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***Cultural studies approach in higher education as a basis for forming  
common cultural competence of future foreign languages teachers***

**Abstract:** This article describes cultural studies approach in higher education as a basis for forming common cultural competence of future teachers of foreign languages.

**Keywords:** cultural studies approach, culture, humanitarian culture, common cultural competence.

Modernization of higher pedagogical education, caused by improvement of the quality of training of highly qualified specialists, has stimulated the development of a new educational paradigm for preparing students – future teachers who can respond to changes happening in modern mobile labour market, who are capable for productive professional activity in the context of integration, liberalization and humanization of education.

Analysis of numerous psychological and educational researches (V. Adolph, M. Bolina, V. Kashnitsky, A. Kozyreva, T. Mishenina, A/ Pakhomova, O. Prozorova, V.Sadovaya, L. Scalich, E. Solovjyova, A. Trofimenko, G. Udovychenko, A. Usik, etc.) devoted to the study of problems of introducing ideas of competence approach in the training of future teachers, suggests that, firstly, the organization of the educational process on the basis of competence is caused by socio-economic factors and by the reform of higher education system with the aim

of its full integration into the European educational context, the increasing demands of society to a professional level of graduates, needs of every young person to feel competitive, mobile, competent; secondly, the competence of a future teacher determines the spectrum of his personal qualities (cognitive, operational, technological, motivational, ethical, social, reflective, evaluative, ideological, behavioural, etc.); thirdly, competence-based approach allows you to keep the flexibility and autonomy in the system of training on the chosen specialty in general and in accordance with the curriculum, in particular, and, at the same time, it requires a change in methods of evaluating the process of teaching and methods to ensure the quality of teaching.

Requirements made to any form of professional activity, inevitably correlate with culture. Education is meant to be the area where the foundation of culture is laid, and its values are broadcast.

The analysis of the scientific literature shows that a large number of works of native and foreign scientists, philosophers and teachers, is devoted to the problems of culture as a whole, its components, its communicative function, cultural approach to education, general cultural competence (S. Averintsev, V. Benin, N. Bibik, V. Buryak, M. Weber, L. Volovitch, L. Viktorova, G. Gadamer, V. Grinyova, G. Zborowski, I. Zyazyun, M. Kagan, L. Kogan, V. Kremen, D. Likhachev, Yu. Lotman, E. Markaryan, V. Mezhuyev, A. Mol, P. Ricker, S. Sysoeva, V. Tugarinov, L. White, L. Febvre, J. Huizing, N. Chavchavadze, A. Schweitzer, A. Spengler and others).

The process of mastering the world of culture leads to a global reassessment of the role of a foreign language, as knowledge of a foreign language is an additional opportunity to acquire the values of culture. Formation of common cultural competence of a person as an important component of culture, as an indicator of the level of knowing a foreign language significantly expands an access to universal values and promotes the formation of dialogic thinking of a person. (M. Bakhtin, V. Bibler, I. Zimnyaya, S. Kurganov).

The purpose of the article is to characterize cultural studies approach in higher education as a basis for the formation of common cultural competence of future teachers of foreign languages.

There are two main aspects in formation of the personality of the teacher - professional and cultural. Higher education institution is designed to provide not only knowledge, but also to form personality and individuality.

Undoubtedly, a cultural teacher is not a formal sample of etiquette nobility, but he or she is an intelligent person in the highest spiritual essence, with creative and humane way of understanding the world and worldview. Culture is just the basis that forms the personality of the teacher, who, for his part, is able to bring a person. Only in the culture medium specialists can be formed, specialists who are capable to think freely and widely, create intellectual values, which are always in need for society and high school in particular.

Modern pedagogical science emphasizes the importance of implementation of the cultural approach in the process of education. Pedagogical science points out that the professional development of the person depends on the degree of his or her cultural development I. Zyazyun. (И. ЗЯЗЮН) notes that, according to the cultural studies approach, it is advisable to direct the contents of modern professional training to person's active and creative mastering the basic cultural values, national traditions, cultural forms of communication, cooperation, ways and methods of artistic activity, based on a collective and personal cultural experience, style of activities, etc. [1].

From the point of cultural studies approach, as S. Sysoeva (С. СЫСОВА) indicates, education is a socio-cultural system that provides cultural imitation (broadcasting of cultural norms, values and ideas); it also provides the development of the human personality, the preparation of a person for successful existence in society, in their own culture and multicultural environment. The cultural paradigm acquires considerable importance for the bringing tolerant behaviour in a multicultural and intercultural environment, respect for others among the younger generation [2, p. 7].

T. Ivanova (Т. ИВАНОВА), noting that cultural studies approach in teachers professional training “requires the orientation to the integration of the system of education, philosophy and psychology, and to the cooperation of professionals from various fields of culture” [3, p. 26]. The scientist claims that cultural studies training is characterized by special training activities in axiological awareness of knowledge and implementation of personal cultural relevant functions of the future teacher [3, p. 30]. “A new approach to scientific knowledge lies in the fact that the personality of a pupil as a cultural subject becomes the object of education; the personality of a pupil who is a connoisseur and a creator of cultural values”, - says the researcher, defining the basic goal of cultural studies training as mastering the samples of human culture and the ability to transfer this cultural creative experience to younger generation; this goal is not just to assimilate knowledge and skills. [3, p. 30, 29].

Undoubtedly, an original and unique personality of the teacher as a carrier of culture is one of the main means of communication in the educational process. That is why cultural and creative function moves forward in a new educational paradigm. Demands to the teacher, his or her level of professional activity, to a change in the type of pedagogical thinking are increased. Yu. Senko (Ю. СЕНЬКО) and V. Tamarin (В. ТАМАРИН) emphasize: “...research of cognitive processes in learning gives priority to the analysis of interaction between the participants of learning in modern didactics. Learning is supposed to be a way of transmitting culture to its functions that create personality” [4, p. 41].

It is necessary to note that culture is a complex interdisciplinary general methodological concept, which can be viewed through the mechanisms of its functioning. F. Batsevich (Ф. БАЦЕВИЧ) defines this term as follows: “Culture (Latin *cultura* – processing, and as a result - education, development) - 1. Broadly speaking, is a set of material and spiritual values created by the human community, these characterize a certain level of social development. The scientists distinguish between material and spiritual culture. In a narrow sense, culture is the level of spiritual life of human beings. In a definite sense, culture is an interpretative model

of the world of man; this model is specialized in certain conditions. 2. Culture is a historical phenomenon, local civilization that arose on the basis of territorial, ethnic, linguistic, political, economic and psychological commonality” [5, p. 92].

Pedagogical encyclopaedia emphasizes that historically culture is “a certain level of development of a society, creativity forces and abilities of man, which are expressed in the types and forms of organization of life and activity of people, in their relationships, and in their material and spiritual values as well” [6, p. 486]. Culture includes the substantive results of human activities (constructions, machinery, works of science, art, technology, norms of ethics and law), knowledge and skills, which are realized in human activities, the level of intellectual, moral and aesthetic development, world outlook, methods and forms of communication. Material and spiritual culture are in an organic unity, which is integrated into a single type of culture, which is historically volatile, but at each new stage of its development, it inherits the most valuable that is created by earlier culture. However, cultural continuity does not happen automatically. For it to be successfully implemented, “organization of internally coherent and harmonized system of education and training, based on scientific research of forms, methods, directions and mechanisms of personality development” is required [6, p. 486].

As a sphere of spiritual activity of human beings culture includes substantive results of their activities, as well as human strength and abilities implemented in their activities (knowledge, skills, intelligence, moral and aesthetic development, world outlook, methods and forms of communication).

Culture is also a mechanism that regulates and controls the behaviour and activities of man, since man is its carrier and repeater. Culture is a specifically human way of being that defines the entire range of practical and spiritual human activity, their possible interaction with the world and themselves. Spirituality and spiritual culture is the basis of the professional culture of the specialist, which is reflected in the professional activity.

From the modern point of view culture is a particular way of organization and development of human life represented in the products of material and mental

labour, in the system of social norms and institutions, in spiritual values, in combined relationship of people to nature, to each other and to themselves [7, p. 292].

The analysis of the essence of culture in philosophical categories “thing - properties – relationship” (L. Santalov) reveals the following features of a cultural human being - care in relation to the world and the people; competence in relation to the profession; ability to rise above the situation with respect to his own “Me” .

Understanding of culture as an integral phenomenon, the centre of which is man as a subject of cultural development is common to different points of view in relation to the category of “culture”. Not all that man has created is culture. Culture is only what is created by man and what is aimed at self-development and self-improvement of man, what characterizes a human being as “social”.

Scientific literature emphasizes that culture of a person is “a system of knowledge, attitudes, beliefs, skills, which allows a person to use the stored information and transform it into all aspects of his life” [8, p. 83].

V. Grinyova (В. ГРИНЕВА) [9], summarizing the various approaches to the essence of the culture of personality, makes a solid conclusion: culture is a dynamic process of development “essential powers of man”, the process of creative self-realization, which is the subject of cultural - historical process; culture is a specific way of human activity.

In accordance with this, culture of a specialist is his or her ability to develop and improve their own creative abilities in solving non-standard problems in exercising their professional roles. V. Rozin (В. РОЗИН) emphasizes that culture is also conscious, purposeful, creative activity of individuals and communities: the desire to maintain tradition, improve and streamline life, to carry out any changes to resist destructive, dehumanizing tendencies, etc. [10].

The humanitarian culture, which is defined as “communicative behaviour of the ethnic group, as a component of the national culture; as a fragment of the national spiritual culture, which is responsible for communicative behaviour of the ethnic group” [5, p. 94], is included as a component to the structure of the spiritual

culture “associated with consciousness, intellectual, emotional - psychological, spiritual activities of people and their relationships with other people” [5, p. 93].

It is necessary to emphasize that in the modern world, culture is transferred to the centre of modern life, in which values of Western and Eastern cultures, ancient, renaissance, educational and other valuable orientations coexist; they have a sense only in relation to each other in a dialogue of real consciousness. Man has to choose their “culture of society” (V. Bibler), in which he will carry out his spiritual self.

It is just on the choice of such a society and spiritual definition that affects humanitarian culture. As it, firstly, characterizes the inner richness of personality, the level of his spiritual needs and abilities, and secondly, the intensity of their manifestation in conscious practice. Humanitarian culture inherently expresses humanistic values of personality; it is a harmony of culture of knowledge, culture of feelings, of communication and creative action.

According to A. Zapesotsky (А. Запесоцкий), humanitarian culture is an existentially oriented system of methods and results of the formation and development of human spirituality [11]. Humanitarian culture is the highest manifestation of the spiritual, ideal activity of a human being; it is the criterion of spiritual wealth of society and personality development; it is a measure of learning and realization of a human being of his human generic essence, becoming human in man. Humanitarian culture is holistic, existential, faced to the diversity of the human in man. In this sense, the formation of a high level of humanitarian culture among future teachers is one of the tasks of modern higher pedagogical education.

The relationship of education and culture lies not only in the fact that education is an integral part of the culture, an important area of its actions: “... culture is a self-creation of social man, which progresses. In this case, education is an important technology, content and a form of such self-creation of social man” [12, p. 5].

Following A. Walitskaya (А. Валицкая), we understand education as an area of social and cultural activities, where “becoming of spiritually conscious and

morally free person who is responsible for the fate of Earth's civilization and culture, who can defend and promote human values is carried out" [13, p. 19].

In this case, the assimilation of culture is a process that occurs on the basic laws of communicative activity. This activity is transmitted not in the process of passive absorption of ready information, but in personal communication, i.e. in communicating with the person who is a carrier of unconventional creative aspirations. This activity always requires the co-creation and the recipient and the sender. In the educational process of the main means of transmission of culture is "a unique individuality of a teacher as a carrier of culture and the subject of interpersonal relationships with unique individual student, which is formed" [6, p. 487].

We believe that the humanitarian culture of a teacher is the optimal set of universal ideas and values, professional - humanist orientations of personality traits, universal ways of knowing and humanistic technologies in teaching. The presence of such a culture allows the teacher to learn and examine the level of development of pupils / students, to introduce them to the world of spiritual culture, to organize intense activities, to form a socially valuable orientations and the culture of communication.

In our opinion, an important component of humanitarian culture of a teacher is the general cultural competence of the person which we consider as a complex integrated structure, consisting of a body of knowledge and skills (understanding of the scientific picture of the world, knowledge of basic scientific and artistic achievements, ideas about artistic values, etc.), of elements of cultural experience that, firstly, allows the individual to freely navigate in the socio - cultural environment, to operate its elements, and secondly, to use them in their own teaching.

Everything mentioned above allows us study culture on several levels of analysis: on the first level, culture is a dialectical unity of material and spiritual components; on the second level, it is a manifestation of the professional culture of certain social groups who are carriers of a particular profession; on the third level,



it is the disclosure and analysis of the peculiarities of human activity, i.e. professional pedagogical culture.

Many modern studies treat professional pedagogical culture of a teacher (S. Guliyeva, S. Kargieva, N. Kuzmina, G. Mikhalevskaya, etc.) as a complex social - pedagogical and personal phenomenon, which integrates the professional picture of the world, the concept of professional life, professional position and individual spiritual style.

V. Grinyova (В. ГРИНЕВА) defines professional pedagogical culture as a dialectical integrated unity of pedagogical values (values - goals and values - motives; values - knowledge, technological values; values - properties; values - relations), which are a kind of coordinate axes, which determine the model of professional pedagogical culture, which also the guide and adjust the perfectionism of a teacher in his social, spiritual, professional and personal space [9, p. 356].

N. Ovcharenko (Н. ОВЧАРЕНКО) characterizes the pedagogical culture from the perspective of cultural approach. She considers the pedagogical culture “as a phenomenon and a result of the person’s activity, which is a special element affecting the process of cultural studies training of future teachers, which is an integrative characteristic of ideal pedagogical process in the unity of its axiological, acmeological and humanistic orientation” [14. p.78].

Thus, professional culture of a teacher involves primarily reinforcement of professional knowledge on the trained specialty by common culture of man, his ability to understand the world and the ability to communicate.

We are confident that modern education is impossible without a highly educated, intelligent teacher, who has professional skills, high level of culture, including common cultural competence, the current system of values and his civil position, his ability to innovate, to think creatively and to be able to transmit all wealth of human culture to his pupils.

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