

CULTURAL STUDIES' APPROACH AS A METHODOLOGICAL BASIS OF MODERN PEDAGOGICAL EDUCATION

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Abstract: The subject of this article is the methodological features of the cultural studies' approach as the foundation, the basis of modern teacher education. The article deals with various types of culture; the need for understanding at a new historical stage characterized by global environmental and social challenges, the role of the teacher as a carrier of Culture in the modern school, the application of various aspects of the cultural studies' approach to building individual cultural trajectories of students in the process of modern teacher education is noted. Based on the consideration of the views of scientists from various scientific schools regarding possible solutions to the above very complex and urgent tasks, the significance of art and creative activity in the professional and pedagogical development of a modern teacher is revealed.

The result of the theoretical and empirical study of this issue by the authors of the article was the development and implementation on the basis of pedagogical universities of the Russian Federation of a parametric model of professional and pedagogical training of future teachers for the organization of culturally appropriate pedagogical interaction with school-children. The goals, objectives and fundamental principles of introducing this model into the educational process are briefly disclosed in this article.

Keywords: cultural studies' approach, methodological basis, modern pedagogical education.

Introduction

The crisis processes that are taking place in the space surrounding a person today are of concern to the entire world community. Back in 1990, at the international symposium "Philosophy of Education in the perspective of the XXI century", the main radical changes were characterized, the reality of which we feel especially

acutely today. Among them: the danger of global socio-economic, environmental, political catastrophes; the crisis of the traditional picture of the world; the growing contradictions between culture as a link of people and civilization as a link of things.

Unfortunately, today these problems have not only lost their relevance but have also acquired an obvious acuteness. To solve them, it is neces-

sary, first of all, to change the attitude towards education in the direction of considering it as a creative process that contributes to the formation of a “person of culture”. “Today, the goal of education is to include each individual in the past, present and future of culture, relying on the idea of a plurality of personality types and sociocultural diversity of a person, highlighting ethnocultural identity, national and individual identity. Thus, the basis of education should be not so much learning processes as ways of thinking and acting, that is, procedures and methods of a reflective nature” (Olesina, 2008, p. 59). According to E. P. Olesina (2008), “modern education is a mechanism of culture, and it should be built on the basis of the unity of socio-cultural reality, cultural orientations and interdisciplinary research. Education should ensure the formation of a new culture that overcomes consumer and ego-centric orientations and contributes to the establishment of the ethics of the coordinated development of man, society and nature” (Olesina, 2008, p. 60).

Historical experience shows that the content of education cannot be considered outside the trends associated with the need to form a single educational space, to solve urgent problems of informatization and globalization. Revealing the place and role of a teacher in a modern school, searching for an individual strategy for his personal and professional development, revealing the value-semantic renewal of the content of his activity from the point of view of overcoming the emerging “distortions” in the direction of predominantly rational development of the surrounding reality - all this is of a fundamental and relevant nature.

The modern school, on the one hand, stimulates the schoolchild’s desire to learn new things, creativity, and self-development. On the other hand, among the urgent tasks of the school is overcoming negative trends, which include: a change in value orientations, separatism, nationalism, disorientation of young people in the environment, and the search for solutions to emerging life problems in alcohol and drugs.

In this situation, the role of combining the concepts of “education” and “culture” in the context of the professional training of a modern teacher increases, which will allow modern education to fulfil its sociocultural role.

The foregoing actualizes the need to consider a cultural approach to modern teacher education, which is the subject of this article.

Theoretical Framework

In our study on the problem of professional and pedagogical training of a teacher for a modern school, we relied on a cultural approach that allows each school teacher, in accordance with his abilities, interests and needs, to form his own shape as a creator of Culture.

Many modern researchers in the field of education offer their understanding of the concept of “culture”. So, in philosophy, psychology and pedagogy, various spheres of interaction between culture and education are analyzed. These include the culture of personality, culture of education, professional and pedagogical culture, culture of life self-determination and self-education, culture of thinking, communication and behaviour, intellectual, physical and emotional culture, information culture, mass culture, the culture of work and leisure, etc.

Particular attention deserves the creation of a cultural environment in an educational institution, which is defined as “the totality of the following environments: a) the cultural environment of learning and teaching, formed with the help of culture-intensive technologies and a variety of high-quality means of various disciplines of the humanities and natural knowledge, as well as the cultural components of the content of all training courses; b) the cultural environment of their own active learning activities; c) multicultural space of education in an educational institution; d) cultural mass media-environment of self-education; e) cultural environment for communication between children and adults; f) the cultural environment of the family; g) the cultural environment of children’s and teenage amateur performances; h) the cultural environment of additional education and the cultural environment of zones of self-development of the individual (as an internal cultural space)” (Kodzhaspirova & Kodzhaspirov, 2005, p. 52). It is the creation of such an environment in an educational institution that we consider the most important condition for increasing the efficiency of professional-pedagogical training of the modern teacher.

For our study, the works of the following foreign scholars were significant - representatives of scholars' areas in the field of understanding education from a cultural standpoint: empirical-analytical philosophy of education (Brezinka, 1971); humanitarian pedagogy (Litt, 1965), pedagogical anthropology (Bolnov, 1970), dialogical philosophy of education (Rosenstock-Hüssy, 2000), etc.

In Russian philosophy, in the context of our study, it is important to interpret education as a basic process in culture, the process of forming the "image of a person". The roots of this understanding are in the works of prominent Russian scholars: L. P. Krasavin (the idea of a "symphonic personality") (Krasavin, 1992), P. A. Florensky (1996) (anthropodicey), V. V. Zenkovsky (1989) (Christian anthropology and pedagogy), etc.

Of particular importance for understanding the cultural studies' approach to education is the cultural-historical theory of the mental development of the personality of L. S. Vygotsky (1996, 2005) with the participation of his students A. N. Leontiev (1977) and A. R. Luria (2006).

The cultural studies' approach to education is reflected in the works of G. S. Batishcheva (1995), L. P. Bueva (1978), A. P. Valitskaya and K. V. Sultanova (2009), N. S. Rozov (1992) and others.

The issues of education that are significant for our study from the standpoint of culture are covered in the works of E. V. Bondarevskaya (1995), N. M. Borytko (2000), N. B. Krylova (2000) and others.

A well-known methodologist of pedagogy, professor A. M. Novikov defines the need to change the guidelines in the field of education for new goals when integrating it with culture: "The orientation of education towards the formation of a "person of culture" necessitates a fundamentally different approach to the formation of the goals and content of education: namely, to reveal them not in terms of "knowledge" and "skill", but in terms of "culture": "intellectual culture", "information culture", "humanitarian culture", "technical culture", "professional culture", etc. With this approach, the goals and content of education lose their technocratic character, alienated in relation to human essence, and are transferred to a personal plan ... the project of the content of education ... is mediated by the

personality of the teacher" (Novikov, 2006).

Particular attention is paid in this context to the formation of teaching staff capable of putting into practice the cultural orientation of education (N. N. Nikitina and N. V. Kislinskaya (2007) and others).

Currently, pedagogical-cultural studies are actively developing, focused on solving the following questions: How does the culture of education arise and change? What is its basis?

What are the functions and goals of education in the context of culture? What is the ratio of culture (as a whole) and education (as part of it)?

Pedagogical cultural studies "helps to comprehend all phenomena as actual sociocultural contradictions and problems, from the standpoint of general scientific methodology, using both the concepts of cultural theory, philosophical and pedagogical anthropology, axiology, and practical, cultural experience in the field of education" (Olesina, 2008, p. 6).

Based on the study of the literature, we have identified the following fundamental aspects of education (Aryabkina, 2010):

- socio-normative (reveals the social significance of education as a tool for the continuation of society in an individual through the adoption of social norms, traditions, and rituals (all these "environmental" influences turn out to be a powerful means of a beneficial effect on an emerging personality due to the fact that culture determines not only activity, but also the ways people perceive various events and facts, which determines their assessment by each person and their choice of behavior;
- individual-semantic aspect (reveals the role of a culture-like environment in the search for the meanings of human existence, without which it seems impossible to solve the main task of education - ensuring the individual self-development of each;
- value-activity aspect (defines the mechanism of education and upbringing as dialogic interaction).

This understanding of education is based on the cultural and anthropological theory of communication by M. M. Bakhtin, whose key idea is the idea of dialogue.

In the works of M. M. Bakhtin, we find an interpretation of dialogue as a basis:

- human mutual understanding ("Dialogical

relations ... this is an almost universal phenomenon that permeates all human speech and all relations and manifestations of human life, in general, everything that has meaning and significance... Where consciousness begins, there ... dialogue begins” (Bakhtin, 1929, p. 71));

- all speech genres (dialogue should be based on trust in someone else’s word, apprenticeship, search for deep meaning, agreement, “layering” meaning on meaning, voice on voice, a combination of many voices, complementing understanding, going beyond what is understood, etc. (Bakhtin, 1986)).

Understanding culture in its Great Time is the basis of M. M. Bakhtin, in whose writings ancient, medieval culture, the culture of the New Age, etc., are interpreted as participants in a dialogue on the most important problems of human existence. According to the idea of the scientist, the images accumulated in culture reflect the timeless, universal values that are revealed in dialogue through centuries and millennia. Thus, M. M. Bakhtin succeeded in substantiating the idea of dialogue as a universal methodological basis of humanitarian education.

Another important thought of M. M. Bakhtin is the idea of culture as the dialogic self-consciousness of each civilization - not a single great culture could be created in isolation from other civilizations and cultures. Only those cultures could develop that “exchanged” their achievements with other cultures; that is, they conducted a dialogue. There is a culture where there is another culture.

For modern pedagogical education to search for the right development strategy, the thesis of M. M. Bakhtin is that the essence of a person can be revealed only in communication with him on the verge of different types of culture. Immersion in the dialogue of cultures begins with the text. The text is both the author’s voice and someone else’s counter-speech. “To see and understand the author of work means to see and understand another, someone else’s consciousness and its world... When explaining, there is only one consciousness, one subject; when understanding, there are two consciousness... Understanding is always ... dialogical” (Bakhtin, 1986). That is, understanding is always mutual understanding. This context of the concept of M. M. Bakhtin is of particular relevance in our time, when, firstly,

the interest of the younger generation in reading books drops sharply (without which the harmonious development of personality is not possible), secondly, the society of individuals and entire nations becomes more and more complicated, the problem of establishing mutual understanding is increasingly arising between them. In order to solve this problem, you need to listen and hear, be able to stand in the position of “outsideness” (have the ability to look at your being from the outside), and move from a dialogue of voices to a dialogue of personal positions. According to Bakhtin, “to be is to communicate”; that is, to think, “it is impossible to think about a person (then you will think about him as a thing), you can only think “to a person”, that is, turning to a person. The form of cultural dialogue is consciousness (including self-consciousness). Culturally-oriented consciousness, according to the logic of M. M. Bakhtin, is co-knowledge, being is co-being, dialogue. “Consciousness exists where there are two types of consciousness”, and “there is a spirit where there are two spirits”.

The difference between cultural consciousness and self-consciousness from consciousness proper is that cultural consciousness is a special synthesis of the rational-logical and intuitive-unconscious manifestations of the individual as a bearer of the culture of society (Pechko, 2008).

In our study, the culturological approach is dominant, since it is one of the methodological foundations of modern pedagogical science. This is due to the need that has arisen in modern realities to focus on the development of the teacher’s personality as a person of Culture. The interaction of man and culture is presented to us as a dialectical unity of source and result. Man and culture mutually generate each other and cannot exist without each other.

From 80-90 years (20th century), the cultural studies approach has become the methodological basis for researching the problems of pedagogical education, which consider the formation of the personal and professional culture of the teacher, firstly, as a way of his life, secondly, as a “tool” for the realization of individual creative forces in pedagogical activity, and thirdly, as a result of self-determination it in culture. It can be argued that only by constantly self-determining in the constantly changing conditions of the professional and pedagogical activity is the teacher able to carry it out fully. We believe that this is

not a certain stage of professional development but a constant, never-ending process of spiritual quests, achieving goals and gaining new ones.

Meanwhile, in the field of education (including pedagogical), there is currently a contradiction between the goals, methods, and content of education and the need to implement a cultural studies approach in pedagogy. The resolution of this contradiction is possible only with the understanding that "the integrity of the human culture of the individual is achieved as a result of the development of a combination and synthesis of the qualities of the aesthetic and artistic components of personal culture. At the same time, it is controlled and dominated by the mechanism of aesthetic consciousness with the leading function of the sensory-evaluative activity of its core - taste, interacting with the cultural potential of the phenomena of objective, natural-being and human expression both in the objective and in the subjective embodiment of beautiful (perfect in fullness) natural objects and phenomena. Accessibility, consistency, and harmony of a holistic culture are possible on a large scale on the foundation of modern aesthetic and artistic education, system-integrative construction of concepts and aesthetic and artistic blocks of age-related cultural development and education" (Pechko, 2008).

On the one hand, art, due to its richest emotional, intellectual and imaginative-creative potential, helps to deepen knowledge and activate the processes of mastering the culture by a person.

On the other hand, it allows each person to acquire their own cultural type, which is identified with certain works of art preferred by according to personal tastes and assessments, and images of heroes, and characters, evoking, on the basis of empathy, feelings, "purification" of feelings (catharsis). The problem of pedagogy that is difficult to solve in this context is the formation of an ethnocultural identification of a person (i.e., understanding oneself as a bearer of the culture of a certain ethnic group with its traditions and values) and, at the same time, a multicultural orientation based on the study, reflection and internalization of universal human values (Aryabkina, 2021).

In this regard, the development of cultural tolerance of the individual and its variety - aesthetic and artistic tolerance (Pechko, 2008; Yusov, 2004, and others) is of particular relevance, as

psychological tolerance, acceptance by the individual of the phenomena of different cultures, and the formation of personal aesthetic consciousness.

This problem is of particular importance in the process of studying the effectiveness of modern education since both the psychological comfort of the educational environment formed by him and the effectiveness of his professional activity as a whole depend on the views, beliefs, and attitudes of the teacher. It seems to us that the process of the teacher's entry into culture (including the culture of art and aesthetics as the "core" of culture) should be carried out on the basis of the formation of his aesthetic taste as an attitude to the quality of the work, its content and form, historically gravitating towards the classics. Aesthetic taste is the main component of aesthetic consciousness and develops on the basis of aesthetic experience acquired by a person, in which communication with the best examples of culture, the art of one's people and other ethnic groups plays a significant role (both classical and folk culture, folklore are important).

In the practice of the work of a pedagogical university, such communication is realized in a wide variety of forms (from studying the characteristics and originality of the art of a particular nationality in the classroom to the creation by the students themselves of the "Museum of National Cultures" and the organization of the annual Festival of National Culture on the basis of the university with the active involvement of its participation of students and pupils of various educational institutions, teachers, cultural and art workers, schoolchildren of different ages). At the same time, discussion with a subsequent reflection on the essence of cultural and aesthetic tolerance as an indicator of the formation of cultural and aesthetic competence of a teacher is significant.

L. P. Pechko (2008) identifies the following grounds for classes in culture and art:

1. the development of cultural and aesthetic tolerance of schoolchildren and students and their artistic and tolerant orientations and, in particular, the transformation of intolerant attitudes towards art or individual works into positive attitudes in general;
2. expansion of knowledge;
3. simultaneous practical development of taste based on personal experience, value

ideas, mastering the beautiful and expressive in art and reality. This makes it possible to accustom students to reflexive actions, conscious choice of the preferred, and attempts to understand, explain, think over or even transform their negative, intolerant attitude towards a specific cultural or artistic phenomenon into the opposite, passing through a series of steps controlled by the teacher and ensuring the development of aesthetic taste and experience (p. 24).

It is quite obvious that the synthesis of culture and professional-pedagogical education in their modern coexistence necessarily presupposes their combination in an aesthetic and semantic context.

Methodology

Our study was based on the following methods:

- theoretical (wide study of philosophical, psychological-pedagogical literature on research problems, as well as educational and methodological documentation based on analysis, synthesis, and theoretical modelling);
- general logical (modelling, comparison, study and generalization of pedagogical experience on the research problem, conceptualization of educational practice);
- empirical (observation and analysis of the practical activities of teachers, students, and schoolchildren in the framework of a psychological and pedagogical experiment);
- psychodiagnostic (tests of motivation, creativity, projective, personality tests, questioning, conversation, survey, analysis of creative works of students and younger schoolchildren);
- methods of mathematical data processing.

Results

Based on the study of academic literature, we have developed and implemented in the educational practice of two pedagogical universities of the Russian Federation (Ulyanovsk State Pedagogical University, named after I. N. Ulyanov, Chuvash State Pedagogical University named after I. Ya. Yakovlev) a parametric model of pro-

fessional and pedagogical training of future teachers to the organization of culturally appropriate pedagogical interaction with schoolchildren.

The purpose of the implementation of the model developed by us is to assist each student in building an individual trajectory of professional and pedagogical development as a subject of Culture.

Based on the goal, the following tasks were set:

- building a socio-cultural developmental environment in the conditions of a pedagogical university that would contribute to the professional and pedagogical growth of each student as a unique, original and unrepeatable personality;
- creation of conditions for the maximum disclosure of the creative possibilities of each student in accordance with the principles of humanization and humanitarianization of the educational process;
- the use of various forms, methods, techniques, and means of educational work, taking into account the personal characteristics of each student;
- the inclusion of each student in active, creative activity in accordance with his inclinations, abilities, opportunities, etc.;
- monitoring of individual personal characteristics of students, their creative abilities and professional motivation;
- the formation of positive motivation and the conscious need of each student for professional and pedagogical self-development and self-improvement.

The main forms of pedagogical interaction with students-future teachers of the parametric model include an introductory lecture, an information lecture, an overview lecture, a problematic lecture, a visualization lecture, a binary lecture, a lecture with pre-planned errors, a lecture-conference, a lecture-consultation and the following types of seminars. Classes: game seminars, quiz seminars, composition seminars, debate seminars, etc. At the same time, the meaning of developing and introducing various forms of education into the university educational process is seen not in the effect of novelty but in improving the quality of professional training of a comprehensively developed, competent teacher, which is facilitated by an increase in the cognitive activ-

ity of students, their interest in studies; development of initiative, the creative potential of everyone; emerging opportunities for creative self-realization and self-actualization. In addition, practice shows the effectiveness of these forms of work with students both full-time and in remote and mixed formats, which are so relevant at the present time.

Reliance on the principles of developmental education; natural and cultural conformity; holistic development of personality; interrelations of aesthetic and moral (ethical) in humanitarian education; independent creative self-realization of each student; integrative cultural interconnection of the components of the university educational process; the complementarity of concepts in the humanities allowed us to achieve, on the one hand, the universality of the parametric model we developed for preparing future teachers for the organization of culturally appropriate pedagogical interaction with schoolchildren due to the possibility of adapting it to the educational needs of students, on the other hand, the ability to carry out level differentiation of the educational process using variable forms. Methods and means of teaching, individualization of educational and cognitive activity of students, as well as systems for monitoring and evaluating the results of the educational process.

Conclusion

Today, the problem of reforming education in order to increase its effectiveness is particularly acute. The development of the educational system is currently characterized by changes in its various areas, including the content of education, educational technologies, and the system of organizing the educational process in educational institutions. In the context of globalization and informatization, the need to combine various forms of interaction with students (including in a remote format), it is important not to lose sight of the need to integrate education and culture, which contributes to the formation of the atmosphere of each individual based on the recognition of its unique value. All this actualizes the need for analysis and implementation of the ideas of the cultural studies approach into educational practice.

The most important role in the ongoing changes belongs to the teacher, on whose professional competence their positive results depend. Our study is based on the identified complex of the most important qualities necessary for a teacher of the 21st century as a professional and creator of Culture, including a value attitude to the profession; love for children, respect for the personality of the child and recognition of his uniqueness; focus on pedagogical interaction with younger students; activity in introducing younger students to classical art, creativity; creation and support of favourable conditions for the aesthetic development of each child; ability to introspection; motivation for aesthetic and pedagogical self-development and self-improvement. The professional and pedagogical component of the competence of a modern teacher is developing in a specially organized culture-like educational environment. Based on the analyzed philosophical, psychological, pedagogical and methodological literature, as well as many years of psychological and pedagogical experiment, we concluded that the effectiveness and efficiency of the process of professional and pedagogical training of a teacher are directly related to the implementation of various aspects of the cultural studies' approach in teacher education. This conclusion is based on monitoring the effectiveness of the parametric model of preparing future teachers for the organization of culturally appropriate pedagogical interaction with schoolchildren, developed and put into practice by two pedagogical universities of the Russian Federation.

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