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SOCIOCULTURAL EDUCATIONAL POTENTIAL OF THE HUMANITIES IN A HIGHER PEDAGOGICAL INSTITUTION

Abstract

The article examines the sociocultural educational potential of humanities disciplines within the system of higher pedagogical education in the context of contemporary integration and multicultural processes. The study substantiates the role of the humanities as a key factor in shaping a socioculturally educated future teacher capable of professional activity in a polyethnic and multicultural society. Special emphasis is placed on the processes of humanization and humanitarization of education as strategic priorities of modern educational policy that ensure the integration of professional training with the development of spiritual values, cultural awareness, and personal maturity.

The article analyzes theoretical approaches to sociocultural education in higher education and identifies the educational potential of humanities disciplines in forming students' worldview orientations, humanistic values, communicative culture, tolerance, and readiness for intercultural interaction. Two types of implementing the content of humanities disciplines are characterized: one focused on the individual as an object of cognition, and another oriented toward communication mechanisms and the dialogue of cultures.

It is argued that interactive teaching methods, the use of cultural content, discourse practices, and cultural artifacts enhance students' reflective abilities, openness to cultural diversity, and capacity for self-development. The study concludes that humanities disciplines play a decisive role in the formation of

pedagogical culture, spirituality, and social responsibility of future teachers, ensuring the integrity of their professional and personal development in the modern sociocultural space.

Keywords: sociocultural education; humanities disciplines; higher pedagogical education; humanization of education; multiculturalism; pedagogical culture; future teachers.

Problem statement. In the context of the intensification of global integration processes in various spheres of social life, the multicultural paradigm becomes dominant as a spiritual and intellectual foundation of creative (humanitarian) thinking [5, p. 19]. The principles of openness of society, the significance of humanistic values, the formation of personality as a subject of culture, and worldview multicultural orientations that determine the level of sociocultural development of future teachers are proclaimed as dominant. In this regard, it is difficult to overestimate the pedagogical potential of a higher education institution, which functions not only as an educational but also as a cultural center of society, creating favorable psychological and pedagogical conditions for students' successful activity in the process of forming a socioculturally developed personality and preparing future teachers for the realization of their personal potential in an open polyethnic and multicultural society. Under such conditions, the assimilation of civilizational cultural achievements in the process of studying the humanities acquires particular importance.

Analysis of Recent Research and Publications. Certain attention to the problems of education in the learning process within the system of higher education has been paid in the works of I.D. Bekh, H.P. Vasianovych, O.A. Dubaseniuk, I.A. Ziaziun, V.H. Kremen, O.Ya. Savchenko, O.V. Sukhomlynska, S.O. Sysoieva, V.H. Skotnyi, N.V. Skotna, and others.

In pedagogical and methodological literature, the problem of learning within the sociocultural space is addressed by N.F. Borysko, V.H. Redko, Claire Kramsch, and Robert Lado.

Issues of sociocultural education are explored in the works of P.V. Bekh, M.M. Borytko, M.B. Borodko, O.I. Vyshnevskyi, L.Ya. Kasiuk, and O.V. Kyrychuk. Research on the process of sociocultural education is presented in scientific studies from the following perspectives: education through foreign language instruction (O. I. Vyshnevskyi); labor, aesthetic, and moral education (V.O. Sukhomlynskyi); international and patriotic education (R. I. Antoniuk, H. H. Vashchenko).

An analysis of scientific and methodological literature, a study of higher education practices, and the author's own experience of sociocultural education of future teachers reveal a number of contradictions, while the issue of identifying effective ways to realize the sociocultural educational potential of humanities disciplines in higher pedagogical education remains insufficiently developed.

Purpose of the Article. The purpose of the article is to identify the sociocultural educational potential of humanities disciplines in a higher pedagogical institution.

Presentation of the Main Research Material. Education through humanities disciplines as a scientific problem is reflected in the pedagogical studies of O.I. Vyshnevskyi, who argues that: first, education is a continuation of cognition and mastery of the subject; it is carried out simultaneously with learning and personal development; second, the "educational factor" consists of the conditions under which the individual acts as a subject of the educational process; third, education is primarily self-education, in which the personal component is fundamental [1].

Our pedagogical reflections on the educational potential of humanities disciplines in the process of sociocultural education of future teachers are largely based on the assertion that, in the course of professional training for sociocultural

education, there has emerged an objective need to consider humanization and humanitarization as a separate determining factor within the structure of professional training content. This is justified for several reasons: first, humanization as a strategic direction of modern educational policy is manifested in educational content through humanitarization, that is, through increased attention to disciplines and sciences that study the human being; second, humanitarization of education is not limited solely to the acquisition and systematization of knowledge by specialists.

The formation of a socioculturally developed personality of a future teacher is important not only as a means of training professionals adapted to dynamic social changes but also as a way of preserving and reproducing cultural traditions and ensuring the country's economic and cultural development. Secondary socialization of pedagogical university students through humanities disciplines contributes to the deepening and clarification of the self-image ("I"), awareness of oneself as a subject of national culture, its representative and product. This process is inseparably linked to a new awareness of one's national culture and a deeper understanding of it. A positive attitude toward the people who are bearers of another language and culture, toward their characteristic views, attitudes, and value systems—however unfamiliar they may sometimes appear—promotes openness and tolerance toward differing opinions, qualities essential for future teachers in pedagogical communication. The ability to analyze sociocultural phenomena while refraining from direct evaluations, and to explain and understand them, becomes particularly significant in developing the qualities necessary for future teachers.

Student education, carried out through the formation of a system of personal attitudes toward culture in the process of mastering its achievements, presupposes an evaluative and emotional attitude toward the world, a positive perception of the content of humanities disciplines, and respect for the culture and representatives of

another linguistic community. Such education enhances learning motivation, awareness of the importance of studying humanities disciplines, and the formation of a need to use the cultural achievements of civilization in the process of intercultural interaction. As a result, students develop intellectual and cognitive abilities and form skills of communicative interaction.

Education through humanities disciplines presupposes: mastery of a system of knowledge about culture, history, realities, and traditions of different countries; formation of communicative interaction skills and students' involvement in a dialogue of cultures.

The social demand of society in the field of humanities education today requires the development of students' spiritual sphere, enhancement of the humanistic content of education, and fuller realization of the educational, instructional, and developmental potential of academic disciplines with regard to each student's personality. Therefore, the primary goal of studying humanities disciplines lies in the development of the future teacher's personality, one who is capable of and willing to participate in the sociocultural education of the younger generation.

Thus, a future teacher must have a deep understanding of the place and role of educational processes and systems within the global cultural space and combine profound fundamental theoretical knowledge with practical training.

Accordingly, the formation of pedagogical culture occupies a special place in the preparation of future teachers in the process of mastering humanities disciplines. It is within a cultural environment that specialists capable of free and broad thinking and of creating intellectual values—always demanded by society—can be formed. Therefore, at the present stage of social development, the thesis "from an educated person to a person of culture" gains particular relevance, defining the revival of the national intelligentsia and the creation of internal prerequisites for the development of creative individuality. A person of culture is a

spiritually rich individual endowed with creative abilities, devoted to and passionate about their work [3]. The formation of such a personality presupposes a broad spectrum of humanitarian knowledge, ideals, the development of spiritual needs, cognition and self-cognition, appreciation of beauty, communication, creativity, the search for meaning in life, and happiness. Educating such a person requires the development of appropriate content of higher pedagogical education, which would orient future teachers toward incorporating sociocultural material into the content of humanitarian training, thereby promoting education, instruction, and comprehensive personal development, as well as raising the level of cultural competence.

In light of the above, there arises a need to change the paradigm of higher pedagogical education, encompassing the following aspects:

1. formation of a personality possessing cognitive mentality, cultural meanings and values, cultural norms and orientations (culture of work, leisure, everyday life, communication, etc.);

2. formation of the image of the student as a socioculturally developed personality and of the higher education institution as a sociocultural environment.

Since the human being—their personality and individuality—always lies at the center of the humanitarian paradigm, the formation of culture in the context of humanization is associated with a culture of teaching based on subject–subject interaction. This requires a new vision of the holistic and multidimensional world, restoration of the disrupted harmony between culture, science, and pedagogical activity, and identification of stable connections among pedagogical education, culture, and spirituality. In this context, individuals are oriented toward humanitarian models of cognition that interpret culture as a macrosystem of pedagogical education with such macrocomponents as art and aesthetic, ethical, political, and sociological knowledge. Behavioral norms, etiquette, and matrices of cultural, political, economic, and religious relations underlying the subject’s

existence in the modern sociocultural field are regarded as cultural models. The cultural models assimilated by individuals in the process of studying humanities disciplines and obtaining higher education contribute to the accumulation of experience in resolving various sociocultural problem situations, assisting in making rational choices and determining behavioral patterns in sociocultural contexts.

Higher education institutions serve as specific channels for obtaining highly intellectual information that is continuously improved through new teaching and educational methods under the influence of social needs and civilizational progress. At the same time, new information about the world, society, and the individual determines the essence of motivational stimuli guiding human activity, which in turn influences the formation of culture and spirituality.

The foundation of student education in higher education institutions should primarily be the educational process itself. It is well known that the educator's formative mission manifests in every aspect of their behavior and activity—in appearance, communication style during lectures and seminars, and conduct outside the classroom—since all of these serve as sources of students' intellectual and spiritual development. The educator's attitude toward their professional activity, surroundings, high level of professionalism, erudition, self-discipline, and creative aspiration contribute to the development of similar qualities among students through interaction and cooperation.

Modern education develops in multiple directions and is characterized by processes of humanization, humanitarization, differentiation, diversification, and standardization, as well as by such features as multivariance, multilevel structure, fundamentalization, computerization, informatization, individualization, and continuity. Among these, humanization and humanitarization are the principal strategic directions of pedagogical education, determining the main pathways for forming specialists as creative personalities with high professionalism and socio-

psychological qualities capable of addressing key pedagogical, general cultural, and social challenges of the present.

The sociocultural educational potential of humanities disciplines in higher pedagogical institutions is determined by the prospects of forming a harmonious and holistic personality with growth potential, which leads to the development of qualitatively new pedagogical thinking at all levels of professional activity [4, p. 52] and presupposes:

- reorientation of higher education from training specialists according to sectoral demands toward forming them as the intellectual potential of society;
- development of students' understanding of culture as an expression of universal human interests, stimulating self-education and self-development;
- formation of specialists as intellectual and creative individuals capable of solving complex pedagogical tasks and bearing social responsibility for decision-making—all of which constitute core aspects of humanism essential for sociocultural education in higher education institutions;
- transformation of educational content by increasing the proportion of humanities disciplines, whose mastery facilitates engagement with universal cultural values;
- democratization of pedagogical communication and creation of an appropriate moral and psychological climate in each educational institution, taking into account students' individual characteristics [6].

Crucial to our understanding of problem-solving pathways is the recognition that it is necessary not only to improve professional knowledge, skills, and abilities in the study of humanities disciplines but, above all, to purposefully form all dimensions of a teacher's personality development: value-based aesthetic orientations, motivational and regulatory spheres, and executive competencies (professional knowledge, skills, and abilities). It is advisable to orient future

humanities teachers toward individual self-improvement and addressing personal educational gaps, enabling purposeful mastery of their profession.

Based on the level of sociocultural educational potential, two types of implementation of humanities discipline content aimed at sociocultural education of future teachers can be distinguished.

The first type involves teaching humanities and socio-economic disciplines in which the human being is the object of study. This presupposes, first, overcoming depersonalization—formal and inauthentic relationships that hinder self-knowledge and understanding of others; second, the prospective determination of future actions and thoughtful placement of values such as truth and falsehood, ends and means, good and evil, freedom and coercion, individual and state on a personal value scale.

The second type involves teaching humanities disciplines in which the subject of study is means of communication that stimulate organizational activity through various forms: apperception (conscious perception), archetypes (use of the collective unconscious), discourses (application of appropriate linguistic expression), and artifacts (human-created objects of material and spiritual culture). We believe that this type of teaching should serve as the foundation of sociocultural education in higher education institutions, as interactive engagement with multicultural material through diverse forms enables recognition of both commonality and individuality within the dynamic multicultural space of modernity. Under these conditions, the educator acts as a mentor of the future teacher in preparation for the transmission of other cultures.

The sociocultural potential of humanities disciplines in higher pedagogical institutions is linked to the humanitarization of the educational process, which, according to the Law of Ukraine “On Education,” is considered a priority direction of state policy in higher education in several aspects: increasing the proportion of humanities specialists; enhancing the status of humanities in education and

upbringing; addressing human needs (scientific achievements are viewed as stages in the development of universal culture, whose primary criterion is human well-being); and raising the overall humanitarian culture of specialists.

Since humanitarization is based on interaction between the individual and their social and natural environment, contemporary pedagogical theory and practice actively develop the interdisciplinary concept of the "humanitarian environment" [2]. Its presence contributes to raising students' overall cultural level and educating intellectual professionals—individuals of comprehensive education, high spirituality, and active civic engagement—capable of carrying out sociocultural education of their future pupils. The result of humanitarization of pedagogical education should be a qualitatively new model of a socioculturally developed student, formed through a new type of teaching based on active forms of learning and education, primarily through diverse forms of communication that enable engagement with multiple cultural discourses.

Agreeing with the views of S.U. Honcharenko and Yu.I. Maliovanyi, we believe that successful resolution of the problem of humanitarization and accelerated integration of humanitarian culture into pedagogical education content requires:

1. ensuring methodological unity in teaching fundamental pedagogical disciplines;
2. reorienting specialized subjects toward a humanitarian focus;
3. implementing organizational and structural changes in the system of student education and upbringing;
4. humanitarization of the educational process in pedagogical institutions, including strengthening the role of humanities through interdisciplinary connections, stimulating students' interest in national and world history and culture, enhancing ethical and aesthetic education, and introducing problem-based

learning that encourages students to defend their viewpoints, fosters creative approaches, and develops independent work skills [2].

Thus, higher education professional training today is expected to provide graduates with professional knowledge, develop skills for navigating the sociocultural space, enhance communicative competence, cultivate teamwork abilities, and prepare them to resolve conflicts and engage in continuous knowledge renewal.

At the same time, the role of participants in the educational process is changing: the educator is no longer the sole source and interpreter of information. Instead, they are required to act as a guide and transformer of knowledge, which presupposes a high level of communicative competence. The educator also performs the role of an educational manager, organizing the multifaceted development of learners.

Conclusions. Therefore, the sociocultural educational potential of humanities disciplines manifests itself in creating a system of personal attitudes toward culture in the process of mastering it, which involves an evaluative and emotional worldview, positive attitudes toward humanities disciplines, and respect for the culture and representatives of another linguistic community. Such education fosters positive learning motivation, awareness of the importance of studying humanities disciplines, and the formation of a need to use them as a means of communication. As a result, students develop intellectual and cognitive abilities and readiness to engage in foreign-language communication for further study of humanities disciplines. Education through humanities disciplines presupposes: knowledge of the culture, history, realities, and traditions of different countries; correlation between the target language and the native language and students' involvement in a dialogue of cultures.

The social demand of society in the field of humanities education at the present stage of pedagogical theory and practice development requires the

cultivation of students' spiritual sphere, enhancement of the humanistic content of education, and fuller realization of the educational, instructional, and developmental potential of academic disciplines with regard to each student's personality.

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