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**Professional Culture of the Specialist of the Future**

**CULTURAL-CENTRIC PARADIGM OF MODERN  
HUMANITARIAN EDUCATION IN THE FUTURE SPECIALISTS'  
TRAINING**

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***Abstract***

The article examines the process of training specialists in the aspect of the culture-centric paradigm of humanities education, aimed at forming the readiness of teachers to implement different types of professional activity in the cultural and educational environment in which the cultivation of a person of culture is carried out. The formation of general cultural, professional and personal competencies of future teachers is comprehended by the authors through the use of pedagogical technologies that determine the main directions of the development of the personality, as well as the internal logic of the pedagogical science itself, where there is a man in the center. The authors see the main task of higher education in creating conditions conducive to the acceptance by students of the value aspects of teaching theory and practice as internal principles, attitudes, guidelines for further professional activity, and shaping attitudes toward education as a cultural process whose driving forces are the dialogue and cooperation of its participants. The results of the research determine that the goal of modern education is a person as a free, active individual, capable of personal self-determination in communication and cooperation with other people and culture. Thus, the idea that education as a part of culture, on the one hand, is based on it, is proved, and on the other hand - it influences its preservation and evolution.

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**Keywords:** A culture-centric paradigm, a dialogue of cultures, core competencies, educational paradigms, humanitarian education, pedagogical technologies.



## **1. Introduction**

The selection of theme is due to the fact that in the modern information society, characterized by the process of becoming a mass person, education requires finding a resource for a qualitative leap that can change approaches to learning. The focus of theoretical and methodological concepts should be on a person as a free, creative individual, capable of personal self-realization, self-development and self-determination in the world of cultural values.

The human-centered methodological basis of education is cognitive, functionalist, person-oriented, culture-centric. The study of the culture-centric paradigm of education as a set of theoretical and methodological prerequisites is due to the need for a scientifically-methodological substantiation of the education strategy aimed at forming a "new cultural stratum" of Russian society, designed to meet the challenges of our time.

## **2. Problem Statement**

The article defines the tasks of considering educational activity from the standpoint of its appeal to a person, rethinking the content of the concept of education in the context of culture, as the problem of the development of culture in man and man in culture, combining professional knowledge with fundamental knowledge about the world and about man, which allows us to substantiate the basic principle of modernization of education, consisting in the transition from ideology to culture, the disclosure of ways to implement the culture-centric concept of the humanitarian education paradigm.

## **3. Research Questions**

Disclosure of the stated topic involves answers to the following research questions: What is the essence of the culture-centric education paradigm, what place and role does it perform in humanities education? How is the process of training built up and what are the pedagogical conditions that promote the realization of the culture-centric paradigm? What competencies should a teacher have in implementing a culturological approach to learning?

## **4. Purpose of the Study**

Rationale of the culture-centric paradigm, oriented to the maximum representation in the humanities education, providing the expanded reproduction of intellectual, professional, spiritual and social culture of students in the context of the world humanitarian culture.

The semantic center of the complex of ideas for the study of culture in the modern world are two postulates: the idea of the progressive movement, conditioned by the preservation and development of traditional national culture, renewed creative impulse and the idea the finiteness of the culture of our time, in which tradition prevents the revival of a "mechanized" person. Despite all the differences in concepts, they have a common center-man as a subject of culture, its creator. The world of culture is the result of efforts aimed at improving, transforming what is given by nature itself, i.e. to understand the essence of culture can only through the prism of human activity.

Our understanding of culture corresponds to the idea of evolutionary development and its enrichment in an environment, all components of which are filled with human meanings and serve a

person who freely manifests his individuality and the capacity for cultural self-development and self-determination in the world of cultural values.

## 5. Research Methods

The research of the culture-centric education paradigm is based on theoretical methods (the study of the concept of culture logical education in scientific publications, didactic and methodological materials), as well as practical (the results of the introduction of pedagogical technologies (observation, analysis, questioning).

Today, science knows more than two hundred definitions of culture, but the most original interpretation was given by Nicholas Roerich in the concept of "culture". He divided it into 2 parts "Cult" -reverence, "ure" -light-worship of light, i.e. Roerich's slogan. "The world through culture" should be understood as "the world through the veneration of light", i.e., "peace through culture" through the affirmation of the luminous principle in the souls of men. The teacher was given this noble mission. "Any teacher is primarily a teacher of Culture, and there is only one measure of the quality or level of Culture - the person's aspiration to the Light, to Beauty in all its manifestations".

At the same time, in the era of high speeds, changes in technology and society, the culture of the teacher as a professional must meet the expected result of the educational process - a set of key competencies declared by the state that determine the new functions of the teacher: teacher-translator of culture, teacher-navigator in culture; teacher-author of cultural programs; teacher-designer of educational environments; teacher-assistant in creating ways of entering the culture and self-realization in culture, the teacher-directing force and the way in which he leads society to achieve the level of development of education, science, art, citizenship and morality. The problems of pedagogical education are being actively explored and developed from the positions of a competence approach. Any competence is a person's ability to use the acquired knowledge to solve professional and vitally important tasks, i.e. in it personal qualities of the person are shown: value orientations and a vital position (Fedorov, Zhuravleva, & Polyakova, 2018, p. 80).

Thus, the guarantee of successful future professional work of university graduates is the formation of their professional and personal qualities during university studies (Bolotin, Shchegolev, & Bakayev, 2014).

Personality, of course, is brought up by personality. Therefore, it is especially important to study the disciplines of vocational training, along with the formation of the teacher's personality with objective self-perception, a positive self-concept, the ability to self-education, self-education, self-development to develop the sphere of aesthetic and moral qualities of the teacher's personality, spiritual attitude, value orientations that determine the modern man of culture.

The professional standard determines that the personality of a modern teacher is characterized by many parameters, including: high civil and social activity; humanistic orientation, spiritual needs, erudition; honesty, sincerity, sympathy for children and adults; the ability to see and assert the personality in the student, the belief in his strength, willingness and ability to come to the rescue; benevolence combined with reasonable demands for oneself and others; initiative, optimism, cheerfulness; the art of communication, communicativeness, the culture of speech; pedagogical intuition, a new feeling;

intelligence, conscientiousness, diligence. The scan of pedagogical and psychological literature on moral forming suggests that moral importance acts as the basis for the education and training of each student particularly. Moral education based on humanism is the heart of the absolute value of recognition and the priority of its right to the complete realization of capacities and interests. The foundations of moral values is the cultural and historical experience of the previous generations, for the purpose of one's own "I", of the others, of the community and the nature (Barakoska & Jovkovska, 2013, p.92).

It is important to understand that the integration of personality characteristics and professionalism of the future teacher determines his ability to effectively solve professional problems arising in pedagogical activity in specific real situations. To achieve this goal, a complex of cognitive, emotional and motivational components is needed, namely: the subject foundation in the form of structured knowledge in a specific area, the ability of using intellectual methods of thinking, metacognition - ideas about one's own cognitive activity, impulses and emotions, self-regulation skills for administrating their own cognitive , motivational and affective processes, as well as positive persuasion about oneself as a student and with respect to learning in various fields (De Corte, 2014).

Hence, the main values of the culturally oriented education are determined: man as a subject of culture, his own life and individual development; education as a cultural and developing environment; creativity and dialogue. The effectiveness of professional activity of education specialists is seriously affected by the social prestige of their profession (Sushchenko, Shchegolev, & Korshunov, 2016).

The goal of pedagogical education is not just training a subject teacher, but also development of future teacher's personality, capable for constructive dialogue, knowing how to understand and accept the different cultural attitudes and values, and possessing the skills of intercultural dialogue as a means of interaction in modern multicultural societies (Ponomarenko, Zlobina, Galitskih, & Rublyova, 2017, p. 90).

Formation of value orientations of the personality of the future teacher, development of intellectual, cognitive, information competence, professional skills of designing the learning process in the modern educational environment is provided by training courses offering students the mastering of new pedagogical technologies. We were tasked to test the course "Modern Pedagogical Technologies", designed for teaching literature in the school, at the philological faculty of the Pedagogical University, for literature is the sphere of school practice in which culture is more widely revealed. The goals and objectives of the discipline are aimed at mastering the students with the organizational and methodological tools of pedagogical technologies: psychological and pedagogical attitudes, forms, methods, methods, methods, educational tools. The content includes a subject-specific description of the technologies, their essence, basic elements, content components, methods and methods of teaching, types and forms of educational activity, stages of practical implementation, the system for evaluating results, which are the most well-known in the practice of teaching technology.

Value, activity and personal aspects of the development of the culture-centric education paradigm include the following technologies: workshop technology, technology of project training, philological education as an activity, technology of inter-subject and intrasubject integration, technology of problem-based learning, technology of constructing the learning process on an interactive basis, technology for developing critical thinking through reading and letter, humane-personal technology, the technology of

teaching literature as a human-forming subject, the technology of building non-traditional forms of literature lessons, game technologies, case studies, etc.

The most revealing in this respect are gaming technologies, the technology of dialogical literature study, humane-personal technology in the practice of teaching literature, and the technology of teaching literature as an object forming of the person.

In the technology of game activity, the sociocultural phenomenon of the game is considered as a means of self-development and socialization of the personality, stimulating interest and motivation, maintaining and strengthening the value of information obtained earlier, forming independence, critical thinking and analysis, and group work skills.

Future teachers master the classification of games: by gaming methodology, by the nature of the pedagogical process, by the field of activity, by the gaming environment, etc., by the method of organizing games, by methodical equipment and subject content of games, by the system of evaluation criteria.

E-learning has focused too much on creating digital content and not enough to learn (Squire, 2005), and that students occasionally feel sequestered in interactive or distance education courses. Anderson et al. (Anderson, Rourke, Garrison, & Archer, 2001) and Siemens (Siemens, 2002) underline the importance of teaching presence when the traditional “knowledge provider” becomes an “intermediary in knowledge” and the student moves from a “passive student” to an “active student”. Regardless of whether the information is delivered on the Internet or not, its entity can be tiring and dull, and/or the responsiveness is incomplete or belated, which will lead to frustration and separation of the student. The last often occurs in delay (Steel, 2007) and/or low student attendance and excluded rates (López-Bonilla & López-Bonilla, 2015). Therefore, recurring problem for teachers is the best way to attract students with knowledge assistance (González, 2018).

Interactive learning technologies, that radically transform the kind of the intercommunion between a pedagogue and students, put the latter in the position of an active subject of learning activity, contribute to a dialogue between students (Schegolev & Novoseltsev, 2015, p. 5).

The assimilation and experience of the value content of culture is embedded in the technology of dialogical study (Bibler, 1989), the main provisions of which are as follows.

Achievement of reading and literary competence of schoolchildren on the basis of a broad dialogical orientation of the literature course.

Formation of the reader's personality in the dialogue, the accumulation of experience in the dialogical perception of artistic texts, the understanding of literature as a special emotional-figurative way of mastering reality and reflecting the "monological" and "dialogical".

Selection of the content of education in the process of dialogical study of literature on the basis of the principles of coexistence of plurality (opinions, views, judgments, ideas, assessments, values, meanings); problem classification of the material; dialogic interface, which allows one humanitarian knowledge to be supplemented by another.

Students master the peculiarities of the lesson-dialogue as a form of mastering the content of a literary work in the context of the philosophical problems of the epoch reflected in it and in the socio-cultural context of modernity.

In technology Amonashvili's (1996) priorities are the following: a humane-personal approach to the child as a unique personality, to the highest creation of Nature and the Cosmos. Formation of the positive self-concept of the individual, education and training of the child by revealing his personal qualities, the formation and development of his cognitive powers, providing conditions for an expanded and in-depth knowledge; awareness of mastered literary knowledge and skills as personally and socially significant and applicable in everyday life.

The content of methods and methods of teaching literature based on the principles of humanism, the priority of personal relationships, the individual approach, the pedagogy of success, the development of creative abilities and the spiritual and moral sphere of students.

Technology is based on the principle of humanizing learning: the moral potential of books generates a special system of humanistic knowledge-beliefs.

Postulates of technology: pedagogy of the language teacher - pedagogy of expression: "word + feeling"; the law of three "O" (charm the book, inspire the hero, enchant writer); triad "detail" - "question" - "problem" as a way of creating a problem situation, considering all levels of the text (from style to meaning) and including in the interpretation of various areas of reader perception.

The peculiarity of the lesson of literature: lesson-communication, lesson-art, life lesson. Initiation of collective search, free discussion, open discussion.

Aesthetic and moral and ethical evolution of the student-student on the basis of cooperation, co-creation, spiritual equality of the teacher and student.

Practical orientation of training provides participation in seminars, trainings, master classes, role games, etc., ensuring the formation of competences of students-philologists (intellectual, cognitive, informational, etc.), development of professional skills in designing the process of teaching literature on the basis of new pedagogical technologies.

Achievement of the results of the training according to the course program is determined in surveys, questionnaires, in current and intermediate control tasks that reveal the degree of transfer of knowledge to the internal state of the individual, professional, personal, spiritual and moral qualities, which is directly related to the formation of the general cultural competencies of the future specialist. Consequently in addition to professional education teacher must have a full pedagogical. His role is not only to represent knowledge in the subject area but also to be able to run the constituent process of making knowledge in accordance with the pace and abilities of the child as well as developing and shaping his personality to use knowledge in the right way (Panev & Barakoska, 2015, p.44).

## **6. Findings**

Processing and interpretation of the results allowed to draw conclusions about the effectiveness of technology implementation in the space of the culture-centric paradigm in the following competencies:

Actively develop - the effective state of the individual, readiness for innovation, the creation of an individual style of future professional activity, mastering the skills of designing an educational process aimed at the humanitarization of education.

Develop the level of general and professional culture, psycho-pedagogical and technological competence for the purpose of optimal implementation of educational technologies in the learning process

to master the ability to work in a team, tolerant perception of social, cultural and personal differences, the basics of professional ethics and speech culture, the willingness to interact with participants in the educational process

develop the ability to organize student cooperation, support their initiative and independence, develop a creative principle in research and social practice

to acquire skills in the use of different types of activities of students (project, individuals and groups), independent work with various sources of information and databases; forms of differentiation of the learning environment; the possibilities of space in the class; methods and means of determining the dynamics of student achievement in the learning process.

## 7. Conclusion

Thus, the study of pedagogical technologies in higher education makes it possible to correlate the professional competence development process of students with mastering the main components of the culture-centric education paradigm: the student as a subject of cultural self-development; teacher as a conductor and carrier of culture; education as a cultural process, focused on the dialogical interaction of its participants; school as a cultural and educational environment, where cultural patterns of life are reproduced, a person of culture is formed.

The culture-centric paradigm in our study is education in the context of the world and national culture oriented towards the humanitarization of content, the realization of humanistic technologies in the educational process, the creation in institutions of a culturally appropriate educational environment that ensures the reproduction of intellectual, professional, spiritual and social culture that forms an individual capable of creative self-realization.

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