

**Міністерство освіти і науки України**  
**Львівський національний університет ветеринарної медицини та біотехнологій**  
**імені С.З. Гжицького**  
**Кафедра філософії та педагогіки**

## **ПЕДАГОГІКА ВИЩОЇ ОСВІТИ**

**Методичні розробки тем**  
**для здобувачів другого (магістерського) рівня вищої освіти**  
**ОПП «Освітні, педагогічні науки»**

**Львів – 2022**

Педагогіка вищої освіти: метод. розроб. тем / уклад. Б. Семенів, О. Смолінська. Львів, 2022.  
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*Рецензенти:*

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імені С.З. Гжицького.

Методична розробка розглянута та схвалена на засіданні кафедри філософії та педагогіки  
протокол № 12 від «15» червня 2022 року

Погоджено навчально-методичною комісією  
спеціальності 011 «Освітні, педагогічні науки»

(назва спеціальності)

протокол № 6 від 16 червня 2022 р.

Схвалено рішенням навчально-методичної  
ради факультету громадського розвитку та здоров'я

(назва факультету)

протокол № 10 від 22 червня 2022 р.

## Організація та проведення виховної роботи у вищій освіті

Семенів Б.С., Стахів М.М., Ковбан О.Л., Бенцак Л.І. Фізкультурна освіта як засіб формування мотивації студентів ветеринарних спеціальностей до самостійних занять з фізичного виховання. Науковий часопис Національного педагогічного університету імені М.П. Драгоманова. 2018. № 4 (98). С. 147–152. URL : [http://enpuir.npu.edu.ua/bitstream/handle/123456789/21391/Semeniv\\_Stahiv%2c.pdf?sequence=1&isAllowed=y](http://enpuir.npu.edu.ua/bitstream/handle/123456789/21391/Semeniv_Stahiv%2c.pdf?sequence=1&isAllowed=y)

Завдання для опрацювання

1. Ознайомтесь зі змістом статті.
2. Які методи педагогічних досліджень застосовані авторами?
3. Обґрунтуйте актуальність докладення зусиль у царині фізкультурної освіти у ЗВО.
4. Опишіть, які можливості для формування програми саморозвитку відкривають знання з фізичної культури та сформованість відповідних умінь.
5. Чи стали Вам у нагоді компетентності, сформовані в ході фізкультурної освіти? Поясніть відповідь.
6. Опишіть зміст проведеного педагогічного експерименту. Якими складовими Ви б запропонували доповнити його?
7. Назвіть запропоновані авторами складники освітньої моделі.

### ФІЗКУЛЬТУРНА ОСВІТА ЯК ЗАСІБ ФОРМУВАННЯ МОТИВАЦІЇ СТУДЕНТІВ ВЕТЕРИНАРНИХ СПЕЦІАЛЬНОСТЕЙ ДО САМОСТІЙНИХ ЗАНЯТЬ З ФІЗИЧНОГО ВИХОВАННЯ

*В Україні здійснюється широкий комплекс заходів, що створюють необхідні умови праці та побуту, оздоровлення зовнішнього, в тому числі й виробничого, середовища, подальший розвиток охорони здоров'я. Разом з тим активність людини, засоби фізичної культури та спорту є важливими чинниками вдосконалення, зміцнення здоров'я, що в кінцевому підсумку підвищує творчу активність людини, її працездатність. Фізична культура — невід'ємна частина життя людини. Вона займає досить важливе місце в навчанні, роботі людей. Заняття фізичними вправами відіграють значну роль у працездатності членів суспільства, саме тому знання й уміння з фізичної культури повинні закладатися в освітніх установах різних рівнів поетапно. Метою фізичного виховання у навчальних закладах є сприяння підготовці гармонійно розвинених, висококваліфікованих фахівців. У процесі навчання з курсу фізичного виховання передбачається вирішення завдань: виховання у студентів високих моральних, вольових і фізичних якостей, готовності до високопродуктивної праці; збереження і зміцнення здоров'я, сприяння правильному формуванню й усебічному розвитку організму, підтримки високої працездатності упродовж усього періоду навчання, придбання студентами необхідних знань з основ теорії, методики й організації фізичного виховання і спортивного тренування, формування у студентів переконаності в необхідності регулярно займатися фізичною культурою і спортом.*

**Ключові слова:** фізична підготовка, зміст, теорія, методика, експерти, модель, студенти, заняття, педагогічний експеримент, фізичне виховання.

*Semeniv B.S., Stahiv M.M., Kovban O.L., Bencak L. I. Physical education as a means of forming the motivation of students of veterinary specialties for independent physical education classes. Ukraine has a wide range of activities that create the necessary working and living conditions, improve the external environment, including the production environment, the further development of health care. At the same time, human activity, physical culture and sports are important factors for improvement, health promotion, which ultimately enhances the creative*

*activity of man and his ability to work. Physical culture is an integral part of human life. It takes a rather important place in the study, the work of people. Physical exercises play a significant role in the ability of members of society, which is why knowledge and skills in physical culture should be laid out in educational institutions of different levels in stages. The goal of physical education in educational institutions is to facilitate the preparation of harmoniously advanced, highly skilled professionals. In the process of training from the course of physical education, the tasks are to be solved: education of students of high moral, volitional and physical qualities, readiness for highly productive work; the preservation and strengthening of health, the promotion of proper formation and comprehensive development of the organism, maintenance of high working capacity throughout the period of study, the acquisition of students with the necessary knowledge on the basics of theory, methodology and organization of physical education and sports training, the formation of students' belief in the need to regularly engage in physical education and sports.*

**Key words:** *physical training, content, theory, methodology, experts, model, students, occupations, pedagogical experiment, physical education.*

**Постановка наукової проблеми та її зв'язок із важливими науковими чи практичними завданнями.** На сучасному етапі становлення вітчизняної освітньої системи, фізичне виховання як навчальна дисципліна у вищій школі потребує суттєвого перегляду та вдосконалення. Це пов'язано не тільки з завданням покращення якості освіти, але й із загальним погіршенням стану здоров'я студентської молоді, недостатньою гуманістичною та професійною спрямованістю фізичного виховання, зниженням мотивації до занять фізичними вправами, підвищенням вимог суспільства до підготовки сучасного фахівця (Ж.Г. Дьоміна, Р.Т. Раєвський та ін.).

Необхідність перебудови структури навчальної дисципліни фізичне виховання у закладах вищої освіти, зумовлена тим, що фізична культура і спорт є одним із засобів формування загальної та професійної культури особистості сучасного фахівця, чинником зміцнення здоров'я, покращання фізичного та психофізичного стану студентів [1; 2; 4; 16].

Науковцями з фізичного виховання визначено стан фізичної підготовки студентів вищих навчальних закладів близько ста спеціальностей. Аналіз літератури та практики виявив, що незважаючи на наявні безперечні наукові досягнення в галузі фізичного виховання, значна частина питань фізичної підготовки студентів закладів вищої освіти залишилась поза увагою вітчизняних та зарубіжних науковців з фізичного виховання. Навіть там, де фізичного виховання проводиться на високому організаційно-методичному рівні, ефективність фізичної підготовки з врахуванням обраного фаху наявна лише на період навчання студентів у закладі вищої освіти [3; 5; 17; 20].

Аналіз теорії та практики дозволяє стверджувати про відсутність методики з формування мотивації студентів закладів вищої освіти до занять фізичною культурою та спортом з урахуванням профільної фізичної підготовки.

Саме тому, базуючись на даних наукових досліджень рекомендують для розвитку фізичних якостей, рухових вмінь та навичок застосувати відповідні методики, які на цей час ретельно розроблені у видах спорту, котрі входять до навчальних програм [3; 10; 12; 18; 19].

В.А. Кабачков та С.А. Полієвський створили модель ППФП учнів навчальних закладів професійно-технічної освіти, на основі створених ними професіограм професійно-прикладної фізичної підготовки, відповідних завдань ППФП, а також добору відповідних видів спорту, їх елементів та фізичних вправ для ППФП, розробили практичні рекомендації для конкретних робітничих професій. Рекомендації з ППФП для різних робітничих професій розроблені за концепцією В.А. Кабачкова та С.А. Полієвського, починаючи з 1971 р., були включені до усіх програм з фізичного виховання учнів навчальних закладів професійно-технічної освіти та стали теоретико-методичною основою професійно спрямованого фізичного виховання у підготовці фахівців робітничих професій [8; 9].

Все це свідчить на користь нашого подальшого дослідження.

*Аналіз остатніх досліджень і публікацій.* Протягом останніх років проведено чимало досліджень, присвячених вивченню проблеми зниження рухової активності студентської молоді в процесі навчання [1; 2; 4], вдосконаленню змісту фізичного виховання студентів [7; 8]. Ряд авторів наголошують на необхідності використання новітніх технологій та методик у фізичному вихованні студентів ВНЗ для підвищення мотивації у заняттях [3; 5; 10].

Основи спеціальної фізичної підготовки з урахуванням специфіки майбутньої професійної діяльності закладені в працях, Р.Т.Раєвського, В.А.Романенка. Проблеми підвищення ефективності профільної фізичної підготовки присвячені роботи Г.Г. Лапшиної, та інших.

Зусиллями багатьох науковців, зокрема С.І. Присяжнюка, С.В. Романчука Б.С. Семеніва визначені зміст, форми та методи використання засобів фізичної культури і спорту для збільшення ефективності професійної підготовки молодих спеціалістів, що дало можливість організувати у багатьох вищих навчальних закладах країни цілеспрямовану роботу з фізичної підготовки студентів з урахуванням вибраного ними профілю [ 2; 6; 9]. Така увага обумовлена тим, що фізична підготовка є невід'ємною складовою підготовки студентів до майбутньої трудової діяльності [3; 4].

Саме тому, базуючись на даних наукових досліджень рекомендують для розвитку фізичних якостей, рухових вмінь та навичок застосувати відповідні методики, які на цей час ретельно розроблені у видах спорту, котрі входять до навчальних програм [2; 6 ].

Якщо в процесі занять з фізичного виховання знайти відповідні методики навчання які б сприяли в студентів формуванню мотивації до занять фізичною культурою та спортом, це надасть змогу розвинути необхідні фізичні якості та рухові навички майбутньому фахівцеві для підвищення спеціальної працездатності, запобіганню професійним захворюванням впродовж всієї його професійної діяльності на високому рівні.

В результаті аналізу науково-методичної літератури та практичних занять з фізичного виховання, було встановлено, що низька ефективність фізичної підготовки зумовлена низьким рівнем мотивації та інтересу студентів ветеринарних профілів закладів вищої освіти до занять з фізичного виховання. Попри значні досягнення з фізичного виховання студентської молоді, науковці з фізичного виховання не враховують, мотиваційних особливостей студентів аграрних закладів вищої освіти, які готують фахівців ветеринарних профілів до занять фізичною культурою та спортом з урахуванням обраного фаху.

**Мета дослідження.** В процесі фізичного виховання дати студенту знання, вміння, навички, які дозволять йому самостійно виявляти фактори, які негативно впливають на його стан здоров'я, складати та реалізовувати комплекси цілеспрямованих фізкультурно-оздоровчих тренувальних режимів, спрямованих на зміцнення здоров'я, профілактику професійних захворювань, підвищення спеціальної працездатності та підтримувати її на високому рівні в продовж всього життя та під час професійної діяльності.

*Завдання дослідження.*

1. Розробити теоретико-методичну модель з фізичної підготовки студентів ветеринарних профілів ЛНУВМБ ім. С.З.Гжицького
2. Провести експериментальну перевірку розробленої освітньої моделі фізичної підготовки студентів ветеринарних профілів ЛНУВМБ ім. С.З.Гжицького

**Матеріал і методи дослідження**

*Об'єкт наукового дослідження:* навчально-виховний процес фізичної підготовки студентів ветеринарних профілів.

*Предмет дослідження:* зміст, форми, засоби, методи формування знань, вмінь та навичок студентів ветеринарних профілів ЛНУВМБ ім. С.З.Гжицького з фізичної підготовки у процесі фізичного виховання.

*Методи дослідження:*

1. Теоретичні: аналіз навчально-нормативної документації, психологічної, педагогічної та методичної літератури з метою визначення стану та перспектив

досліджуваної проблеми; порівняння різних поглядів вчених на досліджувану проблему для визначення напрямів дослідження та понятійно-категорійного апарату.

2. Емпіричні: педагогічне спостереження за навчальним процесом, анкетування та педагогічне тестування для діагностики рівня фізичної підготовленості студентської молоді; педагогічний експеримент (констатувальний, формувальний).

3. Математичні методи обробки інформації.

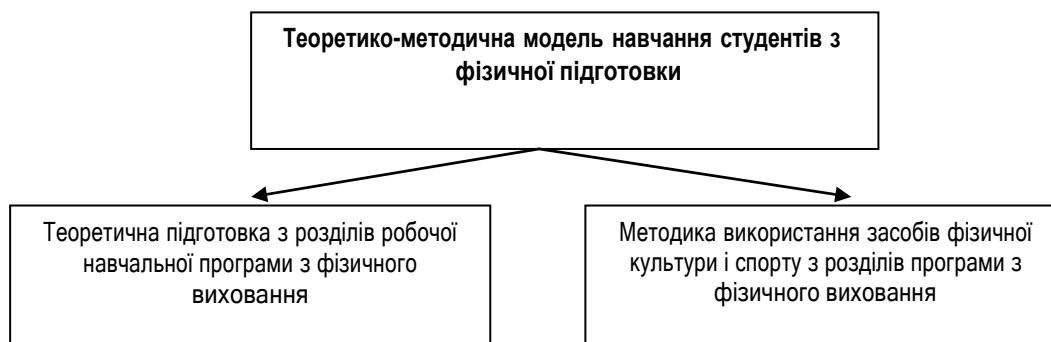
**Результати дослідження.** Дослідження проводились на базі Львівського національного університету ветеринарної медицини та біотехнологій ім. С. З. Гжицького із студентами факультету ветеринарної медицини. На розгляд експертів- фахівців кафедри фізичного виховання, спорту і здоров'я ЛНУВМБ ім. С.З.Гжицького (10 викладачів) та профілюючих кафедр (38 викладачів ЛНУВМБ ім. С.З.Гжицького) була запропонована теоретико-методична модель навчання з курсу фізичного виховання студентів.

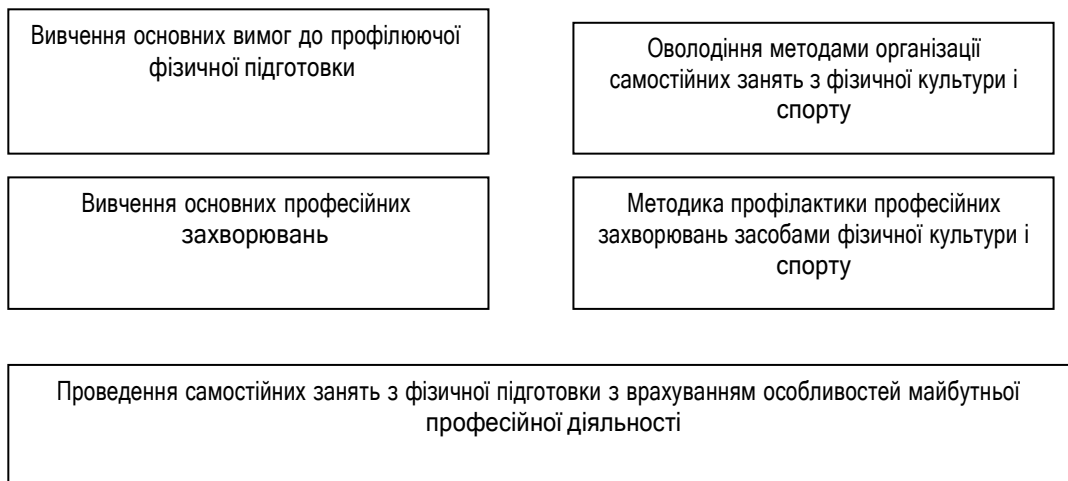
85,8% експертів активно підтримали висунуту нами тезу про зміну пріоритетів в роботі з фізичного виховання студентів: набагато важливіше надати студенту необхідну теоретико-методичну освіту в галузі фізичної культури і спорту, аніж вирішувати питання їх власне фізичної підготовки. Своє рішення експерти мотивували тим, що будь-які досягнення в фізичній підготовці студентів в стінах навчального закладу, швидко зникають після його закінчення, якщо випускник не спроможний продовжувати таку роботу самостійно. Варто зазначити, що питання власне фізичної підготовки в період навчання у навчальному закладі експерти також вважали важливим, однак поставили його на друге місце.

За результатами експертної оцінки нами була розроблена та запропонована теоретико-методична модель навчання з фізичної підготовки студентів ветеринарних профілів два основних блоки: теоретичний та методичний (рис.1).

Експерти при обговоренні відмітили, що заходи з фізичної підготовки студентів, запропоновані в теоретико- методичній моделі навчання з метою підвищення мотивації до самостійних занять з фізичної культури і спорту, підвищення спеціальної працездатності та з метою профілактики і запобігання професійним захворюванням, можуть і повинні реалізуватися на регламентованих заняттях з фізичного виховання, так і в самостійних заняттях в поза розкладом.

Розроблені нами навчальний план, програма та зміст теоретико-методичної моделі навчання студентів фізичної підготовки пройшли експериментальне обґрунтування в умовах реальної навчально-педагогічної діяльності. З цією метою з вересня 2016 року із студентів четвертого курсу, які навчаються за спеціальністю ветеринарна медицина, були сформовані дві групи: одна – експериментальна, для якої навчальний процес з фізичної підготовки був побудований на основі розроблених і відображених в розділах робочої навчальної програми і графіку навчального процесу; друга – контрольна, де фізична підготовка здійснювалась з допомогою традиційних принципів та методів навчання без вираженого теоретичного та методичного розділів навчання, в основному за рахунок практичної фізичної підготовки.





**Рис. 1** Теоретико-методична модель навчання студентів з фізичного виховання.

Співбесіда, що проводилась перед початком експерименту з студентами обох груп, показала, що студенти експериментальної групи (20 осіб), та студенти контрольної групи (20 осіб) однаково погано орієнтувались в теоретичних та методичних розділах фізичної підготовки.

Протягом першого семестру 2016-2017 навчального року студентам експериментальної групи подавали теоретичний та методичний матеріал з фізичної підготовки, та провели методичні заняття з організації фізичної підготовки. Після чого було проведене оцінювання знань студентів з питань теорії та методики фізичної підготовки, результати якого зображені в таблиці 1.

*Таблиця 1*

Успішність студентів експериментальної і контрольної груп теоретичного та методичного курсу навчання з фізичної підготовки

№ п/ п	Теми програми	Середній бал		
		Експериментальна група	Контрольна група	Відмінності між групами
1.	Теоретична підготовка з розділів робочої навчальної програми з фізичного виховання	4,5	2,2	2,3
2.	Методика використання засобів фізичної культури і спорту з розділів програми з фізичного виховання	4,1	2,6	1,5
3.	Вивчення основних вимог до профілюючої фізичної підготовки	4,3	2,2	1,1
4.	Вивчення основних професійних захворювань	4,4	2,1	2,3
5.	Методика профілактики професійних захворювань засобами фізичної культури і спорту	4,6	2,4	2,2
6.	Оволодіння методами організації	3,9	2,3	1,6

	самостійних занять з фізичної культури та спорту			
7.	Проведення самостійних занять з фізичної підготовки з врахуванням особливостей майбутньої професійної діяльності	4,8	2,5	2,3
Всього		4,37	2,32	1,9

Як видно з наведених даних (табл. 1), студенти експериментальної групи, з якими проводились заняття з теорії та методики фізичного виховання і спорту, змогли дати більше правильних відповідей на поставлені їм запитання з теоретичного та методичного розділів моделі фізичної підготовки. Їхня успішність по всіх темах програми склала від 3,9 до 4,8 балів. Були окремі випадки незадовільних оцінок з певних тем в експериментальної групи: по темі 2 і 6 відповідно одна, дві оцінки.

Студенти ж, які не пройшли такої підготовки (контрольна група), не змогли дати вірних відповідей на більшість запитань. Згідно з таблицею 1 їхня успішність в основному була незадовільною – 2,32 бали (з 2,1 до 2,6).

Протягом 2 семестру 2016 - 2017 н. р. студенти експериментальної (20 чол.) та контрольної груп (20 чол.) самостійно використовували засоби фізичної культури і спорту під час навчально-виховного процесу, та під час проходження виробничої практики.

До та після чотиримісячного педагогічного експерименту в студентів експериментальної та контрольної груп реєструвались показники спеціальної працездатності: індекс спеціальної працездатності (увага, концентрація та переключення уваги, ЗМР на диференційований подразник), емоційний стан за тестом САН, ІГСТ у трихвилинній модифікації, силової витривалості (згинання розгинання рук в упорі лежачи; згинання і розгинання тулуба), швидкісно-силових характеристик (біг на 30; 4 x 30 м), результат стрибка в довжину з місця.

Таблиця 2

Зміни спеціальної працездатності і функціонального стану студентів за період педагогічного експерименту

Показники	Група	Початок експерименту		Кінець експерименту		Величина приросту, у %	Відмінності з контрольною групою, %	Відмінності t	між групами p
		$X \pm Mx$	$\sigma$	$X \pm Mx$	$\sigma$				
Індекс спеціальної працездатності	№1К	61,3±1,9	8,0	62,1±1,7	7,3	1,3			
	№2Е	62,0±2,3	9,0	69,7±1,9	8,1	12,0	10,7	2,8	<0,05
Зорово-моторна реакція на диференційований подразник, мс	№1К	403,3±12,4	47,8	388,3±13,4	52,1	-3,7			
	№2Е	403,2±12,1	47,2	312,5±13,1	51,6	-22,5	-18,8	4,0	<0,05
Активність за тестом САН, од.	№1К	2,7±0,2	0,8	2,8±0,2	0,8	3,7			
	№2Е	2,0±0,2	0,8	3,6±0,6	2,4	80,0	-28,0	2,6	<0,0



За період педагогічного експерименту (табл. 2) у функціональному стані студентів і їх спеціальній працездатності відбулися суттєві, хоча й неоднозначні, зміни. Оцінюючи їх за величиною приросту спеціальних і психомоторних якостей, варто зазначити, що найсуттєвіші зрушення відбулися в студентів експериментальної групи. За суб'єктивним оцінюванням тесту САН активність студентів, експериментальної групи зросла на 80,8%.

*Таблиця 3*

Динаміка фізичної підготовки студентів в період проведення педагогічного експерименту

Види контрольних вправ	Група	Початок експерименту		Кінець експерименту		Відмінності з контрольною групою, %	Відмінності експериментальних груп в порівнянні t, p
		X±Mx	σ	X±Mx	Σ		
Індекс Гарвардського степ-тесту, од.*	№1К	42,6±2,0	7,2	42,8±2,7	38,5	1,0	2,1 P > 0,05
	№2 Е	46,6±2,1	8,2	54,3±2,7	10,5	-4,8	2,4 P > 0,05
Біг 30 м, с	№1К	6,0±1,1	2,5	5,9±1,4	5,8		
	№2 Е	6,0±1,3	5,1	5,6±1,2	4,7	-1,8	0,7 P > 0,05
Стрибки в довжину з місця, см	№1К	156,8±8,3	32,1	160,0±7,7	29,3		
	№2 Е	160,2±8,1	31,6	174,0±8,1	31,6	-1,3	0,6 P > 0,05
Човниковий біг 4x30, с	№1К	26,8±2,9	11,8	26,6±2,2	8,3		
	№2 Е	26,2±2,9	11,3	25,4±2,1	8,2	-0,4	0,6 P > 0,05

Примітка: \* в трихвилинній модифікації Джамгарова Т.Т.

За період педагогічного експерименту фізичні якості студентів експериментальної групи суттєво збільшилися (табл. 3)

Можна вважати, що одна з причин такого підвищення полягає в покращенні функціонального стану кори великих півкуль. Це припущення побічно підтверджується даними, які свідчать, що у студентів другої групи зменшився час ЗМР на диференційований подразник на 18,8 %.

#### **Висновки та перспективи подальших досліджень:**

1. Як видно з отриманих даних наукового дослідження студенти експериментальної групи, які отримали певний рівень знань з розділів теорії та методики підготовки з фізичної культури і спорту, в більшій мірі самостійно використовували засоби фізичної культури і спорту під час проходження навчальної практики, як в стінах університету так і поза його межами.

2. Величина приросту за рівнем спеціальної працездатності склала 12 % порівняно з контрольною групою, показник ІГСТ у експериментальної групи збільшився на 11,5%; швидкісно-силові якості покращилися на 5%.

3. Це доводить, що коли, студент володіє необхідними знаннями та вміє самостійно організувати власну фізичну підготовку, мотивація до занять з фізичного виховання в нього значно вища за студента котрий не володіє необхідними теоретико-

методичними знаннями з фізичної культури і спорту .

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## Розвиток освіти, науки і культури в Україні

*Smolinska O., Dzyubynska. Kh. The concept of cultural and educational space in pedagogical discourse. Journal of Vasyl Stefanyk Precarpathian National University. 2018. Vol. 5, No. 1. P. 55–64.*

### Завдання для опрацювання

1. Ознайомтесь зі змістом статті.
2. Поясніть значення поняття культурно-освітнього простору. Підберіть декілька метафор, з допомогою яких його можна пояснити пересічному непоінформованому слухачеві.
3. Сформулюйте теоретичне і практичне значення такого дослідження.
4. Опонуєте тезі: «Дискусія щодо того, як правильно називати речі, яких не існує в матеріальних проявах, є безпредметною. Для чого викладачеві розуміння поняття культурно-освітнього простору університету?».

## The concept of cultural and educational space in pedagogical discourse

*Смолінська Олеся, Дзюбинська Христина. Поняття культурно-освітнього простору університету в педагогічному дискурсі.*

Ця стаття присвячена визначенню підходів до дефініції культурно-освітнього простору на основі змістових акцентів залежно від мети дослідження. Крім того, звернена увага на такі герменевтичні аспекти, як проблема співвідношення понять клімату, середовища та простору, які вживаються в педагогічному дискурсі у близьких значеннях. З'ясування змісту культурно-освітнього простору актуальне в міждисциплінарному контексті філософії, культурології та соціології, оскільки так чи інакше всі ці наукові дисципліни задіяні у формуванні змістів, що циркулюють у педагогічному дискурсі. У статті визначені критерії для означень культурно-освітнього простору різними авторами та узагальнені формулювання, що випливають із цих критеріїв. Зокрема виокремлені означення за критеріями: фізичного організаційного фактора, організаційно-управлінської категорії, фактора педагогічного впливу, системи координат/ландшафту цінностей, комунікативного простору простору, об'єкта філософсько-освітнього дискурсу, фактора становлення суб'єктності особистості, обставини метафоризації дійсності при її омовленні.

**Ключові слова:** культурно-освітній простір, педагогічний дискурс, клімат, середовище, критерії означення.

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### Abstract

This article is devoted to the definition of approaches of cultural and educational space on the basis of conceptual accents, depending on the purpose of the research. In addition, such hermeneutic aspects are paid attention to as: the problem of correlation between the concepts of climate, environment and space, which are used in pedagogical discourse with similar meanings. The clarification of the content of the cultural and educational space is vital in the interdisciplinary context of philosophy, cultural studies and sociology, since all these scientific disciplines are involved in the formation of the contents, which circulate in the pedagogical discourse. The article eliminates the criteria for the definitions of cultural and educational space by different authors and generalized formulations, which arise from these criteria. In particular, the distinction is made by the following criteria: the physical organizational factor, the organizational and managerial category, the factor of pedagogical influence, the system of coordinates/landscape of values, the communicative space, the object of philosophical and educational discourse, the factor of the formation of the subjectivity of an individual, the circumstances of the reality metaphorization while its wording.

**Keywords:** cultural and educational space, pedagogical discourse, climate, environment, criteria of definition.

## **1. Introduction**

The solution to the hermeneutical issues in pedagogy is usually connected with the need to analyze a large number of concepts and their interpretations. Because of this reason, researchers have to prove thoroughly the choice of the object of such a research that is based on its conformity with the purpose of the study, the breadth of the sphere of its usage.

A considerable number of facts, which are studied by the modern pedagogical science, specifically shifted the attention of researchers from the content of the object, as its hermeneutic essence, to the conditions of its existence, that is, on the phenomenological aspect. This phenomenon was called the "phenomenological shift" (M. Savchyn). As well as in the practical pedagogy, there is a characteristic desire of the relinquishment of subjects (the researcher from the object under study, the teacher from the object or subjects of study) to prevent the subjectivism.

The problem of the partiality of objects in pedagogical research, their fragmental nature lowers the research opportunities, isolating separate objects from the general field of pedagogical reality. Therefore, we believe that all the pedagogical research must be conducted, taking into account the spatial-temporal relation between diverse and heterogeneous objects. Consequently, in such a way, researchers will face the necessity to generalize a very large number of specific features; these studies can be based on the thesis that there is a significant amount of important features, that are inherent to both the system of education in general, and to its components (separate institutions) in particular. In Ukraine, the process of decentralization and deregulation in higher education has just started, it is connected with the adoption of the new Law of Ukraine "About Higher Education" (2014), therefore, there are enough common significant features adherent to individual educational institutions.

The clarification of the content of the unified space of university's culture and education - is rather extensive, and not a new task, but the changes in the content of higher education in both national and global dimensions also generate significant changes in the understanding, and methods of explanation of the concept content "cultural and educational space". Due to this urgent task, there are hermeneutic accents in its definitions, which will enable researchers to use general methodological approaches, without being absorbed in the study of a large number of definitions each time.

## **2. Results and Discussion**

The analysis of literary scientific sources enabled us to formulate several aspects of this problem:

1. The correlation of concepts of climate, environment and space, which are used in similar meanings by the authors.
2. The nature of the cultural and educational space of the university: philosophical, cultural or social?
3. Classification criteria of the definitions of cultural and educational space.

### **2.1. Climate, environment and space: what is the difference?**

Thus, the first issue, regarding the correlation between the concepts of the climate of an environment and space, from the aspect of the unity of university culture and education, was usually solved depending on the historical stage and the general tasks of education. The history of the studies of pedagogical categories of the methodological level, which comprise the category of cultural and educational space, is quite old. First of all, on the territory of Ukraine, this is a study of the late Soviet period about the social and psychological climate, methodologically based on the theory of the collective (group). Later, the study of functional environments gained popularity and corresponded to the paradigm of management theories of 80–90-ies. Postmodern realia of university education led to the integration of cultural, social and organizational theories, linking them in the broad context of the specific space.

In spite of the proximity of these three alternatives: the internal climate (microclimate), environment or space, first of all, making the choice, one should be guided by the purpose of the study. In our opinion, their usage is closely connected with the philosophical categories of individual, special and general, that are disclosed through the content of the object under study, where the unitary – is the way of being of general, and special – is its concrete expression. Thereby, the unitary (in this article – the climate) – is a way of the space existence, and the environment – is its specification. Regarding the educational research – the climate exists at the level of social groups (pupils, students and teachers), the environment – at the level of their interaction, and the space is manifested as their teleological stipulation.

Therefore, the evolution of the concepts about space includes its development from the categories of microclimate, environment, the last one is the most widespread with a large number of definitions (educational, informational, cultural and social). The closest to the subject of the article are the contents of the concepts of "educational space", "educational environment", which have been used in the domestic pedagogical science since the 90-ies of the XX century, together with the category of culture in education. Originally, this category came to the pedagogy of the post-Soviet period from abroad, as an idea of "hidden curriculum" [13], "a curriculum, which is not studied" [35]. Once A. Asmolov characterized the essence of this phenomenon through the notion of superconscious – "the adopted samples of typical behavior and cognition of the certain community by the subject, as a member of one or another group, the impact of which is not really realized or controlled by the subject himself" [1], A. Leontiev and his students – as "the image of the world", a complete multilevel system of man's notions about the world, other people, himself and his activities [21], B. Elkonin – as "subjective attitude to the cultural form", which implies initiative and independence in the testing of cultural forms, where the essence of the organization of such type of testing, is collective and individual actions [9]. The ideas of informational pedagogy [29] and its semantic line "education-culture" of cultural and historical pedagogy [37], with its rehabilitating space, is close to the idea of cultural and educational space, since they assume the unity of education and culture, so that pedagogical experience transmits not only the concept of culture, but also the means, methods and conditions of its transmission. The key ideas of educational studies are similar to these.

Concerning higher education, "non-zero memory" can serve as a specific notion of the content of space [31] and "deposited knowledge" ("intellectual surplus") [23], as the existence of scientific schools, is the key to a fundamental long-term oriented education. To our mind, it should be noted that the concept of the last author is quite controversial.

The generic correlation between the concepts of "educational space" and "cultural and educational space" is also complex, since the statements about the generic nature of education to culture or vice versa can not be argued unambiguously. Modern authors [20], whose opinion we share, believe that formations of this type predetermine the emergence of specific scientific added value. Even there is a discussion in pedagogy, defining a "hidden curriculum" as an environment or space: on the one hand, there is a belief that space is the product of purposeful changes in the environment, its separate aspect, (В. Кириченко, И. Шендрик, Н. Касярум), for example, I. Shendryk [28], working on the problem of designing of the educational space of the subject, proceeds from the fact that space is a mastered environment by a human (natural, cultural, social, informative) adapted for solving the corresponding tasks; the environment is given, and space is an acquirement. On the other hand – on the contrary, the environment (educational, informational) is an integral part of the space (cultural and educational, social and cultural, urban, ethnocultural) [25]. Besides, a number of researchers, especially those who do not set the issue of space as a primary goal or support linguistic conceptualism, use them as synonymous (Л. Новикова & М. Соколовский, Н. Селиванова). In this article, we accept the thesis that the environment is a special generating part of space, the combination of different types of environments into a single space, determining the synergistic effect, according to I. Kant, "we can imagine only one single space, and if we talk about many spaces, then we understand them only as parts of the same unified space" [17, p. 51], the content of the effect of these parts combination – is in their development, together with the scale of space (И. Шалаев, С. Кривых). At the same time, we do not isolate the thesis about their possible synonymy.

Summarizing, we can note that there is a significant affinity between the notions of the cultural and educational environment and space, since both denote the environment of the subject (university), while the environment means immersion into a certain informational flow (A. Moles) to change and improve the human self, therefore – the involvement of the subject-person is necessary. Space implies not temporary, though long-term, immersion, but a permanent presence, where human participation is not obligatory, realizing its functions in a fatefully difficult moments, that is why nowadays the discussion of the problems of the space of education and culture in the Ukrainian and Russian research has been intensified.

Thus, the correlation of "environment-space" in university education also involves the correlation of "locality-globality", "physical reality- virtuality", without various complementary educational environments, that function in the dimensions of "socialization-individualization", "integration-differentiation" and "age-not age" [6] and, first of all, reacting to the formation of new niches, filling them. The following characteristic features of the space, given by G. Chelpanov [5, p. 227–231] coordinate with the previous statement, such as: a notion of the structure of space, where each element exists at the same time simultaneously and separately with regard to others; continuity as integrity, introduced by the way of its comprehension; homogeneity as identification of its constituent parts; infinity as an understanding of its potential. In addition, while discussing the inner essence of the university, which is its cultural and educational space, we should understand that it liable to qualitative changes, development as an immanent process, which is, a "continuing movement inside" and consists in establishing of such dependence and relationships , "which would allow to lead the following states to the previous ones, and then deduce them from the previous on the basis of these connections" [27, pp.171—172], which corresponds to Kant's duality in the comprehension of the humanitarian space. Thus, the usage of the category of space is more appropriate in relation to this object. Here the following issue arises – the nature of this space.

## **2.2. Is the nature of the cultural and educational space of the university: philosophical, cultural or social?**

A short review of the research confirms the need to select a position. In particular, concerning the philosophical space, in the future we will be guided by the culturological and ontological tradition, according to which the understanding of space and time is related to the practical activity of man (creation of culture), while the time – is the beginning, end, or duration of this activity, and space – is the correlation between own and other person's activities. Universals of the similar type can be assumed as – noosphere (T. de Chardin, V. Vernadsky); the intellectual sphere (A. Humboldt); the psycho sphere (O. Reiser); pneumatic sphere (P. Florensky); the spirit of time (G. Hegel); the spirit of the people (J. Herder); general mind (H. Gadamer); worldview (M. Pyrogov); mass consciousness (E. Durkheim); mass psyche (S. Freud); collective unconscious (C. Jung); the paradigm (T. Kuhn); episteme (M. Foucault); semiosphere (Yu. Lotman); value and sense universe (S. Krymsky); third world (K. Popper); system of intelligent matter [2].

Culturological conceptions of studying of the organization of space and time in their non-physical content are often realized in the context of metaphorization of activity, resulting - in the "performing" of certain cultural scenarios, the closest organizational model of which is their staging (performance). The organization of the cultural and educational space of the university, its interpretation can be also represented with the help of dramaturgical culturological models – metaphors [10, p. 2005] and theatrical (game) analogies [36]. In such a context, the university's cultural space is a certain area, where the playing activity arises and is regulated (according to the professional and cultural scenarios), as well as the creative activity of individuals that contributes to its preservation, and, at the same time, creates new cultural values [22]. A. Karmin [18, p. 203], defining the cultural space as a set of "all models and ideals of human activity and all cultural relations", also implemented an activity approach to its comprehension. The same statement was affirmed by P. Florensky, who identified culture as an environment, which brings up a personality, and argued that culture, in fact, "can be interpreted as the activity of space organization. In one case, this is the space of our life-affairs and the corresponding activity is called a technique. In other cases, this space is thinkable, thought-provoking model of reality, and the reality of its

organization is called science and philosophy ... The third category of cases lies in-between the first two ... The organization of such spaces is called an art" [12, p. 112].

The next concept of the cultural space – which lies beyond its physical contents – therefore can be called virtual (it has no physical incarnation); it institutionally brings it closer to education. In particular, A. Bystrova notes: "Cultural space – is also a space for the realization of human virtuality (deeds, abilities, skills, desires), the implementation of social programs, aims, interests, the spread of ideas and views, language and traditions, beliefs and norms, etc." [4, p.39].

Expanding the notion of culture to the level of ontological category, "one should understand culture as a special form of existence, the substance of which is" culture "- that is an organic combination of spirit and matter"; at the same time, M. Kagan [16, p. 38] attaches the characteristics of space and time to culture, grounding the historical laws of its existence (self-preservation and uneven development of its various subsystems and elements). J. Dewey also sticks to the similar views, recognizing the ability of culture to self-preservation and its organizational influence on the configuration of the order and structure of aspirations and activities of any group [5, pp. 38–45] and, at the same time, it performs the role of the restrictor-emancipator. This virtual approach opens up the possibility of historical research of the genesis of cultural and educational space both at the institutional level of education, and also at the micro level of the university.

In the context of sociological approaches to understanding the content and genesis of the category of social and cultural space, a thing that really matters is its progress, starting from G. Simmel and his sociology of space, where the vitally important characteristic of the latter is its passivity, objectivity, A. Comte [17, pp.11–21] with his "social dynamics", which involves a number of evolutionary forms of the organization of thinking, the initial among which is theological, then go- metaphysical and positive, which correspond to the military, feudal and industrial phases. G. Spencer [33, p. 221], continuing the thesis of A. Comte, defined the three-componental structure of social space as an organism, whose functioning is provided by specific bodies - social institutions, separating the internal and external subsystems, as well as the intermediate, symbolic (culture, language), which links them and, in such a way, organizes the space and functionally builds the boundary from the sphere of efficiency of cultural and educational space. According to it, the genesis of non-biological space was considered by the scientist from the point of view of social Darwinism in biological terminology. Furthermore, choosing between two types of organizations, E. Durkheim [7, p. 286] preferred organic (appears in an industrial society on the basis of the division of labor as a new fact of common consciousness) over mechanical (which is inherent to the pre-industrial era), while admitting that the states of consciousness depend on the way of communities organization, the quality of interactions within them, "because they are the products of group life, so only the nature of the group can explain them" [7, p. 292]. P. Sorokin gave the phenomenological explanation [32, p. 298] to the meaning of the social space, as "a certain universe consisting of the population of the Earth" and the ability to determine the position of a man or phenomenon in it through determination of their relations to "starting points" - other people or groups, this explanation is close to the explanation of socio-spatial relations, which was made by E. Durkheim. The same idea was expressed by Ch. Cooley in the context of communicational space, describing the mechanism of its development: "Symbols, traditions, institutions are projected outside the mind and then make a reverse effect, controlling the mind, stimulating, developing and consolidating some thoughts at the expense of others, which are closed to the impulses that can awaken them" [7]. P. Bourdieu explained the meaning of the concept of social space as "an abstract, formed with an ensemble of subspaces or fields (economic, intellectual) ..., one that strives for being realized in it (in the physical space – *author's*) more or less completely and accurately" [3, p. 53]. Proceeding with the topic of heterogeneity of the content of the social space, this author [11] distinguishes three aspects of social space studying, namely: as the space of interaction of social operators (P. Sorokin, A. Giddens), as a metaphorical space of social factors (G. Simmel), as the place of location of objects and subjects, which is physically available (E. Durkheim, M. Weber) or immense: streams (M. Castells), fields (P. Bourdieu). I. Shendryck [28] classified the definition of social space in the following way: as a result of the interaction of the natural environment and human activity; as contemplation and representation, observation and social analysis, that is expressed in theories of interpretation of meanings; as the interaction of space and time, the form of



social being; as multileveled and heterogeneous, representing the historical context of the matter movement and the transformation of social energy into the concrete forms of life of a society and its structures; as the personally notional formation of the space – the spiritual component of human life; as a result the subject-subjective interactions ("horizon" by E. Husserl, "prospective" by K. Jaspers, "landscape" by M. Heidegger, "life world" by E. Husserl and A. Schütz). The last criterion has become widespread among Ukrainian and Russian researchers nowadays.

Consequently, the sociological direction of non-biological space concept studying (including cultural and educational) gives the opportunity to define it as an abstract and symbolic aspect of existing relationships between people within different groups, including professional, the study of which gives the possibility of cross-examination of individuals and the groups, which they belong to. In addition, this type of space is meaningfully structured, depending on micro groups or types of interactions, and it develops, evolves both due to the effects of other spatial-group entities, and due to its own influence on them. The expediency of usage of the methodological achievements of sociology in the field of social space studying in pedagogy is confirmed by E. Durkheim, who stated in the lecture "Pedagogy and Sociology": " I personally think that the basis of any theoretical construction in pedagogy is the following statement: education - is a phenomenon, mainly, social both by its functions, and by origin, therefore, pedagogy depends on sociology..." [8]. At the same time, grounding the thesis of the dependence of education on the content of social relations, the scientist found it in culture, in its general human contexts, thanks to which it becomes possible to overcome the social differentiation, to harmonize the pedagogical ideal, which depends on the social structure.

Social space and time develop in unity, but unequally, forming a social chronotope (time and space), which was described by A. Ukhtomsky in the context of research on physiology, and M. Bakhtin – in literary studies, thanks to the latter writer, this concept was spread to humanitarian research. Modern authors consider metaphors as means of organization of pedagogical chronotope – they are mediators of interactions and communications with "two referents: values, meanings and a particular pedagogical situation" [26, p. 136].

### **2.3. Cultural and educational space: classification and definitions**

The study of cultural and educational space can be classified in different ways, namely: depending on the level of education and the type of educational institution (N. Kasiarum). In connection with this, there are a number of studies dedicated to the educational space of a preschool educational institution (K. Krutiy, O. Litichenko, N. Kolosova), general secondary school (A. Tsymbalaru, A. Tsuker, V. Yasvin, G. Kovaliov and Yu. Abramova, K. Prykhodchenko, A. Katashov), vocational education (E. Zeyer and I. Mieshkova, A. Rosstalnoy, S. Aloshina), higher educational establishments, including universities (A. Bondarevskaya, T. Isaieva and O. Rubanyk, T. Meng, S. Belikova, O. Pisotska).

In addition, a qualitative typology of spaces is performed: informational and educational (L. Gorbunov), artistic and educational (L. Troielnikova), literary and educational (L. Kalachova and A. Popova), multicultural educational (Ya. Poliakova, O. Demydenko), vocational educational (E. Zeier and I. Mieshkova, V. Gordienko), a pedagogically comfortable environment as a phenomenon that contributes to the transformation of the educational environment into a cultural space (I. Larisova), dialogical space (V. Hordienko and L. Kopets), integral humanitarian educational space (O. Danyliuk), semiotic (V. Dreshpak), viable space in the educational process (N. Solovyova), spiritual space of educational institution (M. Leshchenko).

There are attempts of functional classification, for example, T. Tkach [34, p. 759–760] distinguishes cultural and educational spaces, depending on the index of combination that, firstly, belong to different spheres of culture: philosophy, pedagogy; and secondly, educational systems on a global scale; the third approach links the space with the system of educational technologies, extra-curricular work, management, interaction with other social institutions, interrelations between education and society as a whole.

We consider that it is necessary to classify the definition of the concept of cultural and educational space (and used by the authors in synonymous meaning with other spatial constructs) according to the following criteria:

1. The definition of the cultural and educational space as the physical factor of the spatial organization (educational environment as an organized school space (M. Isaieva et. O. Leonova), and numerous studies on ethnopedagogical themes, which are similar to this understanding. According to this criterion, the cultural and educational space of the university – is an organized order of events, as a result of purposeful teachers' activity, and their external circumstances, which are considered correct within a specific university, the system of the corresponding institutions, national or public education.

2. Cultural and educational space as an organizational and managerial category (single educational space (N. Rybka, I. Malyukova and co-authors, S. Zdioruk and co-authors); organizational culture of vocational and educational environment (V. Hordienko), single educational and scientific space (Kh. Oleksyk), the factor of the modernization of pedagogical education (I. Nabok). This approach makes it possible to define the university's cultural and educational space as – an organized ground, aiming at optimization of management, whose main function is legitimization of certain decisions that correspond to its parameters for their further successful implementation.

3. Cultural and educational space as a factor of pedagogical influence (the factor of formation of project and technological culture of the future teacher of technologies and drawing (V. Moshtuk); the factor of the influence on the development of students' subjectivity (T. Ravchyna); the factor of a modern specialist formation (N. Chybisova); the pedagogical potential of higher educational institution corporate culture (M. Bielyaieva); the determination of the professional and personal formation of the future engineer (N. Niemtsova); the basis for the creation of the technology of development of pedagogically talented future teachers (H. Golubova); organized in a special way social and pedagogical environment that stimulates both the development and self-development of its every member, a system of proper conditions for personal and creative development (N. Shchigolieva); a set of educational programs that are implemented by educational institutions, informational products created by the media and available on the internet that can affect the individual direction of personality's development (The institute of innovational activity in education of the Russian Academy of Education); the factor of pedagogy of environment, the "brine" (the static external environment concerning an individual, where he is an element, and has to be arranged in the context of the environment), or "jazz" (a non-static environment, the arrangement of heterogeneous, beyond which the elements lose their quality, that exists only as a moment or an effect of subject interaction, where an individual is the result of the process of his own activity) [15]; educational space, which creates potential of abilities (V. Shpak). In general, this criterion stipulates the following definition of cultural and educational space of the university: it is the basis and the target of the individual and collective types efforts direction to reach the goals of high-quality vocational and pedagogical training.

4. Cultural and educational space as a coordinate system / landscape for social and ethnic values (educational space as a worldview and valuable basis of the social and cultural development of society (O. Marchenko); the paradigm of values orientations and transformations of society (I. Mukhina), reaction to social tendencies (O. Andropova), the transmitter of universal human values and the values of national culture to the younger generation (O. Malyska); the result of the conceptualization of the educational system development (H. Zakharova)). According to the analysis of the above-mentioned definitions, the cultural and educational space of university – is an institutional formation, which generates its own rules and grounds its own values, at the same time, it is also selectively open to other similar social institutional formations, with which the cultural exchange of values takes place.

5. Cultural and educational space as a space of social and psychological communications (adaptation factor (E. Gintel, V. Streltsova); the circumstances of socialization (V. Labunskaya). While defining cultural and educational space of the university in social and psychological context, patterns' features and ways of identification in it, take the first place. Therefore, the cultural and educational space – is a totality of cultural samples, which are formed as a result of experiencing certain events on the university scale, its life experience, which serves as a standard to follow for beginners, and it forms patterns for their further vocational and educational activities, by passing it

from generation (teachers and students) to generation (teachers and students), including the combinations of "teacher-teacher", "student-student".

6. Cultural and educational space as an object of philosophical and educational discourse, in particular, "the form of modern education existence" (A. Bondarevskaya); the object of structuring (N. Radionova); the environment of personality humanization (I. Kadiyevskaya); the category of the philosophy of education, which reflects the peculiarities of the structural transformation of intellectual life (V. Kremin); a pedagogical phenomenon of meeting and interaction between a person and the surrounding elements – culture carriers, which results in their comprehension and cognition (A. Tsymbalaru). As an object of philosophical and pedagogical discourse, the cultural and educational space of the university is an ontological category, a phenomenon, the study of which is possible in collective and individual contexts as a specific reflection on the events, and the comprehension takes place in the field of hermeneutics by revealing the textual and contextual contents of internal and external events, with respect to the boundaries of this space.

7. Cultural and educational space as a factor of the formation of a person's subjectivity (G. Gerasimov, I. Shendryk, T. Tkach), "a soft framework of potential that surrounds and penetrates into the tissue of educational interactions, the epicenter of which –is the main subject of education – the person, who studies" [19, p.138]. The university's cultural and educational space in the dimension of subjectivity - is a special reflection of the synthesis of heterogeneous cultural and educational influences on the features of an indigenous personality (person or university), who or which was active in the formation of this reflection.

8. Cultural and educational space as a circumstance of metaphorization and wording of reality (M. Elvesson, V. Onyshchuk, V. Sydorova), an educational system of personal-development type, where the systematic translation of educational information into the languages of various sciences and arts is possible. (O. Danyliuk). From these points of view, the cultural and educational space of the university – is a prism of changing the information and, as a result, it acquires an individually valuable content, being transformed from the external into internal, turning into a symbolic university, professional or personal reality.

The definition itself is worded in the following way: "the cultural and educational space of the university is a special type of the local chronotope, which appeared as a result of individual and collective subject activities for the mastering of applied value-oriented, symbolic and sign professional reality, that, in its turn, stipulates both the parameters of this reality, and the activity of subjects in relation to its development and organization" [30, p. 47].

### 3. Conclusions

Having analyzed the approaches of pedagogy, philosophy, cultural studies and sociology, concerning the definition of cultural and educational space, we observe that they coincide at the point of defining it as the cause and result of symbolization of subjects interactions, that take place in a certain physical and intellectual landscape, creating a new cultural and temporal reality, which can be of different character (professional and pedagogical, social, cultural, scientific, etc.). The distinguishing of the key content of the definition (its criterion) reveals its hermeneutic emphasis, therefore, depending on the purpose, researchers use different definitions of the same concept. This leads to poly-contextuality, which, on the one hand, "blurs" the hermeneutic framework, and on the other hand – prevents their conservation, provides an opportunity for the creation of new scientific messages.

The perspective of the further development in this direction is considered in the formation of the methodological basis of the educational research, and besides, the prerequisite for the formation of specific strategies for the development of cultural and educational spaces of universities.

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*Завдання для опрацювання*

1. Ознайомтесь зі змістом статті.
2. Який із методологічних підходів в освіті реалізують автори: фундаменталізації чи індивідуалізації?
3. Чому зміст освіти не визначається одноосібно викладачем чи кафедрою, адже вони – фахівці?
4. Поясніть механізм впливу культури на освіти і зворотний механізм.
5. Яку роль виконує принцип культуровідповідності у вищій освіті?

### **"Crossroads" of culture and education as a methodological basis for modern pedagogy content formation**

Смолінська Олеся, Дзюбинська Христина. “Перехрестя” культури й освіти як методологічна основа формування змістів сучасної педагогіки.

У статті розглядаються різні аспекти поєднання культури й освіти з метою пошуку методологічних основ формування нових змістів педагогіки. Зокрема, проаналізовано такі аспекти, що поєднують культуру й освіту: онтологічна єдність людини і суспільства, спільна еволюція культури й духовності і, власне, діалектичний характер зв’язку феноменів культури й освіти.

Автори, ґрунтуючись на філософських та педагогічних джерелах, зосереджують увагу на тезі про необхідність розробки фундаментальних підходів до формування змістів освіти в цілому. Ключовою проблемою сучасного стану справ, при цьому, дослідники вважають суперечність, що існує між оперативною доцільністю швидкого перетворення змістів та їх культурно обумовленою тяглістю. Розв’язання цієї суперечності автори вбачають у спільних сутнісних та динамічних характеристиках культури та освіти, що формують специфічну єдність — культурно-освітній простір. Цей феномен, своєю чергою, має здатність до генерування культуровідповідних змістів як сучасної освіти, так і педагогіки.

**Ключові слова:** культура, освіта, зміст, методологічні підходи, культурно-освітній простір

**Abstract.** The article deals with various aspects of culture and education combination in order to seek methodological basis for the formation of new pedagogy content. Particularly, the following aspects which combine culture and education are analyzed: ontological unity of man and society, the common evolution of culture and spirituality and, namely, the dialectical character of connection between phenomena of culture and education.

The authors, who base on philosophical and pedagogical sources focus on the thesis about the necessity of developing fundamental approaches to the development of educational content in general. However, researchers consider the contradiction that exists between expediency of rapid contents transformation and their culture stipulated gravitation - the key issue of the current state of affairs. Authors find the solution to this problem in common conceptual and dynamic characteristics of culture and education, which form a specific unity - cultural and educational space. This phenomenon, in its turn, has the ability to generate culture appropriate contents of both modern education and pedagogy.

**Keywords:** culture, education, content, methodological approaches, cultural and educational space.

Modern education is characterized by instability and uncertainty, above all, in its content and principles that received several dimensions, including personal, social and scientific. The reasons for this are the general trends of human society development, which, in its turn, were the result of

scientific and technological revolution that had leveled the boundaries of states, nations, professions, personalities. The problems of pedagogical principles are not considered in the article, as the purpose of writing is the search of common, stable principles of formation of modern pedagogy contents. The attempts to solve this problem through the praxeological approaches led to the appearance of a large number of individual concepts, the difference between which is equivalent to the difference between their authors. That is why, the search of methodological principles of studying the unity between culture and education in semantic terms, to our mind, is appropriate to conduct in the context of philosophical ideas, pedagogical concepts and theories. Instead, their specification requires the analysis of a significant number and variety of scientific approaches, views that would have contributed to the research of the above mentioned topics.

Firstly, it is necessary to clarify the nature and content of the phenomenon itself, which the culture is. One of the most common and well-established definitions of "culture" is mentioned in the "Encyclopedia of Education", "Culture is a system of programs of human activity, human behavior and communication to change and improve the social life in all its major manifestations" [31, 439]. However, there are more than a thousand definitions of the concept of "culture" in modern science and it doesn't make sense to dwell on each one. To our point of view, the emphasis on the characteristics of major aspects of understanding of culture essence that have certain sustainability and systematization is more productive. Especially, it concerns the clarification of the following issues: culture as a special existence of a man and society, culture and spiritual development, culture and education. Meanwhile, these aspects of the characteristics of "crossroads" of culture and education are not limited.

*Culture as a special existence of a man and society.* The ontological approach concerning the clarification of nature and content of culture was inherent to the representatives of ancient philosophy. Even then (according to the classical scheme) two main trends are clearly defined: idealistic (Socrates, Plato, Parmenid) and materialistic (Democritus, Levip, Lucretius Carus, Epicurus). Medium line in this classification belonged to "The prince philosophy" - Aristotle. If the first group of scientists stressed that an initial principle of culture is the idea, man's subjective experience, others stick to the position that the basis for culture is the material world of things, while Aristotle proved that culture - is the unity of ideal and material. This line, in its basic manifestations and modifications goes through the Middle Ages, Modern Times, and various philosophical, psychological and pedagogical trends, concepts, paradigms remain up to these days. Instead, having all the opposite approaches to the definition of culture, certain general similarity is inherent to them. In the flow of time, in the concept of culture, we can find more and more the expression of human awareness of his role in the world, his activity and culture. The concept of the "culture" itself, as the linguists emphasize, appeared in the XVIII century. The reason for this was the fact that, there had been essential changes in the social life of man, his spiritual interpretation of his existence at that time. Being physically finite being by nature, a man because of his phenomenal ability to create something that does not exist in nature, as if overcoming his finiteness, attaches to the harmony, to the infinity of the world universe.

The appearance of an independent concept of "culture" in the XVIII century, was not a direct evidence of its complete exemption from the divine and natural worlds. The world of culture – is a world of man, God's world. In this sense, man is not opposed to the natural and divine worlds but harmonizes with them, filling the surrounding with beauty and sense. The human tragedy begins when a person violates this harmonious unity and because of the low level of culture, he is trying to be above nature or even above God. A man, as an intelligent being, is able to act freely, rationally and humanely when with the help of God, he learns and changes the reality in the process of his activity, forming appropriate relationships and connections. Thus, we can assert that culture is both the way that humanity has historically overcome since its inception, and the main result of this way. In this sense, culture is also a sphere of human existence where a man is a subject of his self-development. For the first time the idea of "clever man" was proved by I. Kant (1724-1804). In his famous essay "Critique of Judgment" Kant emphasized that the ultimate goal of nature, regarding the human race, is not happiness but human culture. Further the philosopher claims that if it were otherwise, then it would be unclear what man needs mind and freedom for. The essence of culture, according to the philosopher, is that a person acquires the ability to set different goals. "The

acquisition ... by an intelligent being the ability to set any goals (also in his freedom) – is culture" [16, 464].

Implementation of man's goals is the most possible in the legal, civil society. However, the imperfection of man and society threatens the humanity with large upheavals and losses. That is why we face a problem of moral improvement as a separate individual, as well as a separate society and the entire human community. At last, moral perfection will have the ability to overcome intolerance, hatred, alienation. In such a way, according to Kant, the idea of "morality" acquires higher revelation of human *culture*. "Through art and science, we have achieved a high level of culture. We are too *civilized* in terms of any tolerance and attentiveness in communication with each other. But we still lack a lot to be considered *morally perfect*. In fact, the idea of morality belongs to culture, but the application of this idea, which is only limited to likeness of morality in love, to honor and to outward decency, is only *civilization*" [17, 18]. According to Kant, two lines of human development as if have crossed in culture: the need of physical perfection, which is the "culture of all *abilities* for the facilitation of the mind-given aim." [18, 326] and the necessity of moral perfection "*culture of morality in us*", which implies "to fulfill your moral obligation, and, due to, the *sense of duty* (in order to make a law not only a rule, but also a motive of deeds)" [18, 327].

So, considering culture as a content of "public value of a man", the philosopher developed a teleological method, which was the basis for the analysis of all the phenomena and processes similar to a purposeful free human activity, that is a priori grounded on the pure principles of mind. In addition, Kant's works about teleological character of nature, where a man is one of its units, and at the same time is a phenomenon and noumenon, then it proves that culture - is not only its ultimate goal, but a tool that is able to liberate it from a purely physical, empirical conditions of daily existence [1, 222].

Culture is a special existence of a man and society, not only because of their humanization, but also creativity, said Kant. The development of creative skills of man and society, mutual enrichment of value systems are on the basis of real culture. Thus, in the field of goal-setting, a man assumes a divine function of creation in the sphere of culture. People create culture as a living organism and contemplate the deeds of their hands and mind, manifested intuitive ability that captures particular in general and general in particular. Such cognition is possible only as a culture-creating activity and is inherent to human activity and to the activities of collective entities – universities, which also perform goal-setting and culture creation.

The ontological approach to the nature and content of culture is also inherent to G. Hegel (1770-1831). Instead, the scientist largely denies the subjectivism of Kant and proves that the appearance and development of culture is objective and historical by its nature. The manifestation of culture of individual and society - is the manifestation of absolute spirit. Cultural development of an individual reproduces all levels of self-knowledge of world spirit, starting with the most primitive subject consciousness and ending with absolute knowledge, that is the knowledge of all the shapes and laws that rule the process of spiritual development from inside. This process becomes a conscious self-knowledge of the world spirit, and therefore the essence of culture can be understood just from the path that the human spirit has passed in order to understand its own organization, which is identical to the organization of the Universe. Such formula of culture is considered to be axiomatic "Culture – is a man-made "second nature" [12, 83]. The philosopher believed that culture is the foundation of life, the absolute value of man and society.

Contrary to the rational views of G. Hegel, F. Shelling and others, who are the representatives of irrational direction (F. Nietzsche, A. Schopenhauer) also argued that culture is a special existence of human being and society. However, according to their understanding, the ontological aspects of culture are not in the mind of man and in the universe mind, but – in a will. Culture – is a global will, it is the inner strength, which encourages the mankind to active culture creation. The higher the degree of objectivity of will, the more it reveals itself as the idea of culture, and its existence in itself resembles the Platonic world of ideas. At the level of an individual - a man is guided by motives and culture needs, at the same time, revealing the freedom of will. Where there is a low exposure of will, there is a low level of culture, which tragically affects human life, society and humanity. The expression of barbarism is man's selfishness, jealousy, aggression and so on. It is culture, which is able to overcome evil, make us human, to inoculate us conscience, justice,



compassion, empathy and so on. And, after all, a man is a man to the extent he creates himself: "What the individual is like and what he has inside, so, his identity and his dignity - are the only things, which are directly connected with his happiness and prosperity. All the other conditions are only of mediated nature..." [24, 365].

The philosophy of Schopenhauer made a significant impact on the "philosophy of life", which was set up by F. Nietzsche (1844-1900). Exactly this scientist largely determined a new cultural and philosophical orientation of the late XIX - early XXI centuries. The style of thinking, methodology and language paradigms, which were specified by Nietzsche, have become samples and standards of European culture for a long time. Nietzsche claimed that all the problems of modern culture are related to the fact that it focuses on science, and the last one is based on unnatural (strange, instinctive in its core) mind. Taking all the above mentioned into account, about understanding of the origination of culture, Nietzsche created his own doctrine. For this thinker, the central issue was the following one: in what way to create such a culture, subordinating to which a person could improve his inner world and educate himself. The philosopher devotes such works to the development of this idea: "The birth of Tragedy", "Human too human", "Morning Star", "Also Zarathustra said" and others. Namely, in the last of the mentioned works F. Nietzsche asserts the supreme value of human cultural improvement, the result of which will be a man, who surpasses modern man with his moral and intellectual qualities. The role of the cultural and ethical ideal F. Nietzsche offers to a supreme man. This idea is one of the main in the design of his teachings. A supreme man - is a person who has overcome his physical nature, thanks to his will, self-creation, has reached new spiritual qualities.

Nietzsche believed that there existed the morality of slaves and officials in every culture. Servants, who seek universal equality, create cultural ideals are responsible for the current low state of culture. So, not only criticism is necessary, but a radical reassessment of European cultural values on the basis of dynamics of real life. Life itself becomes an important part of the global process, where the main thing is the will to power. "Not poverty, not passion - no! Love to power - wrote F. Nietzsche - is the demon of men. Give them everything - health, food, housing, education - and they will be unhappy, dissatisfied because the demon waits, waits and strives for pleasure. Take everything from them and satisfy all their demons, and they will be happy, so happy, as only the men of demon can be" [19, 117].

The implementation of Nietzsche's ideas in the philosophy of the XX century was carried out in different directions. On the one hand – these are a variety of literature versions associated with the names of M. Blanshot, P. Klossovsky, A. Camus. On the other - very influential philosophical interpretations of G. Gadamer and P. Ricoeur, M. Heidegger, G. Deleuze and J. Derrida, J.-P. Sartre, K. Jaspers and others.

In particular, the representatives of existentialism (A. Camus, J.-P. Sartre, M. Heidegger, K. Jaspers, etc.), justifying the idea of culture as a special existence of human being and society, stressed that existence of the human race beyond culture is either impossible, or becomes inferior and tragic. Man is able to realize his fundamental-specific place at the universe providing the existence of freedom and culture. For example, according to J.-P. Sartre, man is "condemned to be free", otherwise his life is already non-existence. A person can only realize his own project of humanity in freedom and culture. "... We want to emphasize - wrote Sartre – that first of all, man exists, that man – is a creature who strives for future and understands that he projects himself into the future. Man - is primarily a project that is experiencing subjectively, but not moss, not mold and not a cauliflower. Nothing exists to this project in the sky, that is perceived by mind, and a man will become a man according to his project of life. ... So, existentialism gives every person his life in possession and makes him fully responsible for his existence" [21, 323].

Hermeneutic interpretation of culture, as a special existence of man and society (G. Gadamer, P. Ricker, W. Dilthey, F. Schleiermacher, J. Habermas, etc.), basically comes to ontological nature of the hermeneutic circle, that expresses the specific feature of the process of understanding related to its cyclical nature. In this sense, the representatives of hermeneutics pay great attention to providing cultural dialogue and to mutual understanding of nations. To their mind, only culture makes possible moral and social solidarity among its members. Dialogue becomes a common way

of the interpretation of the world: as any "world" is able to cognize the other, it is also able to expand its own image of the world; and it, eventually, becomes available to other worlds.

The problem of dialogue is inseparable from the ways and methods of interpretation the text of culture, from the position of an interpreter. The thing is about mastering the information contained in the text, about understanding and interpretation of the vision of the world, which is typical for it. Dialogue involves joining different cultures, their mutual understanding and enrichment. This path often runs through debate and discussions. These ideas ground on phenomenologically-hermeneutic approach in the study of cultural and educational space at Pedagogical University [27]. Thus, hermeneutics is, firstly, the ontology of understanding; secondly, it limits the principle of reflection to the principle of understanding; thirdly, it considers that the primary reality of the human being is his existence in language. "In language environment – G. Gadamer wrote - real historically-vital relationships take place, which can be called understanding, also in the case with the interpretation of texts. The linguistic nature of understanding, the core, the specificity of effective historical consciousness" [7, 452-453].

Native philosophical and pedagogical thought has also made a significant contribution to the justification of the idea, according to which culture is a special existence of a man and society. From the existential and Christian position this idea is highlighted in the works of V.I. Vernadsky, B.D. Grinchenko, M.P. Dragomanov, G.S. Skovoroda, I.Ya. Franko, D.I. Chyzhevsky, T.G. Shevchenko, P.D. Yurkevych, Ya.Ya. Yarema and many others. In particular, G.S. Skovoroda wrote that fair society can emerge only on the basis of culture and education. The man becomes happy in the society through the balance of mind, related work. The spiritual drama of man begins when he does not want to learn himself, avoids gaining the achievements of the culture of his nation, traditions, customs and so on. One of the leading thoughts of G.S. Skovoroda is the following: where there is no freedom, there is no culture, and – and vice versa. Free man looks for himself inside himself, but not only for himself, but also for others: "Gather thoughts within yourself and seek inside for real blessing. Dig a well inside yourself to water both your house and your neighbor's. ... Only then the heart becomes saturated - when educated" [25, 169-174].

Existential-existent tradition of philosophical and pedagogical thought was thoroughly developed by native philosopher P.D. Yurkevych, who believed that spirit is the absolute foundation of existence and human activity. The idea, as a perfect substance, is not only the basis for cognition, it permeates cultural experience of both man and society [30, 25].

The idea of P.D. Yurkevych is supplemented with the concept of "philosophy of the heart". According to this scientist, the center of each life is the heart. It arises as a profound basis of human truth, moral and spiritual source of cultural identity. Heart – is the center of man's spiritual life. Knowledge can be well gained, only penetrating into the heart.

Brilliant poet and thinker T.G. Shevchenko also believed that the sense of human existence is freedom. The existence of Ukraine is considered through the prism of contradictions by this cultural-educational activist. The lack of culture, enslaving of Ukrainian people by foreigners, he perceives as a tragedy to contemporaries and, at the same time, optimistic for future generations.

This position is also present in the works of the giant spirit of Ukrainian people – I.Ya. Franko. According to the philosopher, the spiritual ideal for society is a free nation as a cultural organism that is able to adopt universal cultural values; overcoming spiritual alienation concerning national cultural traditions; preservation of national and cultural identity. I. Franko fought for his opinion, according to which: a free individual – free society, and vice versa: free, democratic society – free, cultural identity.

D.I. Chyzhevsky considered existence as an integral substance. "Ontological stability," according to the philosopher – is a way of human existence in cultural environment. The main condition of "ontological stability" – is the relationship of an individual with "here-existence", respectively – the separation of a man from "here- existence" is the reason for "ontological instability", lack of culture, the loss of himself. D.I. Chyzhevsky was one of those, who first applied conceptual apparatus and methods of European science in the history of Ukrainian culture and interpreted Ukrainian culture in the context of European cultural process, discovered achievements of Ukrainian Baroque to the world science [2].

Hermeneutic problems of culture as a special existence of man and society were thoroughly studied in the national philosophical and pedagogical thought in the works of M.S. Grushevsky, I.I. Ohiyenko, O.O. Potebnia, Lesia Ukrainka and many others.

The eminent language philosopher O.O. Potebnia proved that language is a key element of culture, that human and national existence acquired cultural sense thanks to language. Mutual understanding among nations becomes possible through language and, at the same time, language represents originality and identity of a nation. Such hermeneutic approach allows O.O. Potebnia to formulate the idea of the unity of culture, education, thinking and language.

*Culture and spiritual development.* A man is not only biological, but also spiritual being. In works of the following philosophers and teachers M.O. Berdiayev, G.P. Vasyanovych, V.I. Vernadsky, S.I. Gessen, B.D. Grinchenko, M.Ya. Danylevsky, A. Diesterweg, V.V. Zenkivsky, I.A. Ziaziun, E.V. Ilyenkov, O.F. Losiev, I.I. Ohiyenko, V.D. Onyshchenko, J. Ortega and Gasset, V.S. Solovyov, A. Toynbee, I.Ya. Franko, O. Shpengler the spirituality ranks as an integrated category, which expresses theoretically-cognitive, artistic, creative, moral and axiological activity of man. In Christian anthropology, spirituality is the expression of the highest moral direction of human life to God. M.O. Berdiayev thinks that the main attribute of spirituality is freedom that connects the human and the divine and reveals itself in the creation not only of cultural objects, but also of own life, which is constantly developing. In modern domestic philosophical and pedagogical thought horizons of spirituality are outlined through such triads: imagination-intuition-mind; belief-conscience-will; love-joy-hope and others [29, 35-43].

Besides others, culture has the peculiarity that it is always aimed at the development of the spiritual world of the individual. In this context, culture expresses subjective-personal aspect of history, because of an active influence of the culture of the past on the culture of the future. This impact on the development of spirituality of an individual and society can be regarded according to the own self-determination. Without taking this aspect into account, it's impossible to explain the progress of culture in human history. That is why, it is vitally important for every person living in a society, to strive consciously for mastering culture, creating it with his activity, spiritually organizing the world. The lack of spirituality of an individual and society - is the death of humanity. Concerning this aspect, the thought of E. Husserl is extremely important "... revolutionization of whole culture, revolutionization of all culture-making way of human existence" [11, 638].

Education is aimed at helping in this process - creating a new culture and spirituality. As Russian philosopher I.O. Ilyin emphasized that both culture and education fulfill their mission when they realize "... spiritual examination of our soul acts and our subject matter: in separate people and in small groups, in religious circles, philosophical societies and whole cultural movements, people will unite viewing sacred origins of their lives, they will contemplate the life of their heart and judge about it – as it should be and as it actually is, and what it lacks. ... Mankind needs renovation of spirit and culturing the instinct, returning to the evangelic faith, and not "clean gloves", which were promised by antichrist" [14, 402].

*Culture and Education.* These two phenomena are dialectically connected with each other, as well as with the aims of society and every individual. Emphasizing this idea, I. Kant accentuates that it is important for pedagogy, "that man must be intelligent, appropriate for society, pleasant and influential" [15, 454], and that a high level of individual culture can be achieved through education and self-education, where the first layer – is "the culture of the skill", which is the ability to act, "to assist in achieving the goals" [16, 464], and the second one – is "the culture of education", which is the exemption of will from the influence of desires, instincts that "make us incapable of self-reliant choice" [16, 465], the possibility of independent goal setting. Exactly, through the joint aiming at freedom of choices in culture, improving of human nature, the ideas of culture and education, which are connected by Kant, who acknowledged that education is, at the same time, the art (expression of culture), which was developed by all human generations, on the basis of predecessors' experience, "proportionally and purposefully", improving natural skills that "will lead mankind to its purpose" [15, 450]. So, the realization of functionality by pedagogy should take place not just on the border of culture and education, but in their interconnection and interaction.

The supporter of this idea was J.-G. Fichte, who argued that the leading role in the relationship between culture and education belongs to the teacher, as it is he, who connects cultural

and educational functions in his practical activity, in the process of learning and education, inoculates the culture of relations, consciousness to his pupils [5, 753]. Uniting cultural and educational goals with the development of society, the philosopher and educator understands that the direction of education is not towards the actual level of the development of culture, but towards " the height to which it can rise from here and what means it will use" [5, 760]. Such approach is an attempt to ground logically the principle of culture expediency in pedagogy, which was proved by J. Pestalozzi, K.D. Ushynsky and especially – by A. Diesterweg. The last one, who emphasized the primacy of the principle of nature conformity, wrote: "The principle of nature conformity has been established since the primordial times on pedagogical horizon, as a bright light that never fades, never changes its position of leading light. It is the Pole, the axis around which all the others pedagogical and methodological rules revolve, that gravitate towards them. They form a circle, set ... " and further:" ... there is another principle, which limits the principle of nature conformity, though it is in its subordination. This is the principle of culture conformity, whose rights can not be denied, thus it can not have a claim on universality, such as the principle of nature conformity" [4, 227-228].

J. Pestalozzi, who dedicated his life to the education of unfortunate children and the poor, had, unconventional for his time, solution to the idea of interconnection between culture and education. An outstanding educator and humanist based his views on the criticism of Kant and argued that it is the state to be blamed for the low level of culture and education of people. The authoritarian state is not able to ensure properly the high level of culture and education of the individual. It can only be done by a lawful state, built on the principles of humanism and democracy. As the educator considered, the destructive consequences of the illegal state, slavery of the individual are evident. "Dreadful altar of social depravity of mankind is brightly burning, and the sacred flame of spiritual life extinguished to the last spark" - sadly noted J. Pestalozzi [20, 145].

The author of the idea of "developing education and training" emphasized: the society, in which legal concepts – are empty sounds, the society, in which legal entities – are conceited people, who seek power only in order to eat and drink deliciously, such society gives no possibility to an individual to realize himself, neither in culture, no in education. To our mind, this principle of a humanist and an educator is extremely important today. Current national pedagogical community suffers greatly from the fusion of *political and pedagogical*, on conditions of the leading role of political. The negative impact of political on cultural and educational processes leads to lack of spirituality, immorality, demoralization of personality, professional burning out of a pedagogue.

F.-W. Schelling believed that the main content of culture is art, which he understood not only as creative works of art, but as the reflection of the Absolute in a certain work, giving it a transcendental character. The philosopher linked the origin of culture and real opportunities for its development with mythology, claiming that myth is as "a grand gene", is central in the functioning of all cultures. It is the leading principle of the initial unity of culture and education, the unity of mankind, the symbolic expression of reality, which is outlined in the "Historical and critical introduction to the philosophy of mythology" [29]. According to F. Schelling, external relation between culture and education is organizing: general organization of science, that exists in cultural and educational space of the university, as properly organized tradition, which is passed to pupils by the means of education. In such a way, F. Schelling states that culture and education are connected both with internal, relations of organically continuing education and external relations of the historic retelling [23, 16] The source, the conditions of the existence of culture are myths, and the role of their content transmitter is well performed by the organized education.

The most consistent in the reflection and implementation of the philosophical ideas of F. Schelling and J. Pestalozzi was J.-F. Froebel, who was a German teacher, theorist of preschool education, he believed that the idea of cultural and educational unity has to be actively implemented since the preschool age of a child. To that purpose, he created kindergartens, where children had to be brought up in different spheres, but taking into account their age and physiological characteristics. The pedagogue created a system of didactic games (the so called - six Froebel's Gifts), with the help of which children acquainted themselves not only with the culture of the native people, but also with the culture of other countries. The ideas and practical results of education of

pre-school children were widely popular in Ukraine at the beginning of the XX century and under present-day conditions of the functioning of educational system [6].

The problems of cultural and educational unity were actively investigated by J.-G. Herder. In his book "The ideas to the philosophy of the mankind's history" [13] scientist argued that cultural and educational space is historical by its nature. According to him, the determinant factor of culture and education interrelation and essence is the presence of history of development and collectively-unitary nature. Language occupies a special place in this relationship. "Every language – is a mould, where national ideas and concepts are formed, stored and transmitted" - wrote J. Herder [13, 297]. Reflecting on the relationship of education and culture, applying the category of development to them, J. Herder explained their common evolution in human dimension: "A man is brought up only by imitation and practice: the prototype turns into reflection, it is best to call this retelling or tradition... The education of the human race – is the process both genetic, and organic; genetic - due to the transfer of traditions, organic - through adoption and application of the transferred. We can call this process ... the culture, which is etymologically, cultivation, and we can recall the image of light and call it enlightenment, then the chain of culture and education will stretch to the end of the earth" [13, 230]. Regarding the process of culture evolution, J. Herder did not consider possible its progressive forward motion, as changes in the culture can not happen smoothly, only having been accumulated, they cause its relative movement, which is not quantitative, but qualitative: "Culture is moving forward, but it does not make it perfect; the new place develops new skills; previous, being developed at the old place, irrevocably disappear" [13, 426]. To our mind, this conclusion is important for analyzing the innovative susceptibility of cultural and educational space at Pedagogical University and for the development of general approaches to the study of innovations in culture, including - pedagogical activity. Internal co-ordination of cultural conceptions of J. Herder and G.S. Skovoroda is evident. R.Yu. Danilevski wrote about it: "Both thinkers stick to peculiar idealistic monism - understanding of the world as a single, reasonable, thought in detail and well-organized unity" [3, 713-714]. However, culturally, there is a man in the center of G.S. Skovoroda's concept: "Man - is a heart" [26, 317]. The analysis of scientific sources shows that man and culture orientation is characteristic of other domestic philosophers and teachers (P.D. Yurkevych, K.D. Ushynsky, B.D. Grinchenko, S.F. Rusova, I.Ya. Franko, M.S. Grushevsky, I.I. Ohiyenko, V.O. Sukhomlynsky and others).

In particular, K.D. Ushynsky at his work "Man as the subject of education. An attempt of pedagogical anthropology" wrote that culture, as art, and education - is sisters and their interaction is a primary factor of human development, his interests, needs, spirituality, creativity and so on. Expanding this statement, a scientist argued that culture and education determine the content of human life, not only by means of cognition and self-knowledge, but also by means of overcoming their own narrow-mindedness, making the individual universal, they must serve the idea of nationality, which is the main component of the educational system. Nevertheless, a prominent pedagogue was not only limited to purely national approach, he always emphasized: "Every educated nation is of great importance in science only, when it enriches it with the truths that remain stable and invariable for all nations" [28, 194-195]. And then asked: "in what way, the nation that created its own national science, incomprehensible to other nations can be useful for other nations? Could the science eventually move forward if every nation created its own special science, without mastering the results, gained by its predecessors and contemporaries?" [28, 195]. However, this does not concern the system of education: "Despite the similarity of educational forms of all the European nations, each of them has its own, special, national education system, its own special aim and its specific means for achieving it", - stressed K.D. Ushynsky [28, 198].

Such scientists as S.F. Rusova, A.V. Dukhnovych, Ya.F. Chepiga, I.M. Yushchysyn, G.G. Vashchenko, V.O. Sukhomlynsky and other domestic pedagogues follow these views and prove that national culture does not deny multiculturalism. They stressed that national education has to coincide with the education of the individual, his freedom. On this occasion, B.D. Grinchenko wrote: "Always and everywhere show children that their nation is a member of a large family, and young readers must acquaint themselves with this big family, though, of course, not as in details, as with their nation. Fighters for the weal of mankind will be especially interesting here: Garibaldi, Lincoln, Howard, Hetenberg, Galileo" [10, 48].

In his work "Jean Masse and French League of national education," B.D. Grinchenko stressed on the unifying power of culture and education, "Is there any other thing that would favour fraternal unity of nations, as a matter of national education. And this fraternal unity – is the hope of all humanity, and also ours" [9, 80].

It is easy to see that the idea of the famous Ukrainian teacher and educator is quite clear: the dialogue of cultures, educations contribute to the spiritual development of every nation and people.

The interaction of culture and education is controversial. An outstanding Russian pedagogue S.J. Gessen stressed that these contradictions occur both inside each phenomenon, and in their interaction. Contradictions must be opportunely detected and resolved, but not ignored, which is very important. Education has always been a problem of culture, as it always gives a person means to identify these meanings. "If the problem of culture is a problem of education, then it is obvious that the denial of culture is associated with the denial of history and leads to the denial of education," - wrote S.J. Gessen [8, 38].

The attitude of those in power to the culture and education, to the needs of development, society and the individual is clearly not adequate in our country and it extremely hinders our progress in all fields and spheres of life. And even a new law "About higher education", which was adopted by the Supreme Council of Ukraine on July 1, 2014, left a lot of unanswered questions in the sphere of relationship between culture and education. One of them is that educational institutions have not become the centers of culture and qualitative education of the individual yet. As P.Yu. Saukh fairly writes: "Trying to improve the Ukrainian education system, we didn't care and don't care that the medicine that is used can be even more dangerous than the disease itself. Having begun "experimenting" with education, we didn't manage to make an objective audit of its condition, didn't diagnose exactly and immediately began to move with the world. We are too concerned to keep up with the fashion. The depth of the reforms, which are required by an innovative society, as if doesn't concern us" [22, 4]. The author emphasizes that many problems that exist at different levels of modern national education - are not only the lack of funds, but rather a deformation of educational strategies, values, cultural and educational space of universities, deterioration of the quality of education, which is associated with the poor professional training of teaching staff and making higher education of mass character. Today, education, more than ever, needs a cultural and civilizational self-identification, the balance of the educational process, proper social status of a teacher, that is clearly emphasized by I.D. Bekh, G.P. Vasyanovych, I.A. Zyazyun, S.B. Krymsky, V.O. Kudin, M.O. Otych, O.P. Rudnytska and other modern scientists. On this way the important task of culture and education is, firstly, to teach people humane relationships, ability to coexist harmoniously, education and culture should not move away from each other, but powerfully interact for the weal of a man and humanity.

Taking into account the formulated thematic framework, we can come to the conclusion that problem of culture and education unity was comprehended by philosophers, educators, sociologists, culture workers at all stages of human development. Culture, as a special existence of a human being and society has a contradictory tendency of its development. Together in a dialectical unity with education, it consolidates the idea of spiritual and moral growth not only of the individual, but also of the society and it actively reacts to its civilization challenges. Culture and education are powerful phenomena of communication and understanding among people; they make modern informational world more humane, form a cultural and educational space, which is much needed by a man. This phenomenon combines the senses of tradition and innovation in the content of modern pedagogy that is fundamental both in the creation of new meanings and in the reinterpretation of the existing ones.

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