CULTUROLOGICAL APPROACH TO THE FORMATION OF THE WORLDVIEW OF FUTURE SPECIALISTS IN PHILOLOGICAL SPECIALITIES IN THE PROCESS OF PROFESSIONAL TRAINING

КУЛЬТУРОЛОГІЧНИЙ ПІДХІД У ФОРМУВАННІ СВІТОГЛЯДУ МАЙБУТНІХ ФАХІВЦІВ ФІЛОЛОГІЧНИХ СПЕЦІАЛЬНОСТЕЙ У ПРОЦЕСІ ПРОФЕСІЙНОЇ ПІДГОТОВКИ

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ABSTRACT

The article investigates the application of the culturological approach in the practice of modern higher education. New aspects of introduction of the culturological approach on formation of world outlook, integral display of professional and personal components of development of future experts of philological specialties are noted. Culture as a way of human existence acts as a common way of thinking and socially hereditary integrity of practical skills and ideas that characterize the way of life. The culturological approach is a method of designing education, at the center of which is the personality. The use of culturological approach in higher education provides opportunities for modernization, stimulates understanding of the evolution of the educational sphere as a cultural phenomenon that corresponds to the trends and dynamics of modern socio-cultural practice. It expands the boundaries of design, helps educational entities to identify innovative, value-based tasks, stimulates large-scale, creative decisions and as a methodological tool determines the priority of cultural-centric consideration of most phenomena of human existence. Understanding education as a cultural phenomenon, evolutionary trends requires a radical renewal of the content of pedagogical education. The culturological approach can become the basis of education renewal, laid the foundations for the integration of many ideas for the formation of a culturally oriented model of education, can become the basis of educational renewal.

Keywords: culturological approach, culture, intelligence, «educational and cognitive competence», «scientific and cognitive competence», «critical thinking», «methodological culture», «research culture».

Modernity makes high demands on people in all spheres of their lives. The man of the third millennium who lives in the new informatized society must be competent, educated, comprehensively developed, possess advanced thinking, intelligence and culturological competence. Culture is a constituent part of the worldview of modern people who cannot do without the formation of their own culture, of their own world. It is culture as a way of human existence that appears as a common and acceptable way of thinking and socially hereditary
integrity of practical skills and ideas that characterize the way of a person’s life: the system of rules, norms, customs, values that determine the relationships of «man-world». Culture is a specific form of existence of the personality in space and time. The skills and abilities of a person that manifest themselves in the process of human activity are transformed into the worldview through culture.

Thus, in the context of modern education integration, there is no doubt that it is necessary to combine culture and language into the unified scientific space, where culture and language are interrelated and mutually influenced.

Learning languages is the most effective way to unravel the mystery of man and the characteristic of peoples. It is through the use of language that it is possible to expose the profound spheres of the entire diversity of the world. Language is the most massive of all inventions, which has been created due to the efforts of many generations. Thus, language is a socialized part of culture. So, culture can be defined as the way this society acts and thinks.

Culturological competence is embodied in the knowledge of material and spiritual culture, the historical development of the Ukrainian nation, folklore, traditions, customs, rituals, and the ability to use this knowledge in professional activities. It is important to use the acquired skills to characterize the phenomenon of Ukrainian culture in the history of its development, to be capable to establish the dialogue of cultures and to be able to express one's own position.

Culturological competence of future teachers of philological specialities is closely related to the intellectual culture of the personality, where intelligence, mind, reason, common sense; the ability of a person to think are individual characteristics that relate to the cognitive sphere (IIIanap, 2005). So V. Kolyvai, V. Chornovil note that intellectual culture is a characteristic feature of human activity in the sphere of thinking; in the process of this activity there is an interaction with the external world, society, and its result is the creation of new, objectively or subjectively new, knowledge. The researchers emphasize the necessity of the formation of intellectual culture in the primary school age, and this can be realized by providing pupils with the opportunity to independently discover new knowledge (rules, properties, regularities) through testing hypotheses, communication, discussions, etc.

It is quite natural to study the intellectual culture of the society (that is a social phenomenon which presupposes the existence of worldview principles, spreading and recording new information, mastering the means of communicative exchange and intellectual resources) as well as the intellectual culture of the personality (which is directed at the formation of intellectual skills, thinking operations).

O. Mytnyk in the context of investigating the problem of the formation of the intellectual culture of the personality within the secondary school educational process suggests examining the intellectual culture of a teacher from the perspective of receiving his/her own creative products, that is, pedagogical innovations, in the professional pedagogical activity.

The thinking culture of a primary school child is also highlighted by some scientists (V. Bondar, Yu. Zavalevsky, O. Mytnyk); according to these researchers, this is the «discipline of mind, which is based on the developed in the process of learning holistic, flexible, integrated system of knowledge and skills, which are actualized for the cognition of the objective world, of oneself and for the establishment of constructive interaction with other people» (Bondar, 2005: 64).

It should be noted that the culturological approach to the formation of the worldview of specialists in philological specialities is closely connected with such concepts as «educational and cognitive competence», «scientific and cognitive competence», «critical thinking», «methodological culture», «research culture».

As it is known (S.Vorovshchykov, T.Shamardyna), educational and cognitive competence is considered to be the notion concentrating knowledge and skills which provide the opportunity to effectively solve problems, to meet the challenges of search work. This competence reflects, in addition to culturological competence, cognitive motives, the desire to realize creativity in
teaching, the research ability to process and use information.

O. Hryhorovych highlights educational and cognitive competence as a means of forming learning abilities, reflexive skills, the need to know the new, ensuring the individual's readiness for education throughout life. Educational and cognitive competence is the basis for the formation of more complex scientific and cognitive competence of future specialists.

In its turn, scientific and cognitive competence, as Zh.Kozhukhhar rightfully asserts, should be perceived as the ability of the personality, on the basis of the existing motives and values of the scientific and cognitive activity of a teacher, as well as the system of knowledge concerning the laws of its development, to carry out the scientific search for the purpose of improving the effectiveness of pupils’ learning activities.

From the point of view of M. Kniaziian, scientific and cognitive competence, which also requires the actualization of culturological competence of future teachers-philologists, is disclosed as the integrative formation of systemic multidisciplinary knowledge, cognitive skills (which should be formed and developed stepwise, namely, in project, resource, organization, transmission and communication, self-evaluation stages), inner motivation, altruistic, gnostic and praxeological emotions. We agree with the scientist that this competence is a means that enables the autonomous functioning of the personality in the multicultural and multilingual social, professional and informational-communicational space.

The scientist has repeatedly stressed that an important quality of the modern professional is his/ her creativity, which determines the effectiveness of scientific and cognitive activity product and reflects the level of scientific and cognitive competence formation. In this aspect, as it is noted by some scientists (T. Kornilova, S. Smyrnov), creativity implies «openness to the new, readiness to generate new ideas, the use of intuition, the flexibility of thinking, the ability to take risks, tolerance to uncertainty» (Корнілова, 2002).

It is creativity as the ability to objectively new knowledge that arranges conditions for the high level of research competence (R. Vernydyub). In particular, the scientist has some grounds to single out the definite stages of realizing the creative potential of future teachers which are to display the intellectual initiative, namely: an orientational and research stage (accumulation of experience of scientific research, insight into the methods of scientific search, accumulation, analysis and systematization of material), an organizational and research stage (mastering the ways of transformation of pedagogical activity), a research stage (putting out hypotheses, working out original means, their testing during teaching practice). In this last stage we can speak about the definite level of forming methodological culture of the personality, his/her analytical and critical thinking.

In its turn, critical thinking of future teachers is studied in pedagogical literature as the ability on one’s own initiative to think over assertions and deliver a deliberate decision about them, to make an adequate scientific evaluation of positive and negative phenomena, to master the ways of information processing, to evaluate alternatives, authenticity and expediency of the examined facts. I. Ziemtsov and T. Skriabina have some grounds to insist that «critical thinking is an intellectual activity which means having some definite skills: to determine erroneous statements (which lead to wrong conclusions), biased judgments, lexical units with emotive connotation (which influence the perceptual pattern of the information), effective alternatives of problem solving, to separate the main things from the less important, to distinguish facts from assumptions, to dispute the logicality of the provided data, to avoid categoricalness, to generate one’s own notion about the value guidelines of the person who is speaking» (Земців, 2011: 22).

Summing up the above said let us apply the scientific principle of M. Lipman as to the main characteristics of critical thinking, thus, the result of it is a judgment; it is based on some criteria (which are realized in the form of some standards, laws, rules, norms, regulations, ideals, aims, lines of conduct); critical thinking is that kind of thinking which is self-improved; it is sensitive to the context.
Methodological culture, as it can be seen from the analysis of scientific sources (O. Berezhnova, L. Kazantseva, C. Kazantsev, M. Kniazian, V.Kravtsov, O. Savchenko), reflects the positive attitude of the personality to the increase of knowledge about the methodology of research, culturological competence, readiness for metacognition (cognition of the process of cognition (O. Savchenko)), personal and professional self-development, reflection.

The research culture of future teachers-philologists is described in scientific publications as the ability to organize scientific search on the basis of the formed methods of cognition, research skills, critical thinking, interest in problems of professional activity of a teacher-philologist. As to the explanatory aspect of the research culture we attach importance to the scientific position of O. Kuchertavy, who is right to insist that a teacher-researcher (that is a teacher with a high level of research culture) should realize the system of functions which reflects the following trends of the pedagogical and research activity of a teacher: diagnostic and prognostic, value-orientational, organizational and developmental, professional and creative, managerial-communicative, social and pedagogical.

For a teacher of philological specialities it is of considerable importance to form socio-cultural competence, which reflects the ability of the personality to make expedient use of sociolinguistic, country specific and linguistic cultural knowledge and skills in a particular communicative situation.

In this aspect, the scholars (M. Vasylyieva, M. Kniazian) state not without grounds that the key competences of a teacher-philologist should include, for example, scientific and cognitive, professional, deontological, communicative, polycultural, social, and informational-technological competences.

For instance, scientific and cognitive competence represents the aspiration for knowledge, gnostic emotions, knowledge about the methodology of research, the ability to analyse, synthesize, compare, systematize and generalize, practical skills to arrange information in accordance with the topics and the tasks that are set, the ability to offer various original approaches to solving pedagogical problems, to argue in favour of one’s position, to draw up a scientific text.

Social competence means that a teacher-philologist should demonstrate tolerance, tactfulness, respect for others, striving for social stability, knowledge about the personality socialization factors, personal rights and duties, socio-historical events, the ability to manage conflicts.

Communicative competence which reflects the desire to take part in communication, interest in languages and cultures of the world, linguistic and sociolinguistic knowledge, the ability to investigate linguistic and speech phenomena in the native and foreign languages, to frame one’s own statement according to linguistic norms and maxims of communication ethics, also actualizes intellectual initiative of future teachers-philologists.

We can rightfully connect communicative competence with polycultural one which is made up of such elements as knowledge of spiritual and moral, artistic, sociopolitical, religious, ecological and economic character, the ability to put forward means of intensification of ethnical culture of pupils, to secure their prospective development in the multicultural society. We consider it impossible for students to master the above-mentioned knowledge and skills without forming their intellectual initiative. In addition, we should like to point out that this competence also means that a teacher-philologist should be impartial to the cultural heritage, traditions and norms of living conditions of other peoples.

Professional competence of a future teacher-philologist (in the opinion of T. Bocharnykova, M. Vasylyieva, M. Kniazian) means demonstrating love for children and of the profession, responsibility, diligence, as well as purposefulness, mastering professionally oriented (that is philological), pedagogical, psychological, and medical knowledge, the ability to organize and realize the efficient teaching and educational process, to guarantee the positive interaction with all its participants, to study on one’s own intellectual initiative the given theoretical material as well as innovative experience, to expand personal experience.
As it is rightfully asserted by M. Vasylieva, the priority significance for the culturological approach in forming the worldview of a teacher-philologist is given to deontological training of a teacher, the purpose of which is the development of deontological competence by means of future teachers’ mastering deontological knowledge and skills, the development of relevant personal qualities that are necessary for the regulatory professional behavior.

So, we see that in the context of integration of contemporary education there is no doubt that it is necessary to unite culture with professional and pedagogical activity of future professionals into the unified scientific space where culture and professionalism are interconnected and interrelated influencing each other. The culturological approach has laid the foundations of integration of many ideas for forming the culture-oriented model of education. The culturological approach may become the foundation for the renovation of education.

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АНОТАЦІЯ

У статті досліджується застосування культурологічного підходу в практиці сучасної вищої освіти. Культурологія освіти визначає підходи, в яких оновленню підлягає більшість її компонентів: уявлень, які розкривають нові смисли освіти та її організації; дидактичні принципи, що відображають альтернативні культурні ідеї, створюючи сучасний контекст функціонування в освіті; нові полісистемні простори, в яких включаються інноваційні та альтернативні форми. Культура як спосіб людського існування виступає як загальноприйнятний спосіб мислення та соціально-спадкової цілісності практичних навичок та ідей, що характеризують спосіб життя людини. У вищому навчальному закладі важливо сформувати педагога як особистість, яка є носієм і оберегом національної культури, духовних цінностей. Культурологічна спрямованість є важливою властивістю особистості педагога і визначає його світоглядні позиції, творчий потенціал, систему цінностей, переконань, що характеризують спосіб життя людини. Відтак, культурологічний підхід, будучи методологічною основою і методом проектування особистісноорієнтованої освіти, дає можливість розглядати її як процес оволодіння культурою, спрямований на розвиток, цілісне перетворення особистості людини.

Використання культурологічного підходу у вищій школі надає можливості модернізації, стимулює розуміння еволюції освітньої сфери як культурного феномена, що відповідає тенденціям і динаміці сучасної соціокультурної практики. Він розширює межі проектування, допомагає суб’єктам освітньої діяльності визначати інноваційні ціннісні завдання, стимулює прийняття масштабних, творчих рішень і як методологічний засіб обумовлює приорітетність культуроцентричного розгляду більшості явищ людського буття. Розуміння освіти як культурного феномена, еволюційних тенденцій потребує кардинального оновлення змісту педагогічної освіти.

Ключові слова: культурологічний підхід, культура, інтелект, критичне мислення, методологічна культура, дослідницька культура.