early XX century. allowed some of the Ukrainian move closer to knowledge. Educational and scientific development especially in the Dnieper gave a whole galaxy of eminent scientists not only from Ukrainianbut also Russian culture; they established new directions in different areas of knowledge, opening new views of the world, formed the scientific schools who firmly declared Ukrainian national science as a science and a Ukrainian - as a civilized nation, which completed the process of its formation, development and affirmation.

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**CULTURAL-STUDIES APPROACH AS A MEANS OF  
HUMANIZATION OF ORIENTAL EDUCATION**

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**Abstract.** *Rapid processes of changes in the countries and peoples of Asia and Africa as a consequence of self-knowledge caused a dilemma for the specialists who teach oriental studies, and the students who study this discipline: whether to approach the subject in a formalized and detached way, having a pure cultural knowledge as an experience, or to try to live and experience the studied culture, as their way of life and activities, as a certain cultural environment, as well as to continue to develop it.*

*The purpose of this article is to establish that the humanization of oriental education requires the cultural-studies approach to flesh out the essence of oriental knowledge,*

*aimed at the formation of the personality of the student, and also requires the realization that Orientalism is not only an academic concept, but one that exists in everyday life.*

*Relying on the fact that many researchers have proposed it as a generalized methodological framework in the study of problems of pedagogy, psychology, sociology and other sciences, we suggest the cultural-studies approach in teaching Oriental studies to be used. We focus on the fact that oriental education is a social institution through which the transmission of cultural heritage of the peoples of Asia from one generation to another is implemented.*

*We conclude that from the standpoint of cultural approach functions of oriental education should be reoriented:*

*- from the transfer of knowledge to the broadcast of elements of Asian-African culture in the context of humanism and ethnical principles;*

*- from knowledgeable culture to the development of culture of the personality (as a goal and the result of oriental education) - its individuality, values, oriental thinking, experience of creativity, its self-actualization, self-realization and self-development.*

*As a conclusion it should be emphasized that the cultural-studies approach is an important means of humanization of oriental education aimed at the essence of the cultural-studies aspects of oriental knowledge at the formation of the student's personality.*

**Keywords:** *the cultural-studies approach, humanization, Oriental studies, oriental education, formation, personality.*

The world is changing faster than the individual, and in recent decades the classical oriental studies, born by a strong paradigm of the strong West and the weak East, faced with a new reality. Eastern countries, one after another began to get rid of the inferiority complex. Syndrome "strong-weak" has changed into self-awareness of equality and even superiority of Eastern societies in relation to all other ones. Countries such as Egypt, Iran, India, China, Turkey, Pakistan, Japan and many other Asian and African nations at the level of state policy are busy creating a positive image of their own country, their own ethnic group. The process of self-knowledge by the countries and peoples of Asia and Africa is rapid and affects the classical oriental scientific tradition, threatens it with inadequacy, encouraging it to change [2]. Against this background, problems for modern oriental education manifest in the form of understanding of scientific and humanitarian justification of East-West dichotomy, that in the interpretation of orientalist means "Asia-Africa and the rest of the world".

Education is the result of human cultural development, during which new units of culture are created, corresponding to the basis of universal human, global and national cultures [4]. In our opinion, through oriental education a person "disobjectifies" oriental culture, through assigning meanings of the culture the cultural abilities in Orientalism are being formed.

In its turn, the specialists who teach oriental studies, and the students who study this discipline face a dilemma - to approach the subject in a formalized and detached way, having a pure cultural knowledge as an experience, or try to live and experience the studied culture, as their way of life and activities, as a certain cultural environment, as well as to continue to develop it.

During the period of such dramatic change and a rethinking of public, social and educational processes and phenomena the search of their objective methodological grounds is activated [5].

We suggest the cultural-studies approach in teaching Oriental studies to be used. On the one hand, we rely on the fact that many researchers have proposed it as a generalized methodological framework in the study of problems of pedagogy, psychology, sociology and other sciences (V.S. Bibler, E.P. Belozertsev, N.V. Bordovskaya, T .N. Volkov, V.V. Krajewski, D.S. Likhachev, I.A. Lerner, Yu. M. Lotman, D.I. Feldstein etc.). On the other hand, we focus on the fact that oriental education, in terms of paradigm of cultural studies is a social institution through which the transmission of cultural heritage (culture-containing knowledge and skills, moral values) of the peoples of Asia from one generation to another is implemented.

The purpose of this article is to establish that the humanization of oriental education requires the cultural-studies approach to flesh out the essence of oriental knowledge, aimed at the formation of the personality of the student, and also requires the realization that Orientalism is not only an academic concept, but one that exists in everyday life.

Briefly let us turn to the history of the concept "Orientalism" and its development, in order to clarify the choice of the cultural-studies approach as a means of humanization of oriental education and also to point out the validity of using the terms "Orientalism" and "Oriental studies" as synonyms.

Oriental studies is the academic field of study that embraces Near Eastern and Far Eastern societies and cultures, languages, peoples, history and archaeology; in recent years the subject has often been turned into the newer terms of Asian studies and Middle Eastern studies. Traditional Oriental Studies in Europe is today generally focused on the discipline of Islamic Studies, while the study of China, especially traditional China, is often called Sinology and the study of East Asia, especially in the United States, is often called East Asian Studies.

Like the term Orient, Orientalism derives from the Latin word *oriens* (rising) and, equally likely, from the Greek word (*'he'oros*, the direction of the rising sun). "Orient" is the opposite of Occident. In terms of The Old World, Europe was considered The Occident (The West), and its farthest-known extreme The Orient (The East).

Orientalism is based upon the traditional belief that Western culture is superior to that of Islamic countries of the Near and Middle East. It arose in the British colonial period in the belief that the East was not civilized enough to understand itself; therefore, it had to be "interpreted" by the West for both Easterners and Westerners, thus giving rise to an "Us versus Them" dichotomy which has proved to be increasingly dangerous. As a concept, Orientalism has generated new fields of study and dynamically affected fields as diverse as anthropology, history, popular culture, and architecture [6].

Thus, the cultural-studies approach to the education is a cultural-historical paradigm replacing developmental education. The gist of it is to recognize the priority of culture in education, upbringing and social development. This approach to education promotes the integration of national, religious, historical peculiarities of students, the convergence of education with the life of students. Since every culture has its own way of development and its level, then it is within this culture children should be brought up in a dialogue with other cultures. The cultural-studies approach to education is the creation of a single way of school and family lives, the harmonization of the interests of society, school and student's personality. It is based on the use of experience of a person and his family in education and upbringing, on providing the leading role of socio-cultural context of development, on increasing human activity, on mastering signs and symbolic structure of activities of the people, on the creative nature of the development [1].

The cultural-studies approach acts as a scientific basis for the development of the theory and practice of pedagogical education as inherently pedagogy is culturally conformed, it reflects the level of the society culture. In modern educational theory and practice rejection of the simplistic notions of the cultural-studies approach is obvious, which is manifested mainly in the introduction of new disciplines of social and cultural content into the curriculum.

The cultural-studies approach should be considered primarily in the context of a general philosophical understanding of the culture. Pedagogical facts and phenomena in this approach are analyzed taking into

account the social and cultural processes in the past, present and future. The cultural-studies approach to the investigation of teacher education is a set of theoretical and methodological positions and organizational-pedagogical measures aimed at creating conditions for the development and transmission of educational values and technology, providing creative self-realization of the teacher's personality in profession [5].

The cultural-studies approach is, above all, the fundamental humanist position that recognizes the human as a subject of culture, its protagonist. It focuses on the individual as the subject of culture, being able to hold in all the past meanings of culture and at the same time generate new. The cultural-studies approach to the study of man directs him to the vision through the lens of the concept of culture, which allows us to consider the person as a free and active personality, being able to communicate with other cultures in the form of free-flowing dialogue. In this paper of the cultural-studies approach is understood as a general scientific method of knowledge, which allows us to consider oriental education as a cultural phenomenon, and the formation of oriental culture of students as the ultimate goal of oriental education [5].

The strategic goal of the new paradigm of oriental scientific knowledge is the creation, through of a comprehensive study of the countries and peoples of the Afro-Asian area and their impact on the world development, of a new international humanitarian scientific world essential for the harmonious existence of humanity as a whole and each person individually [2].

In our view, the achievement of that goal is impossible without humanization of oriental education, as it is through the humanization educational process provides free and full development of the personality, of its active participation in society [3]. It is the humanization of education which is aimed at creating such forms of content and methods of training and education, that provide an effective disclosure of the student's personality - his cognitive interests, personality traits; to create an environment in which he wants to learn to be personally interested in how to perceive and not repel rearing effects [3].

Paraphrasing Yu. S. Tyunnikova, evaluation of the significance of the cultural approach to oriental education should be considered primarily from the perspective of the impact of the integration of oriental knowledge on the main qualities and personality traits of a personality that define its formation, the harmonization of its relations with the outside world [5].

Therefore, the cultural-studies approach should be one of the main principles of the functioning and development of oriental education, objectifying ideas of humanization in the context Asian-African national cultures, focusing personality on sense-searching, creative, developing activities [5].

In modern conditions, a major trend is the transformation of the content of education on the basis of the cultural-studies approach. Modern oriental studies is an interdisciplinary integrative science that assigns the task to study the maximum broad spectrum of the phenomenological diversity of artificial forms and socially determined behavioral patterns, creative activity and levels of development of societies of predominantly Asian-African spatial area, considering their socio-cultural existence in the context of the scientific paradigm of global interaction of cultures and civilizations.

Accordingly, based on the study of A.A. Lobdzhaniidze, we conclude that from the standpoint of cultural approach functions of oriental education should be reoriented:

- from the transfer of knowledge to the broadcast of elements of Asian-African culture in the context of humanism and ethnical principles;
- from "knowledgeable" culture to the development of culture of the personality (as a goal and the result of oriental education) - its individuality, values, oriental thinking, experience of creativity, its self-actualization, self-realization and self-development [5].

Summarizing, we conclude that the cultural-studies approach is an important means of humanization of oriental education. Problems of humanization of oriental education sharply raised the question about the essence of the cultural-studies aspects of oriental knowledge aimed at the formation of the personality of the student. In our view, current conditions dictate the rejection of the domination of the objective principle of teaching and the transition to the forms, which are able to give an idea of the complex nature of the world in the form of understanding and scientific and humanitarian justification of East-West dichotomy and of modern humanity as an interconnected of material and spiritual system "Asian- Africa and the rest of the world".

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## **MEANS OF FORMING A PROFESSIONAL-PEDAGOGICAL CULTURE OF PRIMARY SCHOOL TEACHER**

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**Abstract.** *The paper is devoted to the means of forming a professional-pedagogical culture of primary school teacher. In addition, there is determined the peculiarity of the cognition of professional-pedagogical culture of primary school teacher in the framework of practice-oriented approach.*

*In the framework of the practice-oriented approach to the cognition of the essence of professional-pedagogical culture of primary school teacher, this process occurs as the ascent from the particular fact of practical teaching activities performed by personified individual, creator, subject, particular teacher to understanding his outlook and values which are reflected in objectives and methods of his activities, reproducible in them norms of social interaction of the teacher and his students. The discussion on the contents of practice-oriented approach in the framework of the cognition of professional-*