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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-

pedagogical culture of primary school teacher and possibility of its purposeful formation cannot be complete without paying attention to the fact that the category of "culture" accumulates that way of human's activity which distinguishes his activity from any other forms. It is practical activity of people that a precondition and actual reason of the whole history of culture.

In realizing practice-oriented approach it is important to consider that humanitarian knowledge is based on the results of cultural phenomena of cognition at three levels. The first level - empirical – is based on the description of the behavior of historical individuals, actions of concrete persons, who create the practice of human existence. The second level - theoretical – consists of the cognition of values and their hierarchy as factors condition real practical actions of the stated persons and constitute the spiritual world of their being. The third level – methodological - defines ways, methods of interpretation of the senses of human being on the material of specific practices.

Keywords: *professional-pedagogical culture, professional-pedagogical culture of primary school teacher*

The problem of the study is related to the phenomenon of professional-pedagogical culture of primary school teacher, his principal difference in origin, nature and mode of existence from those being natural. Defining the content and method of practice-oriented approach as a methodology of cognition of professional-pedagogical culture of the teacher it is crucial to understand that the object of the cognitive relation is an artificial world created by a man to assert his essence. But it is well known that humanitarianism of any knowledge is not defined by the study of the materiality of the culture world, but by the study of its subjectivity. The object of humanitarian research always has a subjective, human dimension.

Humanitarian knowledge and the process of its creation takes place according to its specific nature within a complex subject - object - subject relation, where cognitive actions of the subject of the research are aimed at identifying in a certain cultural object its creator – a cultural subject. A precondition for understanding the inner world of a person, his being in the culture and the culture in him is his spiritual dimension in categories of value and sense. In this regard, M. Bahtin noted that the human being as an object of scientific cognition can never coincide with itself, as it exists in categories of goals and sense [1, p.109]. Revealing and justifying features of humanitarian knowledge, the scientist emphasizes that sciences is a “monological form of knowledge: the intellect contemplates a thing and expresses his opinion about it. There is here only one subject - one that cognizes (contemplating) and a speaker (expressing). It is opposed only by a silent thing. But any object of knowledge (in this case – a person) can be perceived and be cognize as an thing. But the subject per se cannot be

perceived and studied as a thing because as a subject it cannot, remaining subject, become silent, so its cognition can be only dialogic "[1, p.363].

The researchers emphasize that the human being in its essence is a life of a person in accordance with chosen ideals and values, which reflect his sense. It is the sense that reveals spiritual direction of practical activity of man, his reason for self-determination and self-realization in culture. No act of consciousness, no artifact of culture can become clear without comparing them with the values, the sense of human existence [3, p.268].

The tenancy of cultural and social phenomena to the world of higher humanistic spiritual values reveals the sense of all human's actions, and determines his relationship with others in space and time beyond the limits of its actual existence. Identifying this relationship, the process of humanitarian cognition occurs in the form of motion from the artifact to sense, from a thing to its values, from a simple reflection in person's mind to understanding person's motivation of the act of creation.

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-pedagogical culture of primary school teacher and possibility of its purposeful formation cannot be complete without paying attention to the fact that the category of "culture" accumulates that way of human's activity which distinguishes his activity from any other forms. It is practical activity of people that a precondition and actual reason of the whole history of culture.

However, the researchers emphasize that culture cannot be understood as a static activity: it is not the result, but the process. The exchange of activities, transferring its own intrinsic strength of one subject to another, unity and legacy of inherited and generated activity characterize the essence of culture. Activity characterizes the dynamic aspect of culture, its "subjective substantivity" (according to Hegel), while culture reveals a substantive existence of activity, its objectified form.

As it has been already mentioned, any practice is always purposeful activity, a method for detecting the social activity of the subject in the particular circumstances and by particular means. In the translation from

Greek, practice is an activity and in its structure it has an object, i.e. a thing, at which the human potency is directed; a subject - the very effective person; a goal – something due to which the action is carried out; a result - the final product created by the activity of the subject; tools - which the help of which the activity is carried out.

Based on this structure of practice, the content of the practice-oriented approach in the framework of cognition in professional-pedagogical culture of teacher is possible to concretize in the following way. The object of knowledge in this approach is performed by a specific practice of culture-relevant and socially appropriate activity of a teacher in training and educating a the child in the system of primary education, in primary school. The subject is a teacher, his persona, personality, perceivable in the context of actual to it social conditions and the culture of society.

In realizing practice-oriented approach it is important to consider that humanitarian knowledge is based on the results of cultural phenomena of cognition at three levels. The first level - empirical – is based on the description of the behavior of historical individuals, actions of concrete persons, who create the practice of human existence. The second level - theoretical – consists of the cognition of values and their hierarchy as factors condition real practical actions of the stated persons and constitute the spiritual world of their being. The third level – methodological - defines ways, methods of interpretation of the senses of human being on the material of specific practices.

The cognition of the aim is specified in the goals and values which encouraged a teacher to teaching and educating the child and are realized in the results of his professional-educational activity. The result of practice is cognized through specific knowledge, skills, abilities, which reflect the “taughtness” and courtesy of his students. The means of educational activity are tools (procedures, textbooks, techniques), with the help of which the teacher achieved the given results.

In humanitarian knowledge sociocultural reality appears on the one hand, as the world of unique, individual rights practices of a person, on the other hand- as the world of values which unite all practices, makes them significant for maintaining and providing life in the culture and society of all other people. This conditions the complexity and difficulty of the cognition of the spiritual, of what is born in the mind of other person. In the humanitarian knowledge they are reflected in the coordinates of dual mediation, its focus not on the very thing which is created and exists in culture, but the way of comprehension of this thing in the consciousness

of others: "... The thoughts of thoughts, emotional experience of emotions, words about words, texts about texts. This is the main difference between the humanities and natural sciences..."[1, p.123].

Material form, in which the experience of person's practical attitude to the world and his spiritual value for others are represented by means of certain symbolic encoding (writing, mathematical, physical, chemical symbols, musical, dance symbols, etc.), in content-based approach is represented by text. It should be noted that in cultural studies, unlike philology, text is seen as any sign structure that detects a holistic sense and performs a definite cultural function. The concept of the "text" in this case is much wider than its dictionary definition.

Within the cognition of culture-relevance of human existence text appears a tangible expression of spiritual culture, the source of cognition of socio-cultural reality in its historical, social and individual contexts. The problem lies in desobjectivating subjective senses which are objectivated in texts, hearing in the text the voice of its creator and thus understanding its spirit and the spirit of the times, when he created his text.

Dialogical context in which such understanding is realized is a new experience, a new cultural practice. In this practice, the text begins to exist in two contexts: that of internal culture (author) and foreign culture (researcher, interpreter). Awareness of the subject of professional-pedagogical culture as the author's text in dialogical relation brings humanitarian cognition to the level where the emphasis from interpretation, explication of the text in its own cultural traditions, norms is transferred to the evaluation of its value for the enrichment of human culture and its progress.

Any text is revealed through the language, commonly understood system of signs, otherwise it will not obtain the sense of cultural subject, remaining natural product of human activity. Understanding the text as a subject of culture, practical reflection of the mind of the person who created it, is connected with its secondary nature, which is built on a natural language basis. The initial level of understanding any text is associated with adequate reproduction of the author's context. To be a sign, in terms of philosophy, is not a natural property of the object, but its social quality, his "being for others". That is, being aware of the sign of the subject of culture, a person acquires its new socially meaningful content.

It means that the dialectics of humanitarian cognition is caused by the analysis of external objectifications, which determine the inner world of a

person as the subject of culture in the form of texts, signs and symbols. Language in the process is a practice of activity consciousness, a form of social memory encoding. "Language is a means of expression of thoughts and feelings, common meaningful content and other personal senses, person's mental states, his intentions, his evaluative attitudes towards the environment and himself" [4, p.58].

Symbols, signs, texts that enable a person to start communication with others, to orient in space, scientists determine as the language of culture. The language of culture is a universal form of comprehending reality, into which all newly created and already existing ideas, perceptions, images and other sense-bearing constructions are organized. Being born in the practice of social interaction, serving it, the language records person's ideas and his attitude to these ideas. In the form of the signs, which are arranged in certain texts, language provides translation of individual experience to others, revealing its socially significant sense.

The language of professional-pedagogical culture is represented by pedagogical concepts and categories used by pedagogues-professionals to describe the phenomena of pedagogical reality, processes and phenomena, which show the peculiarities of organization and existence of this reality in conditions of special educational establishment - primary school.

The ability of encoding messages in the same way, which becomes the norm for a particular community, the professional community provides the space within which each member of the community establishes and feels bonds with his colleagues. Signs and their systems, with the help of which coding of messages about actual practical actions of a teacher in teaching and education takes place, become not only means of organization, reporting of the practice of a teacher's certain pedagogical activity, but also elements of the very professional-pedagogical culture. They form its spiritual layer that converts spontaneous and random, everyday practice of pedagogical activity into an ordered and controlled by certain norms, standards practice of professional-educational activity, which are reflected in the form of theoretical knowledge.

It is important that only the knowledge of the entire system, whose elements are the pedagogical concepts as signs, provides their understanding and rules for using them. However, any pedagogical concepts denoting specific features of pedagogical reality, obtain the property of replacing them, which results in the illusion that concepts as signs are, indeed, pedagogical reality. Strengthening and development of symbolic sign means in functioning of professional-pedagogical culture

confirms the dominance of social content, compared to the individual-personal attitude of teachers as agents and carriers of this culture to environment and educational reality.

Random or special use of new educational concepts in the system of coding pedagogical reality and ways of its transformation by means of teacher's professional activity stimulates the creation of explanatory descriptions and conceptions, new image-bearing models, which expand the space professional-pedagogical culture, filling it with new meaning.

Comprehending as a method of encoding senses, reproduced in texts of professional-pedagogical culture can occur for various reasons. In one case, such a goal may be establishing connections, relationships and dependencies between the objects reflected in the text. And at this point it coincides in its content with natural knowledge. At the second point the goal can be in humanistically "desobjectivated" understanding, the goal lies in renovation of the senses objectivated by the author in some form. With the help of desobjectivated understanding there is reconstructed the situation of the thinking of the author or those for whom the text was created and existed as an artifact. The problem is in desobjectivating subjective senses, objectivated in texts, identifying in them person's voice and in understanding through it the spirit of the past, practices of other times, created by man with some purpose.

Unlike natural knowledge, understanding serves a specific way, a method of cognizing and reconstructing senses contained in a text. It is the system of language which, being a mechanism of decoding the given text, becomes the rules which regulate this process: "... beyond every text there is a system of language. Everything that can be given beyond the text corresponds this system. At the same time each text (as an utterance) is something individual, unique and this makes all its point (its idea for which it was created). It is that in it which is related to the truth, goodness, beauty, history "[2, pp.125-126].

It is important that the author's intention, the sense which reflects his individuality and uniqueness, is a secondary structure which is built over natural language. However, it is a secondary structure which reflects the cultural background of the text. Its understanding starts with the interpretation of certain words, terms, concepts through the connection of its separate sentences to understanding the whole structure of the text, conditioned by the traditions of thinking, the author's education, his culture. The latter requires a reconstruction of "the models of the world",

which formed the philosophy and outlook of people, of a particular person in a particular culture.

In order to understand the practice of professional-pedagogical activity of a teacher, which is reproduced in texts, it is necessary to determine: the type and character of the created product; the type and character of the material which was transformed; the tools and means used for its transformation; character and procedures to have been used in the creation of the given product. The knowledge to be born in the process of reproduction and understanding this practice, concentrate on two poles. The first one is created by the knowledge about the object, the product and the means of teacher's professional-pedagogical activity. They form the static structure of professional-pedagogical practice, its external form. The second pole is formed by the knowledge about the organization of teacher's activity, due to which the static structure gets dynamic character, the life of real action. Organized as prescriptions for practical activity, they reflect the practical-methodological sense of the teacher's actions.

It is the author's, human sense of professional-pedagogical practice which provides the knowledge with culture-relevant sense. A subjective nature of knowledge, which is the content of professional-pedagogical culture is revealed in the process of cognizing, the defining feature of which is the dialogue between the author of the practice of professional-pedagogical activity and a researcher who analyzes and cognizes it. The humanitarian nature of this process requires the use of the method of cognition, different from that of natural, and the related understanding, explanation, interpretation of the texts with objectivating practice of professional-educational activity.

Understanding of the appointed as reproduction of personal attitude of its author to environment, values which determined the goal and the way of its practice, constitutes the content and the method of practice-oriented approach in the context of cognition and the formation of professional-pedagogical culture of primary school teacher. The text, as any material form of fixing an appointed practice acts as reality, where on the one hand, is accumulated a certain practice of professional-pedagogical activity in its author's vision. On the other hand, the text is an artifact with objectivating of cultural content and sense of this practice, its social and historical value as a model of professional-pedagogical culture.

Summing up the above said, it should be noted that the peculiarity of the content of the cognition of professional-pedagogical culture of primary school teacher in the context of practice-oriented approach is an awareness

of the experience of professional-pedagogical activity as a unique practice which has its creator - the author with all intrinsic features of subjective uniqueness and personal uniqueness, caused by the certain historical time and the level of the existing culture.

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PEDAGOGICAL CONDITIONS FOR PROFESSIONAL SELF-CULTIVATION OF FUTURE SOCIAL TEACHERS IN THE PROCESS OF PROFESSIONAL TRAINING

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Abstract: *The article is devoted to the pedagogical conditions of professional self-improvement of future social teachers, which is caused by technology professional self-improvement, self-improvement in the process of practical training, technology professional self-improvement. Modern pedagogy actualizes the problem of further development of theoretical positions and obtains new empirical results regarding the characteristics of the formation of independent behavior of future social teachers. Professional self-cultivation is a conscious professional work of the teacher in his system of continuous pedagogical education that aims to enhance the professional level, professional fulfillment, further development of professionally significant qualities that improve the efficiency of educational work in schools as according to the interests, needs and capabilities of students, so and the demands of society regarding socialization, personal and professional development rights. Basic education is the starting point of activity. One of the main objectives is to be forming activity guidelines for self-education. The organization of professional self-improvement is reduced to the formation of social pedagogy instruction for self-education, self-education, self-development, reflection through the establishment of appropriate internal and external conditions: the requirements of society, moral and material incentives, the creation and optimization of conditions for this activity.*