ANALYSIS AND IMPROVEMENT OF TEACHING CULTURAL SCIENCE

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Abstract. The article is devoted to the methodological problems of the modern culturological education in Ukraine. The author’s vision of the main theoretical aspects of forming conceptual bases of culturological education methodology and their tasks have been formulated. The work reveals the problems of systematizing the integral system of categorical apparatus in methodology of culturological disciplines, analyzes general principles and methods of investigating the culture.

Keywords: teaching, cultural science, culturological education, education, culturology.

Introduction
Culturological education in Ukraine endures today a difficult situation connected with formation of new strategy of development of all Ukrainian education which basis is represented by principles of globalization both regionalization; integration and diversification educational structures, unification of directions and specialties of preparation of experts, innovational technologies of study. In these conditions studying of features of culturological education as bases of development of all Ukrainian education is especially actual.

The term "culturological" is used by education us in the wide content taking into account the generated educational practice in a context of conceptual principles, first, as set of co-operating hereditary educational programs and the state educational standards of different level of cultural urological, art and information formation; secondly, as a network of the educational institutions, different types and kinds with the general departmental accessory.

At the same time in system of culturological ab education sent some qualitative system characteristics (organizational-administrative, financial plans) that complicates consideration of culturological education as continuous system, as complete set of ways, means, ways and forms of acquisition, deepening and education expansion.

Unlike traditional domination of informatively-informative function in a multipurpose phenomenon of formation function is allocated spiritually-creative (synergetic). Spirituality is understood especial as measurement of human life which appears in the course of the recognition, real self-determination and self-development in world around which provides formation of a complete Universe of internal life. Some researchers consider consciousness and spirituality as phenomena (Andrushchenko, Gubersky and Mihalchenko, 2006). Disclosing of the maintenance and features of development of subjective activity of youth in detail-practical, communicative and informative activity gives the chance to synthesize vital positions in complete personal integral "I’m in the world" which is a system context personal focused education; it is understood as a way of construction by the young man of the valuable relations to different aspects of life, a way of self-determination of the person, a parity of the realization of productive activity and self-expression through morally-valuable plane of the life.

As we see from the analysis of publications, the present stage of development of culturological formation is characterized by domination of the monosubject maintenance which provides creation in consciousness of students of a fragmentary art picture of the world, discrete model of culture. Conditions of a modern higher educational institution with the minimum volume of hours which are taken away on disciplines of art aesthetic cycle, attract necessity of search of effective ways of integration of art-aesthetic knowledge, representations, values, experience of students in time and space.

 Considering it is the project of state standard of Ukraine in branch art-aesthetic culture provides construction of the maintenance which covers all kinds of arts, domestic and world art culture, bases of aesthetic knowledge, in particular by working out and introduction new integration courses throughout all
period of study. Generalization of scientific-theoretical sources and modern educational practice has given the chance to define that the art-ethic direction of education should go on: 1) formation of art-aesthetic consciousnesses (results - artly-aesthetic knowledge, world outlook representations and valuable orientations, development of art-aesthetic culture, spiritual qualities); 2) The organization of art-aesthetic activity (results - art abilities, skills, experience art, in particular art-creative activity, spiritually-creative self-realization).

The end result of art-culturological formation should become the system of personal art-aesthetic values and competence, as an important component of the general vital social cultural competence which consists in ability to be guided by the got art knowledge and abilities, readiness to make use of the received experience in independent practical is art-creative activity according to universal aesthetic values and humanistic world outlook positions.

In the given scientific article methods of the analysis and ordering of knowledge of scientific research have been used.

Results

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The integrated centre of the person which creates an outlook kernel, the spiritually-creative constant which is constantly enriched, irradiated with various influences. Activity of knowledge and thinking, is sincere-emotional and is active-practical sphere of the person is always determined by an internal inner world, dialogue with itself, actualization of world outlook values. "Introduces sense" at any moment of ability to live does the person by the person. Art gives the chance to the person to acquire unique senses of mankind and to create the own.

Process art-aesthetic education should go to a plane of values of personal development of students on the basis of revealing of individual art abilities, formations of versatile aesthetic requirements and interests. At the same time, considering that the art culture of a society and art culture of the person function in genetic interrelation, formation of an inner world of students by art means is impossible without mastering by values of national culture, deep cognize century traditions of the Ukrainian people which successors they become in the future.

The complete system of culturological study of the person includes such basic components:
- Is substantial-target - the purposes (in social and personal measurements), functions, principles and the task, the study and education maintenance;
- Is functional-remedial (pedagogical means, forms, methods and receptions, ways of interaction, pedagogical technologies);
- Is productive-estimated (criteria of estimation intermediate and the study end results, integrated indicators of formation, correlation of an estimation of the teacher and a self-estimation of the student, humanistic examination of study-educational system).

As practice testifies, in higher educational institutions during teaching of culturological disciplines is rational-logic forms of knowledge, related with what characteristic for not humanitarian knowledge are absolutised, and intuitive, emotionally-shaped ways of cognize true which belong to sphere of spiritually-moral abilities and requirements of the person are underestimated. The culture should become open figurative model of occurrence in the world, and not only thanking its knowledge, but also individual "experience" therefore, amplifies spiritually-energy potential and becomes more active is reflective creativity of the person. In internal to "the spiritual environment" the person "takes out" valuable sense and creates own image-concept.

Hence, near to updating of methodology of is art-culturological education it is necessary to change pedagogical technologies of education from authoritative-informative into personal-developing, remembering that "education by culture is an art of education".

The general principles of control activity of the teacher also not always consider features of subjects of a cultural-aesthetic cycle and specificity of its basic developing functions. Working out and introduction of state standards of higher education in Ukraine extremely point a problem of estimation of results of is art-culturological formation of students, put in the forefront the task of system engineering of measurements
(diagnostic tasks, tests and so forth), adequate to the purpose, the maintenance and the technologies directed
on spiritually creative development of the person. Necessity of measurement not knowledge and abilities, and
art-aesthetic competence of students, readiness to make use of the gained experience in construction of own
trajectory life art, becomes obvious.

Personally-orientated culturological formation provides not only strengthening of a subjective aspect of
activity of students, but also considerable growth of requirements to art-pedagogical activity of the teacher. It
projects strategy of expansion of pedagogical interaction, from its professionalism, outlook, art abilities and
personal qualities the success or failure at introduction of any pedagogical system, the theory, the concept
depends. Unlike traditional pedagogic where the teacher carries out function of the basic data carrier which
tries as it is possible to transfer is better to students, in the conditions of personal developing formation and
education the role of the teacher consists in operating in quality facilitator, that is the person who facilitates
study and dialogue/

Activity of the teacher in culture sphere is extremely difficult.

Each teacher of culturological disciplines, always individually-unique should reach the person of the
teacher-creator, namely such level. O. Losev marked: "The culture is completely intelligent activity", understanding behind this statement unity of three degrees (stages) of intelligence consciousnesses (knowledge), feelings and aspirations (ox). Change of priorities in formation inevitably conducts to overcoming of stereotypes, authoritarianism of pedagogical thinking. Aesthetic-educational influence of art on students is carried out not simply under the scheme "a work of art - the recipient", and through a unique conductor - personal spiritual culture of the teacher which is shown in its civic stand, patriotic feelings, world outlook and aesthetic ideals, art orientations and estimations on which intensity of spiritual dialogue of the teacher with students depends. At the same time value of technological (functional) literacy of the teacher of culturological aspiration grows considering the accelerated increase of cultural-art infrastructure in a society. Increase of professional competence of teachers in modern conditions provides system improvement of post-graduated education, in particular wide course retraining. Spirituality, skill and art of the teacher are guarantors of efficiency of art-educational process.

Historical experience certifies that at turning-points it is possible to reach public harmony only when in
parallel with radical transformations into the politician, economy, social sphere there are adequate shifts in
culture. After all as a result of dialectic interaction with a society the culture is, first, the social development
indicator (displays a condition of moral health of a society, level economic and political freedoms,
characterizes its spiritual potential); secondly, a synthesizer of public experience (reaching a root in tradition
of the previous generations, organically combines positive experience of the past with modern, considers
future tendencies); Thirdly, the stabilizer of public processes (being under considerable influence of
dominating type of public relations, economic way, a political mode, ethnic and national relations, the culture
actively influences on spiritual societies, by public opinion stabilization makes active or brakes public
processes in different areas of life, trying to provide public harmony at transition to new reference points,
priorities, a scale of values); fourthly, the integrator of public forces (the culture has ability to unite people
irrespective of their world outlook and ideological orientation, a national identity, in social communities, and
the people - in a world civilization are defined.

The problem of revival of the Ukrainian national culture is delicate enough.

Recently, more than in 20 times have grown quantity of direct cooperation agreements between foreign
and Ukrainian centers of science. Only in 2011 in the USA, Germany and other countries left over 20 monographs of scientists of the National Academy of Sciences of Ukraine.

Early professionalism of the most of educational programs of the culturological education ("Youth of
Ukraine", "Culture. Enlightenment. Leisure", "Formation: Ukraine XXI of a century") defines necessity of
sequence of vocational counseling of children and young which study in system of culturological aspiration.
Activity of children and youth in professional self-determination is shown in their personal plans for
continuation of culturological formation. Firmness of vocational counseling of children and youth on
continuation of culturological formation in a situation of the future demographic crisis is one of the basic
conditions of the existence of system of a continuous culturological direction.

One of operating mechanisms of formation of system of continuous culturological formation, in our
opinion, is structurally functional reorganization of existing regional system of culturological formation for its
reduction in conformity with economic realities (presence of a labor market, the market of educational services and so on).

Re-structuring of system of culturological formation should lean against following conditions:

Change of target priorities professional preparation of professionally mobile, competitive person ready to constant self-education and self-development in the conditions of high innovative dynamics in professional work.

Data of sociological poll gives the chance to come to conclusion that re-structuring of the generated infrastructure of educational institutions of culture and arts of all levels is possible by creation, first, systems of regional colleges - educational institutions of universal type in which educational programs of initial, average, first level, higher and additional vocational training on specialties and trades which provide development of concrete territories, and, secondly, high school of the subject formation full above (a magistracy), postgraduate study, doctoral studies, additional vocational training) can be realized.

In our opinion, for perfection of an existing technique following necessary stages are provided:

1) the substantial analysis of educational programs of preparation of experts behind the help:
   Allocation of terminal levels of knowledge;
   Definition of quantitative and qualitative structure of components of knowledge;
   Establishment of degree of coincidence of qualitative structure of components;
   Grouping of similar or close educational programs in classes.

The education system is connected with multilevel system of continuous study and comprises redistribution of structure of preparation "specialized school - a middle-special institution of formation - high school" towards increase high school to a component and transition in it on system "the bachelor - the master";

2) developments of new system of an estimation and to formation quality assurance through technology of educational credits or test units. The credit system provides an estimation of qualitative level of skills as on each separate discipline, and as a whole on an educational program number of the mastered credits from their known total;

3) information support of system of continuous culturological formation, namely - creation of a corporate information control system.

Necessity of construction of model of culturological formation faces several problems on which decision depends not only its efficiency and completeness, but also possibility to present it as a subject matter. That fact that there was any necessity for registration of a new subject matter, says at all that has appeared new, earlier an unknown subject of human knowledge, and that all previous disciplines were not able to give knowledge full and adequate to this subject of it.

The majority of scientists converge in mind that the cultural science developed as discipline in an epoch of crisis of global ideological systems and socially-cultural currents, like a postmodernism. The modern society persistently and strenuously tries to find the adequate answer to ideological vacuum, to spiritual emptiness which more and more increases the pressure upon human advantage. Because the person perceives this pressure of ideological vacuum as a call of environment which has been generated by him and which threatens now stability of forward human development, bringing in its existence chaos of uncertainty and visibility of accident traditional cultural structures. Comprehension of that development of model of culturological formation is the answer to the challenge thrown down by cultural crisis, there is the major precondition of more or less successful realization of the given project.

In this connection before to pass directly to a subject of culturological model, it is necessary to reveal or at least to plan those complexities, those entry conditions which are, on the one hand, necessity and consequently play a positive role of the base of the future researches, and on the other hand - show difficulties with which it is necessary to deal and which, in this case, it is better to realize in good time.

Today the quantity of known interpretations of with what all the same we deal when we speak about culture, has passed for one thousand. Absent even methodological bases of the approach to development of this term which owned at least small level of generality and the general recognition. It is possible to take, of course, into consideration the approach presented today U.D. Rozenfeld that confirms "essentially additional character of human knowledge", meaning a principle equality of many theories. However, in our opinion, such approach, without being rejected in a role of the important precondition for intercultural
communications, cannot play defining role in the approach to construction of model of culturological knowledge which represents the educational program standard behind a culturological course.

From here there is also a second problem which concerns already directly a question on development of model of culturological formation. It is connected with absence of scientific criteria on structurization and ordering of knowledge of a culturological cycle as uncertainty of concept of culture does not allow to take for a basis this or that approach to an estimation of an empirical material to which we carry also known interpretations and theories of culturological level. Therefore we are compelled to be guided somewhat as by the most authoritative sources on the given problem and to make use of experience of domestic and foreign experts in a problem of teaching of cultural science, and own workings out in this sphere.

However, as the task of construction of model of culturological formation all the same is put with all definiteness in the course of this work intuitions both in educational, and in scientific discipline of cultural science simultaneously will be inevitably made out. Therefore we consider necessary to make structure and to systematize a material for a culturological educational cycle, proceeding from accurately formulated our own positions concerning the basic methodological approaches and base concepts of a subject cultural science.

First of all, the tasks put before educational model to provide and keep such fundamental criteria of integrity of culturological knowledge as a continuity and following, compel us to address to the basic methodological approach at selection of a material for a subject matter cultural science on different educational levels, beginning from music schools and finishing high schools. This approach should be connected not only with system or structure of culturological knowledge, but also with the years children.

In our opinion, without accurate definition of a subject of cultural science, at least in the most general form, we can’t build culturological education. The culture in as much as possible wide understanding is set of ways of existence and ability to live of the person, and also their results in last, present time and the future time on the scale of all mankind living on the Earth. From this definition we see that the subject cultural science is simultaneously static and dynamic system, and it gives the chance to us to apply initial distribution in different cultures, beginning from ways of creation of fire and finishing art masterpieces. We understand complete results as a statics (and ways) activity of the person in the past, its achievement in different cultures, including, any socially significant events which, anyhow, changed a kind of a human society in last or present time. Speaking, thus, about history of things and about history of events, we remain within the limits of the widest and not differentiated cut of understanding of culture, namely within the limits of universal or common cultural consciousness. Afterwards behind it new, deeper level of understanding of essence of culture, namely level of revealing and knowledge of laws of cultural process and of cultural achievement opens. Here there is a differentiation of the general field of universal history on stories of locally existing groups of the people united by numerous factors and conditions. From a large quantity of civilizations known to stories a studying subject it becomes consecutive each of them (in this or that degree) therefore the variety and dissimilarity of cultures, their uniqueness and originality is realized. Everyone investigated social cultural field appears in the form of the whole world of ways of thinking peculiar only to it, housekeeping and religious worship, development of styles of art and conducting military operations. Here the statics and dynamics of culture are limited by frameworks of one culture, one society which has analogy to life cycles of the person - a birth, development, a maturity and death.

And, at last, at a following level of studying of a subject of cultural science the culture statics as theoretical object, as abstract subject, that is a structural structure of culture starts to be learnt. In this case there are the basic forms of human activity accepted in a human society, their roles, a place and value of each of them in the relation to the person, to culture and a society as a whole are defined. Dynamics of theoretical object - cultures as integrity - will allow to understand system sheaves and relations of all structural elements, all cultural phenomena among themselves and in the relation to the whole.

Thus, we have methodological principles according to which culturological formation should be formed. The first is the principle of chronology, linear time according to which all are known for today to event and a thing, beginning from an origin of the first person and finishing a modern historical situation on a planet, bring in the form of unique forward process. The chronological methodological principle in construction of model of culturological education urged to play a role of the quantitative factor when the accent becomes on reception of as much as possible great volume of knowledge. By the way, this methodological principle...
almost completely dominated both in formation, and in a world science: the known historical theory divided mankind history into the hereditary periods of time in the history of mankind in which there was its formation, namely "the Ancient world - the Middle Ages - New time - Contemporary history". In our opinion, the similar approach to historical process is relativistic and competent only at the initial stages of studying of human history.

In culturological education it is possible to name the second methodological principle cultural-historical, it urged to generate in consciousness of students of representation about cultural variety of the world through studying of concrete cultures of last and present time. This principle in formation should promote eradication in consciousness of people of national-cultural centrism when each culture is understood as unique achievement of huge group of people, to which inapplicable criteria of an estimation of any other civilization.

As the third methodological principle in the approach to construction of model of culturological formation in Ukraine the culturological principle serves in selection and giving of knowledge. At this level of preparation when already there is a big luggage of historical and cultural-historical data, the culture should be presented as abstract object of studying in which allocate two high lights: structural, or static, and system, or dynamic. At this stage, in our opinion, there should be presented information on an origin and history of development of cultural science as sciences, and also the basic and most known theories concerning culture interpretation as that.

But that all volume of knowledge which is studied in educational institutions, could be carried to culturological preparation, it is necessary to order it according to certain principles of culturological development of knowledge. For this purpose it is necessary to reveal, first of all, a role and the cultural science maintenance as sciences. Among numerous interpretations of cultural science in system of scientific knowledge the most widespread following two: first, the cultural science is represented as assembly of sciences about the person and, secondly, as an interdisciplinary science.

Hence, told above says that the cultural science is not simply a subject matter, but the certain sign phenomenon of modern life therefore its introduction in an education system should be under construction on a bit other principles, than other subject matters. It concerns scale of introduction of culturological preparation in formation of schoolboys and students.

Discussion

Certainly, at the first stages it is necessary to allocate culturological formation in a unique subject "cultural science" and to spread it behind the standard curriculum, developed according to the standard norms. But subsequently, after detailed workings out of culturological education, its structure and system, it would be desirable to bring to each of subjects culturological character, at least, it concerns so-called specialist subjects. Yes, if it is a question, for example, of music or architecture as the cores, specialist subjects it is necessary to study these subjects as a part whole - as especial spheres of human creativity which represent a part of cultural activity of mankind in general and national culture in particular.

Similar culturological break specialist subjects will allow not to lock consciousness of students on particular speciality features and the purposes of the future trade, but will expand it to common cultural borders. It also will be peculiar culturological preparation as the expert the culturologist, even in the presence of narrow specialisation, for example, art criticism, obliged to understand that art is only a part of cultural creativity of people which corresponds on the samples with other areas of creativity, beginning from agriculture and finishing space technologies. In this case culturological preparation will carry out the basic task: 1) it gives means and possibility of harmonious and painless socialisation of the child or the teenager through correct perception of cultural values and traditions of the people and 2) will allow to understand other cultures and to explain them features own, that is to enter as a member equal in rights into family of cultures and the mankind people.

References