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CULTURAL AND EDUCATIONAL FUNCTIONS OF PEDAGOGICAL EDUCATION WHILE SOLVING ENVIRONMENTAL PROBLEMS OF SOCIETY

(search aspect of methodological approaches)

The article presents results of the methodological analysis of cultural and educational functions of pedagogical education and highlights their role in solving environmental problems of society. The new paradigm of pedagogical education (ecologically oriented and axiologically assured) is described and justified, and it is this paradigm which should be guided by the fruitful interaction of knowledge and morals, should take care not only of the cognitive development, but also of the value-emotional sphere of the teacher's personality. The conditions for the implementation of the cultural approach to the formation of the teacher's eco-social potential are identified.

Keywords: pedagogical education, paradigm, ecologism, axiology, culture of teacher, eco-social potential of teacher.

Introduction. On the eve of an ecological catastrophe, society aspires to restore the aged experience of the relationship between man and nature as soon as possible. A special role in this process is given to education. It is education which a constructive influence on social thought is expected from, which will subsequently determine certain behavioral programmes about nature. Humanity has always hoped that educated individuals, irrespective of the existing way of social thinking, and in contrast to it, create a new system of views that gradually influences social orientations and ultimately defines them completely (Schweizer, 1973). Educational priorities should outweigh the social priorities that have already arisen in one way or another. Therefore, today the search for effective mechanisms of influence of advanced pedagogical ideas on the social world outlook and world attitude is underway.

An ecologically oriented social order enhances the significance of the realization of ideological functions of education, which should become major due to its cultural and human-minded nature. However, the outlook is not the amount of knowledge about nature and the role of man in it. According to S. Honcharenko and Y. Malovanyi, the central issue of the worldview is the attitude of a person to the world in which it lives and operates (Honcharenko, Malovanyi, 1994, p. 49). As M. Yarmachenko rightly pointed out, knowledge transfers into the world, only when a person's attitude to this knowledge is born, when there is a need for an interpretation of the values of human being (Yarmachenko, 1992, p. 124). Consequently, no loud slogans and imposed rules of behavior can not replace "the painstaking formation of a system of value orientations" (Honcharenko, Malovanyi, 1994, p. 47).

Purpose of the article is to carry out a methodological analysis of cultural and educational functions of pedagogical education and to highlight their role in solving environmental problems of society.

Valuable orientation of environmental education. The significance of the evaluative aspects of the worldview formation inevitably increases in the era of environmental disadvantages. While defining trends in education concerning environmental issues, UNESCO indicates that education in the field of nature preservation is, first of all, the process of awareness of values. Any knowledge of nature – humanities or natural sciences – "becomes an integral part of the worldview only when it is subjected to philosophical comprehension" (Goncharenko, Malovanyi, 1994, p. 51). Furthermore, any knowledge of nature requires a compulsory axiological understanding in order to move to a system of principles of personal life and human behavior towards the environment.

Nowadays we contemplate the new paradigm of society development as a paradigm of sustainable development, which should be understood not only in the context of changing relations between human and nature in order to expand economic growth opportunities, but also as a coordinated, valuable, global strategy for human survival, focused on the preservation and renewal of natural communities in measures, which are necessary for returning to the limits of the economic capacity of the biosphere (Mudrak, 2011). Therefore, the ecologism within all forms of social consciousness (including educational processes) should be interpreted as an outlook that prompts the activities of man and society to harmonious coexistence with the world of nature. Ecologism identifies a complex system of social reflections and philosophical beliefs that are built not only on the basis of scientific ecological knowledge (Kirkman, 1997). Outside a strong axiological basis, this process is not viable.

The analysis of traditional paradigms in the development of education reveals their out-axiological character. The process of education, according to traditional approaches, is rather a way of mastering of academic knowledge than the formation of world attitudes. It follows from the false idea that such "education" automatically provides the necessary level of social maturity.

However, public practice shows just the opposite. Education deprived of value orientation transforms it into utilitarian-purposeful education. The process of learning, which mainly relies on the "left-half hemisphere" style of thinking, stimulates only a formal-logical analysis of information and does not foresee the harmonious development of all components of thinking. The logical component of the natural sciences, which dominates in modern education, somehow suppresses the historical-cultural and socio-cultural components of knowledge. The simplest of its tasks is the transfer of knowledge about the nature and experience of the skills of its verbal-logical comprehension and education eventually performs it quite successfully. Environmental education is still deeply unaware of importance of transferring the experience of emotional and valuable attitude to nature.

The result of this direction of education, which arose on the request of a modern industrial society, was the birth of a special type of technocratic individual - the "cybernetic person" (Fromm, 2015), whose structure of personality has a tendency to destruction. Such a person is unmotivatedly cruel, with destructive reactions to the world of nature. But education today also increasingly continues the training of specialists with a technocratic type of thinking, whose core is formed with the help of formal-logical operations. Domination of such a style of thinking becomes a kind of obstacle to solving multidimensional, complicated social problems, which will inevitably worsen the environmental situation in the long run. Hypertrophy of rational-sensible approaches to nature, inhibition of figurative thinking and deformation of

a specialist's intuition are negative, environmentally dangerous social consequences of the out-axiological orientation of education.

As it was mentioned above, educational priorities must outpace the public. The birth of advanced pedagogical ideas requires a departure from the established stereotypes of social thinking. New – ecologically oriented and axiologically grounded – educational paradigm should be guided by the fruitful interaction of knowledge and morals; it should take care not only about development of the individual's cognitive sphere, but also about the value-emotional one. It implies an increase in the status of ideological functions of education, the strengthening of the priorities of education in the overall process of forming homo ecologicum.

Teacher, cultivating environmentally appropriate attitude to nature in pupils' hearts, can not be limited to the position of the informant-transmitter of specific knowledge about it and about the current environmental problems. First of all, teacher should become the organizer of value-orientation activity of pupils in order to create an environmentally justifiable world attitude. The education organized in this way will optimally promote the socialization of pupils, because it is based on the significant social settings of interaction between students and the outside world.

Cultural and educational functions of ecological education. The orientation on the value content of the spiritual and practical familiarization of humanity with nature forces teacher to actively implement cultural-educational functions of education, which, in contrast to normative-regulating stereotypes, do not provide dogmatic imposition of behavioral norms in nature, but lead to a deep moral and psychological assimilation of social experience of interaction with nature. Hence, the process of education provides intergenerational transmission of culture and transforms education into its inalienable part.

Formation of new ecological thinking, new social priorities of the development of human relations with nature should be based on cultural traditions and innovations. Only in this case education becomes one of the important components of culture and implements its functions at the junction of science and morality, transmitting culture of society to a personality. According to our deep conviction, quality of the eco-educational process is determined by its cultural-educational character. The cultural priorities of the educational process are optimally in line with the modern tasks of humanization and the integration of education, science and culture in order to preserve the environment. Consequently, the formation of an ecologically justified attitude of young generations to nature is not the sum of individual means and forms of influence on the intellect or on certain behavioral reactions of pupils – it is the organization of their entire life at the level of creativity in the context of culture.

The socio-cultural tasks facing education require teacher to provide the proper culture of education. The most important condition for this is to increase the efficiency of the axiological and technological culture of the eco-educational process. For the first time, teacher needs to give a distinct valuable character to environmental education, since the formation of a proper world outlook is possible only on the basis of the humanistic values of Truth, Goodness, Beauty. Not only special knowledge of nature and individual skills and abilities of nature usage determine the purpose of educational impact on the ecological consciousness of pupils – but the conscious acceptance of wealth of universal values, attitude towards nature and transformation into strategic guidelines of their own life in the surrounding world are the most important results of environmentalizing of the pupil's personality in the process of education.

The technological culture of the eco-educational process requires the teacher to search for non-trivial forms of transfer of values and norms of cultural world attitude, the basis of which can be only creativity. The system of protection of pupils' consciousness from direct pedagogical influence makes all forms of demagogic appeals and prohibitions, regulated demands and punishments absolutely inappropriate and hopeless within the correction of the attitude to nature.

Thus, society entrusts teacher with a special role such as a “mentor” not only in educational but also in socio-cultural processes in general. Teachers as a special social group, specialized and segregated micro-society, should increase the impact on society, gradually realizing social purpose of their integration. The uniquely accurate determinism of teachers' social behavior, the specificity of socio-psychological features, the peculiarities of valuable orientation on nature and society help

educators preserve the position of “medium” and “transmitter” of values, even in times of socio-cultural uncertainty. Effectiveness of teacher’s educational activity is largely realized due to the culture of his personality, that is, directly depends on how widely and socially comprehensible he solves an educational task, how accurately, adequately he understands universal priorities.

Educator’s culture determines the axiological and technological culture of the eco-educational process: the motivation and valuable sense of educational influence leads to operationalism of pedagogical actions and the choice of the corresponding educational forms.

Cultural-educational approach to the formation of teacher’s eco-social potential. General indicators of the teacher’s culture necessarily include formation of the worldview, the measure of social activity, the social significance of individual and professional norms of behavior, but the general indicator is considered to be a measure of versatile creative activity. In addition, measure of educator’s culture should comprise not only the structure of social qualities, but also the variety of personal culture. Not in vain, the moral orientation of pedagogical activity, wide emotional range, ability to empathize, general “aesthetic expressiveness” of teacher’s personality has always been declared as an integral factor in pedagogical culture.

The professional readiness of teacher, born in the system of his attitudes towards nature and society, determines spirituality of teacher, his needs, the programme of life and professional tasks. And only culture can provide teacher with self-sufficient and obvious criteria of morality of certain forms of conscious activity on the way to solving environmental and educational problems. Within his own culture, teacher is developing a “dialogic upbringing” (C. Rogers), the effectiveness of which depends on the personally-professional position of the educator - the interaction of teaching technology with the system of his values. It is culture that provides the necessary background for the deployment of personally-professional formation of the teacher in all necessary aspects – social, moral, cognitive (J. Levinger). Therefore, it is absolutely impossible to study the problems of teacher training in environmental education activities beyond the analysis of cultural aspects of this training. The process of upbringing is a place and way of self-realization of teacher’s cultural functions, which are considered to be the representative of quality of inheritance by the teacher of social culture and the implementation of its norms in activity. Only when he is well aware of the sociocultural content of his professional activity, teacher is able to form a system of personal meanings – environmentally oriented, humanistic in nature and adequate to professional goals.

However, the analysis of the existing practice of teacher training for educational activity highlights a general disregard of educational institutions to the problems of development of educational potential of the educator. Higher pedagogical school has not become a full-fledged transmitter of culture, a universal element of its inheritance, as well as an instrument of its advanced development. As a result, teachers in the general mass poorly comprehend the socio-moral coordinates of their own professional activity. Absolutization of the value of special knowledge, shift of spiritual and moral foundations of pedagogical education to the background is one of the reasons for teachers’ widespread fear of the educational tasks that the society persistently puts before the school.

Analysis of teacher training problems in the system of continuing education reveals typical disadvantages, among which the researchers point out, in particular, the low cultural capacity of content, technologies, organizational forms of training specialists. Nowadays it is worthwhile to worry about the teacher’s weak humanitarian training, which negatively affects his cultural level. There still does not exist any basically determined humanitarian culture for teachers of different specialties. At the same time, the tendencies of general axiology and humanization of scientific knowledge, the growing influence of socio-cultural aspects on education oblige it to qualitatively improve the content and forms of humanitarian training of the teacher.

Modern pedagogical education is mainly focused on the training of the future teacher as a “certain subject-holder”. However, humanitarian preparation is not considered to be professional one, therefore it is ignored or transferred to the optional part. The traditional non-humanitarian paradigm of teacher training such as: “Be aware of your subject and teach it effectively” is outdated. The essence of reforms in the humanitarian education is related to the orientation of a new paradigm: “Understand which valuable benchmarks are optimal for the healthy interaction between man and nature, and try to form such while teaching children.”

Modern pedagogical education, which can afford to save on the humanitarian training of the teacher, loses more than actually obtains. Humanitarian training allows teacher to understand the laws of deployment of human creative abilities in the general cultural aspect, because it is the context of culture where the essential dimensions of creativity are manifested, such as its dialogism, uniqueness, connection with the semantic life values of being in nature. Specific-scientific knowledge about nature - numerous and disordered – do not determine the creative potential of the individual yet. Furthermore, such out-humanitarian knowledge can even suppress creativity (Moles, 1973), and rarely predict moments of aesthetic acquaintance with the world. Humanitarian training allows teacher to creatively comprehend the aesthetic potential of the cultural attitude of mankind to nature. It is achieved with the help of high informational aspect of the excessive content of aesthetic ideas and artistic images – their prognostic and heuristic orientation, search and worldview significance and the diversity of perfect and holistic forms of world outlook.

Thus, modern system of teacher training for the realization of ideological functions of education is still actively searching for ways of optimization of teacher's readiness to solve global social problems, including environmental ones. In this regard, formation of the ecological and social potential of the teacher acquires enormous attention as being a powerful reserve of spiritual and valuable influence on relations in the system "society – nature". As a sign of justification of social expectations, the modern teacher must get acquainted with all the wealth of social roles that are possible for him - a spiritual mentor, a transmitter of environmentally valuable approaches to the world, a leader of the social movement to protect nature, eventually a builder of the noosphere. Only teacher's awareness of the expected social roles for him is the guarantee of the successful realization of ideological functions of education.

However, the teacher's eco-social potential is not an immanently existing phenomenon in the system of professional readiness – it is formed only in culture and is realized through culture as well. It is the teacher's cultural potential that ensures successful functioning of the social potential. For instance, on the basis of Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University the multi-year approbation of the author's interdisciplinary course "Ecological and Pedagogical Aesthetics" (Tarasenko, 1997) was held, created on the basis of the culturally directed integration of knowledge (philosophy, pedagogy, psychology, ecology, art). The purpose of the course is the development of future teachers' ability to comprehend the problem of preserving nature in a holistic way by understanding the uniqueness of ecosystems through their aesthetic characteristics and a key issue is that teacher of any specialty should be involved in it. Among the objectives of the course is the formation of meta-knowledge about nature and meta-skills of its valuable development. This course has advantages over a differentiated study of nature – it is an in-depth cultural and axiological orientation, enhanced socio-cultural accents, a general philosophical basis, artistic reflexivity. All these factors integrally provide future teachers with comprehension (both artistic and non-artistic specialties) of ambiguity of the relationship between man and nature, the deepening of the value analysis of cultural forms of environmental development. Content of the course is adapted to the specialty of the future teacher. For teachers of artistic disciplines content-axiological concentrators are locked around relevant artistic dominants – literary, musical and plastic. For teachers of other subjects there is an option with the equivalent use of the aesthetic and ecological potential of all types of art. As practice demonstrates, future educators successfully mastered the integrated course due to its deep axiological orientation, which forms a healthy alternative to the formal utilitarian approach to the environment.

Conclusions. Analysis of the realities and perspectives of pedagogical education development allows us to distinguish the conditions for the implementation of the cultural approach to the formation of the teacher's ecological and social potential:

1. Correction of value-semantic orientation of pedagogical education:

- modeling of teacher training process in a paradigm that outpaces pedagogical reality;
- rethinking the philosophy and logic of pedagogical education with subsequent subjectivization and individualization of its content;
- change of strategic orientations of pedagogical education – the central attention should be paid to the formation of the holistic integrative qualities of a teacher's personality on the background of parity provision with axiological, cognitive and activity aspects of its preparation;



- development of all potentials of the teacher's personality – epistemological, axiological, creative, communicative, artistic – and creation of conditions for their self-awareness by the teacher;

2. Increase of cultural capacity of teacher training for educational activity:

- improvement of the humanitarian content of education in accordance with the general tendencies of axiology and humanization of scientific knowledge with the orientation on science, the object of which is a person as a creator of his attitude to the world (ethics, aesthetics, art studies, ethnography, social psychology, theory of education, ethnopedagogy, etc.);

- creation of necessary conditions for the successful humanitarian training of the teacher - ensuring of its continuity, multifactorship, variability with the background of expanding the social context of educational influences;

- updating of ideological and humanitarian potential of all disciplines offered to the teacher in order to highlight their cultural content, which, in certain perspectives, reveals the problems of human-nature relationship;

- development of teacher's ability to axiological activity, which would help the teacher master ideological issues not only at the level of information, but also at the level of its value reflection, as well as to construct his own attitude towards the universally valid values;

- ensuring of teacher's creative activity as the self-disclosure of personal integrity in culture in order to form the creative basis of educational activity and the creativity of professional behavior in general;

Effectiveness of the cultural and educational approach to the formation of the teacher's environmental and social potential may be reflected in the following results:

- Traditional fragmentation, narrow professionalism of pedagogical thinking will give way to a broader, socially meaningful understanding of educational priorities.
- The cultural approach to the formation of the eco-social potential of the teacher provides a meaningful transformation of universal values into pedagogical activity.
- In accordance with the acquainted value-based approaches to nature, the teacher forms the leading ideas-concepts of educational activity. The idea-concept as a constructive principle of action is simultaneously a criterion for the analysis and assessment of the pedagogical situation, as well as the basis for modeling an environmentally appropriate educational impact.
- The teacher's ecological and social potential, formed by the cultural and educational way, is possible at all levels of its functioning: the gnostic level is actualized as the formed ability to develop social norms of valuable attitude to nature and awareness of the need for their demonstration; the emotional level manifests itself as an irresistible desire to pass on experience to others based on his own experiences of environmental problems and cultural ways of their solution; it is also a sense of moral satisfaction from the optimal fulfillment of his social role and belief in the optimistic outcome of his own educational strategy; volitional level determines the developed ability of teacher to deliberately direct his own activity to self-education with the aim of constructing his own concept of formation of students' environmentally rational world attitude.

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КУЛЬТУРНІ ТА НАВЧАЛЬНІ ФУНКЦІЇ ПЕДАГОГІЧНОЇ ОСВІТИ У РОЗВ'ЯЗАННІ ЕКОЛОГІЧНИХ ПРОБЛЕМ СУСПІЛЬСТВА (аспект пошуку методологічних підходів)

У статті презентовано результати методологічного аналізу культуротворчих функцій педагогічної освіти і висвітлено їх роль в розв'язанні екологічних проблем суспільства. Наголошено на необхідності розвитку екологізму усіх форм суспільної свідомості (у тому числі освітніх процесів), тобто формування такого світогляду, що спонукає діяльність людини та суспільства до гармонійного співіснування зі світом природи. Екологізм тлумачиться як складна система суспільних рефлексій і світоглядно-філософських настанов, що вибудовуються не лише на основі наукових екологічних знань, але й на ґрунті гуманістичних цінностей. Обґрунтовано необхідність нової – екологічно орієнтованої та аксіологічно забезпеченої – парадигми педагогічної освіти, яка повинна орієнтуватися на плідну взаємодію знань і моралі, має піклуватись про розвиток не лише когнітивно-пізнавальної, але й ціннісно-емоційної сфери особистості вчителя. Йдеться про нагальну необхідність ціннісної спрямованості екологічної освіти, оскільки будь-яке знання про природу потребує обов'язкового аксіологічного осмислення, аби перейти в систему принципів особистого життя і поведінки людини щодо навколишнього середовища.

Аналізується сучасна система підготовки вчителя до реалізації світоглядних функцій освіти. Підкреслено виключну роль учителя в реалізації культуротворчих функцій виховання, які на відміну від нормативно-регулюючих, забезпечують не догматичне нав'язування норм поведінки в природі, а сприяють глибокому морально-психологічному засвоєнню соціального досвіду взаємодії з нею. Саме культуротворчі пріоритети освітнього процесу оптимально відповідають сучасним завданням гуманізації та інтеграції освіти, науки та культури з метою збереження навколишнього середовища. В зв'язку з цим наголошено важливість гуманітарної підготовки вчителя, яка дозволить йому усвідомити закономірності розгортання творчих здібностей людини у загальнокультурному аспекті, адже саме в контексті культури проявляються такі суттєві виміри творчості, як її діалогізм, неповторність, зв'язок із смисложиттєвими цінностями буття в природі.

У висновках виокремлено умови реалізації культурологічного підходу до формування еколого-соціального потенціалу педагога. Серед них наголошені такі, як корекція ціннісно-сміслової спрямованості педагогічної освіти шляхом переосмислення її філософії і логіки з подальшою суб'єктивізацією та індивідуалізацією її змісту; збільшення культуроємкості підготовки вчителя до еколого-освітньої діяльності через удосконалення гуманітарного змісту педагогічної освіти, завдяки забезпеченню творчої активності педагога у саморозкритті особистісного культурно-ціннісного потенціалу з метою формування творчої основи власної еколого-освітньої діяльності і креативності професійної поведінки взагалі.

Ключові слова: педагогічна освіта, парадигма, екологізм, аксіологія, культура педагога, еколого-соціальний потенціал учителя.

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КУЛЬТУРНЫЕ И ОБРАЗОВАТЕЛЬНЫЕ ФУНКЦИИ ПЕДАГОГИЧЕСКОГО ОБРАЗОВАНИЯ ПРИ РЕШЕНИИ ЭКОЛОГИЧЕСКИХ ПРОБЛЕМ ОБЩЕСТВА (поисковый аспект методологических подходов)

В статье представлены результаты методологического анализа культуротворческих функций педагогического образования и отражена их роль в решении экологических проблем общества. Отмечена необходимость развития экологизма всех форм общественного сознания (в том числе образовательных процессов), то есть формирование такого мировоззрения, которое побуждает деятельность человека и общества к гармоничному сосуществованию с миром природы. Экологизм истолкован как сложная система общественных рефлексий и мировоззренчески-философских установок, которые формируются не только на основе научных экологических знаний, но и на фундаменте гуманистических ценностей. Обоснована необходимость новой – экологически ориентированной и аксиологически обеспеченной – парадигмы педагогического образования, которое должно ориентироваться на плодотворное взаимодействие знаний и морали, должно заботиться о развитии не только когнитивно-познавательной, но и ценностно-эмоциональной сферы личности учителя. Речь идет о безотлагательной необходимости ценностной направленности экологического образования, ведь любое знание о природе нуждается в обязательном аксиологическом осмыслении для того, чтобы перейти в систему принципов личной жизни и поведения человека относительно окружающей среды.

Анализируется современная система подготовки учителя к реализации мировоззренческих функций образования. Подчеркнута исключительная роль учителя в реализации культуротворческих функций воспитания, которые в отличие от нормативно-регулирующих, обеспечивают не догматичное навязывание норм поведения в природе, а способствуют глубокому морально-психологическому усвоению социального опыта взаимодействия с ней. Именно культуротворческие приоритеты образовательного процесса оптимально отвечают современным заданиям гуманизации и интеграции образования, науки и культуры с целью сохранения окружающей среды. В этой связи отмечена важность гуманитарной подготовки учителя, которая позволит ему осознать закономерности реализации творческих способностей человека в общекультурном аспекте, ведь именно в контексте культуры проявляются такие существенные измерения творчества, как её диалогизм, неповторимость, связь со смысложизненными ценностями бытия в природе.

В выводах сформулированы условия реализации культурологического подхода к формированию эколого-социального потенциала педагога. Среди них отмечены такие, как коррекция ценностно-смысловой направленности педагогического образования путём переосмысления её философии и логики с последующей субъективацией и индивидуализацией её содержания; увеличение культуроёмкости подготовки учителя к эколого-образовательной деятельности через усовершенствование гуманитарного содержания педагогического образования, благодаря обеспечению творческой активности педагога в саморазвитии личностного культурно-ценностного потенциала с целью формирования творческой основы собственной эколого-образовательной деятельности и креативности профессионального поведения вообще.

Ключевые слова: педагогическое образование, парадигма, экологизм, аксиология, культура педагога, эколого-социальный потенциал учителя.