

ПЕДАГОГІКА

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CULTURAL DIMENSION OF PROFESSIONAL TRAINING OF FUTURE TEACHERS

The implementation of the cultural dimension of the professional training of future teachers will greatly contribute not only to the tactical task of improving the quality of domestic higher education, but also to the strategic goals of our country and its European integration, particularly in the field of education.

The purpose of the article is to determine promising ways of implementing the cultural dimension of modern pedagogical education in the conditions of domestic institutions of higher education.

The application of such a theoretical method of scientific research as the analysis of scientific sources regarding the cultural dimension of modern pedagogical education made it possible to prove the relationship and interdependence of education and culture. In the article, the essence of the «culture» phenomenon, which is considered from the positions of axiological, activity, personal, information-semiotic and systemic approaches, is carried out with the help of synthesis, generalization, explanation and clarification.

The perspective of applying systemic definitions of the studied phenomenon as a set of social achievements, supernatural, man-made orders and objects demarcating man and nature has been proven; as a specific system of values, norms, meanings, which are constructed by people for the purpose of recording and broadcasting socially significant information, experience, technologies, characteristic of a certain level of development of society or its part.

The essence and prospects of introducing a cultural approach into the practice of higher pedagogical education are revealed, which provides the possibility of analyzing pedagogical phenomena and processes through the prism of cultural concepts, rethinking the methodological foundations of professional formation and development of future teachers from the standpoint of culture through and thanks to its mastery, appropriation and enrichment.

Key words: *culture, education, cultural approach, future teachers, higher pedagogical education, methodological principles of professional formation professional training, value system, systemic approach.*

Introduction and current state of the researched problem. An important condition for the integration of higher education of Ukraine into the European educational space is the improvement of its quality. Solving this task is quite closely related to the awareness and realization of the cultural dimension of professional training of future teachers, the need to return the theory and practice of education, in particular higher pedagogical, to the context of culture, rethinking the strategic goal of education – the formation of a personality as a person of culture. This is possible when education is considered as an integral part and form of cultural transmission, as a culturally appropriate system and a culture-creating process aimed at the development of the individual. This thesis has been convincingly proven in the scientific works of both foreign and domestic scientists (I. Bekh, V. Bondar, J. Carter, V. Kremen, O. Moroz, K. U. Petterson, S. Sysoeva, etc.).

The close connection between education and culture is emphasized throughout the existence of both phenomena, which confirms the propositions, conclusions, and results of research on the problems of philosophical cultural concepts of education as culture (V. Andrushchenko, E. Bystrytskyi, I. Zyazyun, Zh. Ellul, V. Kyzima, V. Kislyuk, A. Miller, V. Semashko, J. Storey, A. Toynbee, etc.).

In a number of scientific studies, the following aspects of the professional training of future teachers for culturally appropriate professional activity have been studied, such as: didactic (V. Hrynyov, N. Shalimova, etc.); methodological (O. Dubaseniuk, N. Nichkalo, O. Oleksyuk, Yui Haiyui, etc.); communicative (A. Bogush, V. Semichenko, I. Timchenko, etc.); reflexive (T. Bondarenko, G. Degtyar, K. Pavlekiv, etc.); moral and spiritual (O. Babchenko, L. Burdeyna, V. Podrezov, etc.); intellectual (O. Mytynik, N. Petrova, V. Chaika, etc.); research (O. Dmytryshyn, L. Khomych, etc.), methodical (I. Kniazheva, N. Nikulina, N. Saliga), informative (O. Danylchuk, M. Zhaldak, Yu. Ramskyi, etc.), etc.

The cultural dimension of modern pedagogical education is implemented by implementing a cultural approach, the general provisions of which are confirmed by the works of G. Ball, G. Gaisina, V. Hrynyova, V. Hura, L. White, H. Padalka, L. Khomych, O. Shevnyuk and other domestic and foreign scientists. Awareness of the relevance of this issue, its insufficient representation in the modern domestic scientific discourse, led to the choice of the topic and formulation of the article's objectives.

The purpose of the article is to determine promising ways of implementing the cultural dimension of modern pedagogical education in the conditions of domestic institutions of higher education.

The task of the research is to clarify the essence of the phenomena “culture”, “cultural approach”; proving the relationship and interdependence of education and culture; generalization of data on the prospects and possibilities of applying the cultural approach in the context of professional training of future teachers.

Research methods. For the research, general scientific theoretical research methods were used, such as: analysis of scientific sources regarding the cultural dimension of modern pedagogical education to prove the relationship and interdependence of education and culture; synthesis, generalization, explanation are used to clarify the essence of the phenomena “culture”, “cultural approach”; a qualitative analysis of the experience of implementing the cultural approach in pedagogical higher education was used to clarify the prospects for the implementation of the cultural dimension in the context of the professional training of future teachers).

Results and discussion. Consideration of the cultural dimension of modern pedagogical education requires, first of all, the definition of the phenomenon “culture” itself.

The study of culture from the standpoint of modern new scientific achievements, the analysis of its internal structures in terms of their interaction, dialogue, and mutual enrichment made it possible to overcome a somewhat one-sided understanding of culture as a set of material and spiritual values that were created and are being created by humanity in the process of socio-historical practice and that characterize the achieved degree in social development (Hrytsenko T., Hrytsenko S., Kondratiuk A., 2007). At the same time, the breadth and comprehensiveness of this phenomenon, firstly, lead to the existence of various approaches to its definition, and secondly, stimulate the continuation of the scientific discussion about its essence (Kroeber, Kluckhohn, 1959). Without pretending to be exhaustive, let's analyze the main theoretical and methodological approaches that determine the point of view in its interpretation. Among them, the most common in scientific discourse are:

– axiological (O. Vasilenko, O. Drobnitskyi, O. Zabuzhko, I. Ziaziun, H. Rickert, etc.), according to which culture is defined as a system of values created by humanity in the process of its development, a fundamental structure of social consciousness that concentrates all the results of spiritual activity society; as a system of life orientations (Ziaziun, 2008);

– activity-based (E. Bystrytskyi, I. Zyazyun, V. Kremin, etc.), according to which culture is understood as a specific way of various dimensions and directions of human activity, a mechanism for the formation and realization of essential human forces, thanks to which the interaction of the processes of individualization and socialization is ensured personality, and activity and the ability to act as an objective transformation of the world

is considered as the essence of cultural existence (Bystrytskyi, 1996: 68);

– personal (H. Ball, I. Beh, D. Markush, V. Miedintsev, L. Sokhan, etc.), which allows considering the phenomenon under investigation as a process of creative activity, essential human forces, creative self-realization of an individual, which is considered as a subject of a cultural-historical process (Ball, Miedintsev, 2011);

– information-semiotic (Y. Lotman, H. Gadamer, E. Kassirer, E. White, Y. Shchepanskyi, etc.), according to which culture is understood as a system of “social codes”, “signs” (they are considered the sounds of speech, letters, numbers, words and numbers, symbols, images, etc.), of a certain amount of texts (semantic information), which is expressed, “encoded” in signs and symbols (Kniazheva, 2021: 221);

– systemic (V. Kyzyma, M. Mead, T. Parsons, etc.) allows you to study culture as a system, a complex object, a multi-level formation, which includes the interconnected unity of certain elements that are in relationships and connections with one with one and form a whole. Its existing interpretations are considered as aspects, subsystems of the understanding of culture as a super-complex whole in its structure, in which the material, spiritual, artistic-creative, spiritual-material actions of a person are realized, embodying his relationship to nature, society, and himself (Kyzyma, 2001).

The system is characterized not only by a certain organization, which is expressed in the presence of connections and relations between the elements that form it, but also unity with the environment in which it manifests its integrity. Any system can be considered as an element of a system of a higher order (thus, in philosophical and cultural studies, culture is considered as an element of being), at the same time, its elements can act as systems of a lower order.

Thus, the main aspects of culture as a special sphere and form of activity, and images of consciousness, which has its own structure and content, are presented here; as a set of social achievements, supernatural, man-made orders and objects demarcating man and nature; as a specific system of values, norms, meanings, which are constructed by people for the purpose of recording and broadcasting socially significant information, experience, technologies, etc., characteristic of a certain level of development of society or its part; as a world of individuals, whose consciousness and behavior is motivated and regulated not so much by biological, but by social interests and needs, approved by society in ways of their satisfaction and realization; as a spiritual dimension of activity, in which its motives, principles, and rules are formed; as a mechanism of social regulation and conditions for the existence of society, support of its social consolidation (Kniazheva, 2021: 223). Taking into account all these points, we lean towards the block of systemic definitions of culture.

Therefore, it is systemic thinking that provides an opportunity to comprehensively illuminate the complex phenomenon of culture, and to consider existing interpre-

tations of it as aspects, subsystems of the understanding of culture as a super-complex whole in its structure, in which material, spiritual, artistic-creative, spiritual-material actions of a person are realized, which embody her relationship to nature, society, itself.

Therefore, culture contains not only what exists outside of a person in the form of ideas, objects, values, technologies, etc., but also the changes that it makes in itself and in a person as a unity of physical and spiritual (Kaplan, Manners, 1972). It is the constant self-development, self-formation of an individual and humanity in general that is a condition for considering culture not only as a tool for preserving a set of ready-made values, forms of human mentality, but also as a process of their transmission and creative production. These considerations add arguments regarding the unity of culture and education, which led to the emergence of the cultural approach as a methodological foundation for the construction of education, in particular, higher pedagogical education. This is caused by the need to return the theory and practice of education to the context of culture, to rethink the strategic goal of education – the formation of an individual as a person of culture.

We will analyze the essence and characterize the prospects of applying the cultural approach in the context of professional training of future teachers.

We understand the cultural approach as a set of theoretical and methodological provisions that provide the possibility of analyzing pedagogical phenomena and processes through the prism of cultural concepts, rethinking the methodological foundations of the formation and development of future teachers from the standpoint of culture, when the logic of the movement of thought is determined not only by correlation with some initial and fundamental definition, and attribution to the interest and value claimed by the subject of thinking.

The implementation of the cultural approach in pedagogical higher education ensures the personal and professional development of future teachers, which occurs through and thanks to the development of culture. Let's casually note that each subject of this process replenishes culture (in our case, pedagogical) with new elements, ensures its improvement and development. Therefore, the assimilation of cultural values is the development of the person himself, his formation as an individual. In addition, a person of culture is understood as a carrier of general and individual-personal culture in their unity and harmony; a versatile personality who has mastered the national and general cultural experience of previous generations and lives according to humanistic principles; a type of personality, the core of which are traits that determine the extent of its freedom, humanity, spirituality, and creativity (Oliinyk, 2006).

The application of the cultural approach aims at the need, when modeling the content of pedagogical education, to organically take into account the features of socio-humanitarian knowledge, which in its own sense is knowledge about a person, about special objects created by mankind for self-organization. In them, the subject of knowledge is not one, but several different “logical sub-

jects”, which express the essence of certain cultural traditions, positions and assume the variability of views, interpretations of texts and facts presented in the culture, which coexist in a continuous dialogue (Mashkina, Usatenko, Khomych, Shakhrai, 2016).

The center of the humanitarian sphere of knowledge is the subject of knowledge itself, which is characterized by rapid changeability and instability. That is, the subject (the future teacher) himself becomes the subject of self-knowledge, and attempts to consider him as an object of education, without taking into account the subjective world, are ineffective. Socio-humanitarian knowledge involves the transition from fact to meaning, from thing to value, from explanation to understanding, as delving into the “world of meanings” of another person, understanding and interpreting his aspirations, thoughts, feelings, efforts (Storey, 2006; Watkins, 2000). It is inextricably linked not only with the expansion of cultural space, the creation of new cultural realities, but also brings changes to social life and the inner world of a person.

Socio-humanitarian knowledge, to which pedagogical knowledge belongs, is characterized by the presence of variable models of explanation of complex phenomena represented by methodical culture, the admissibility of alternative approaches to solving the problem of its development, because no theory is complete, and therefore cannot claim absolute truth. This is connected with the constant development in time of history and the space of culture of objects of knowledge. The products of activity and the person himself are re-examined by each new generation, filled with new meaning and meaning.

Humanitarian knowledge aims at objective knowledge of the essence, the laws of development of the object of study, which in our case is methodical culture. However, in contrast to the natural sciences, the subject is presented in its object itself. Therefore, next to the need to study objective processes, there is a specific task of explaining the subjective world. Scientific knowledge begins to be considered in the context of its social existence, cultural and historical traditions, in relation to the world of human values. This is extremely necessary, because the search for truth is connected with the determination of possible directions of transformation of the object, which is directly related to humanitarian values that determine the strategy of scientific research. Knowledge is not the same as truth and includes values as well. Therefore, the beginning of knowledge is not truth, but meaning and value. “Meaning appears as the spiritual direction of human existence, as its basis, the realization of higher cultural and historical values” (Muller, 2006: 158).

The goal of knowledge of the humanities, to which pedagogy belongs, is the knowledge of individual, each time unique in its uniqueness, phenomena of human culture. First of all, it is not the general, but the special, that which acquires significance in the content of multicultural phenomena that is studied.

The integrative nature of the cultural approach contributes to the construction of pedagogical knowledge based

on philosophy, sociology, and cultural studies. Thanks to the conceptual apparatus, the system of abstractions that are characteristic of these sciences, it becomes possible to fix the value components of pedagogical activity, the correct and effective inclusion of the system of value orientations of the subject in the system of professional and pedagogical training of future teachers.

Conclusions. The application of the cultural approach in the context of the professional training of future teachers, which is characterized by a pronounced value orientation, allows to determine the main regulations for the construction of the content of pedagogical education from the point of view of the representation in it of the diversity of the main achievements of humanity in the relationship and interaction, and when studying and analyzing pedagogical culture, to take into account on its embeddedness in the value context of a specific historical period.

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КУЛЬТУРОЛОГІЧНИЙ ВИМІР ПРОФЕСІЙНОЇ ПІДГОТОВКИ МАЙБУТНІХ УЧИТЕЛІВ

Реалізація культурологічного виміру професійної підготовки майбутніх учителів значною мірою сприятиме не лише тактичному завданню щодо підвищення якості вітчизняної вищої освіти, а й стратегічній меті нашої держави що її євроінтеграції, зокрема і в освітній галузі.

Метою статті є визначення перспективних шляхів реалізації в умовах вітчизняних закладів вищої освіти культурологічного виміру сучасної педагогічної освіти.

Застосування такого теоретичного методу наукового дослідження, як аналіз наукових джерел щодо культурологічного виміру сучасної педагогічної освіти, дало змогу довести взаємозв'язок і взаємозалежність освіти та культури. У статті за допомогою синтезу, узагальнення, пояснення здійснено уточнення сутності феномену «культура», який розглянуто з позицій аксіологічного, діяльнісного, особистісного, інформаційно-семіотичного і системного підходів.

Доведено перспективність застосування системних визначень досліджуваного феномену як сукупності суспільних досягнень, надприродних, створених людьми порядків і об'єктів, що демаркують людину та природу; як специфічної системи цінностей, норм, смислів, які сконструйовані людьми з метою фіксації і трансляції соціально значущої інформації, досвіду, технологій, характерних для певного рівня розвитку суспільства або його частини.

Розкрито сутність і перспективи впровадження в практику вищої педагогічної освіти культурологічного підходу, що забезпечує можливість аналізу педагогічних феноменів і процесів через призму культурологічних понять, переосмислення методологічних засад професійного становлення та розвитку майбутніх учителів із позиції культури через і завдяки її освоєнню, привласненню і збагаченню.

Ключові слова: культура, освіта, культурологічний підхід, майбутні вчителі, вища педагогічна освіта, професійна підготовка, методологічні засади професійного становлення, система цінностей, системний підхід.

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