

Nikitenko Vitalina,
PhD, Associated Professor of Foreign Languages
Karpenko Inna,
Lecturer of Foreign Languages,
Demikhova Olena,
Lecturer of Foreign Languages
(Department of Zaporizhzhya State Engineering Academy)
vitalina2006@ukr.net

TO SOME PROBLEMS OF INTERNATIONAL STUDENTS STUDY: LANGUAGE, SOCIAL AND HUMANITARIAN ASPECTS

Анотація

У статті аналізуються методи викладання геоцінностей у процесі мовного навчання, вивчення соціальних і гуманітарних наук, таких як соціальна філософія, культурологія, психологія, соціологія, історія та інші, які мають ряд об'єднуючих і конструктивних елементів соціальної і гуманітарної сфери. Кожен із вищевказаних напрямів вивчає специфічні особливості геокультури, що об'єднує іноземних студентів; Однак це приносить певний національний колорит. Культура є тим об'єднуючим механізмом, що здатний об'єднати студентів та інтегрувати їх в спільноту.

Ключові слова: мова, культура, геокультура, планетарна культура, соціальні і гуманітарні науки, планетарне співтовариство, іноземні студентів, методи навчання, національний колорит.

Summary

The present article analyzes the teaching methods of the geovalues in the studying process of languages, social and humanitarian sciences such as social philosophy, cultural studies, psychology, sociology, history and others that possess a number of units and structural elements of the social and humanitarian sciences. Each of the above sciences studies the specific features of geoculture that unites international students; however it brings a certain national flavor. The culture is that very mechanism that can unite students and integrate them into a community.

Key words: language, culture, geoculture, planetary culture, social and humanitarian sciences, planetary community, international students, teaching methods, national flavor.

Problem definition as a whole and its relationship with important scientific or practical tasks. Teaching methods of the geovalues for international students in the study of languages, social and humanitarian sciences use such categories as geovalues, geoculture and geopolitics, which are the determinants of spontaneous integrative and disintegrative processes. Therefore, we should turn to philosophical, cultural, historical, political, sociological, psychological, axiological research works and other sources of accumulated information as they give their own viewpoint on the geological nature of the modern transformation of the planetary community. Culture itself is a complicated notion and to research it carefully many scientific approaches should be used for we could recreate the most various and deepest attributive features of the subject of our research and pass through all social and humanitarian sciences.

Analysis of recent researches and publications where we can observe the beginning of the problem solution.

The main objective of the study is to identify teaching methods of geovalues for international students in the study of the humanities. To achieve the main goal we have formulated a number of tasks:

- To define the self-development of culture in the study of the humanities;
- To reveal the impact of cultural studies on the formation of international students consciousness;

- To analyze the psychological studies of language, culture and geoculture including ethnic psychology;
- To show the role of sociology of culture in the consciousness development of international students;
- To ground the role of geocultural values as unifying in certain social societies and communities;
- To show the role of religion geoculture including the analysis of world confessional map and the spreading of religious rites and traditions[3, 54].

The exposition of main material. Classical philology, philosophy, contemporary social philosophy and philosophy of culture reflect the value aspect of globalization processes and planetary community defragmentation due to the surveying of the problem of cultural self-development that may be interesting to international students who came to our country. Realizing the role of culture in human life and society questioned the concept that absolutes the role of economic or political factors. Moreover, it became obvious that the economy and politics themselves are to some extent determined by culture. The same forms of economic and political life function differently in societies with different type of culture. Besides, cultural differences often give rise to some form of politics and economics. The nature of culture defines the borrowing mechanism of a certain society of life organization from the other societies.

Culturology as a science can also shed light on its place and role as well as theoretically reconstruct the real situation and planetary transformation values in terms of their place and role in integration and disintegration processes of modern social world. The transformation of philosophy of culture into culturology occurred by switching from culturological reflections for the specific culturological studies, which allowed to open almost the entire spectrum of existing types of cultures and to switch from a reflective form of consciousness to a descriptive one. Culturology as a science is directly related to archeology of culture, reveals the genesis of its functioning and development and opens the ways of cultural inheritance and stability.

Functioning of culturology goes on three levels, including the cultural heritage storage, the cultural basic foundations that sometimes lie behind a certain wrapping, and the process of cultural knowledge renovation which needs definite knowledge renovation institutes, innovation impact on "over" cultures and cultural transmission, including the process of a so-called cultural materialization[5].

The above mentioned levels of culture research characterizing it in a wide formation range (science, technology, art, philosophy, religion, politics, economics) at the same time reveal the structure, ways of functioning and geoculture integrity, and carries the task of maintaining this integrity and conceptual solution. Geocultural genesis and its functioning and development are the subject of scientific culturology and its task is to build up the genetics of culture that not only explains the historical and cultural process, but predicts it and even controls it. The tasks that culturology sets firstly include the identification of genetic code of cultural phenomena responsible for the preservation and transmission of cultural experiences. In addition, culturology researches the factors which influence the cultural development processes negatively, working out the eliminating programs. Equally important thing for scientific culturology is the process of reconstruction of different cultures through a variety of methods, including paleoanthropological practice.

To sum it up, culturology within the framework of culture investigations is focused on specific forms of culture based on certain materials and historical factology. Thus, culturology as a relatively independent branch of a cognitive process, that not only ripened and became independent, but also revealed the genetic code of civilization; it became a powerful tool of studying future life forms of the world community that unites under the pressure of informative

factor into a world globalized society[1].

Psychological research of culture and geoculture is a rather new area of modern humanitarian science, origin of which in the second part of XX century related to the problems of the reflection of the inner psychical world of a person by culture. Cultural psychology is an area of psychology which aims to explain different aspects of human culture (art, religion, language, economy, society etc.) from a psychological viewpoint. The above mentioned research makes for the formation and development of an individual as a subject of cultural activities and allows to understand how a person can make changes to the process of cognition and interpretation of cultural phenomena and processes. Investigating a culture, psychology studies a personality in its function of a creator and consumer of culture; it analyzes the mechanism of socialization and individual inculturizing and observes the problems of human genesis in cultural and geocultural aspect. In the culturological context of psychology the task of culture is to investigate the creative work as a scientific branch, to analyze tendencies of forming and development of national culture and to study culture of elites and creative processes in the context of civilizations dialogue. As for the history of psychology, this area is actual, as it investigates mental development in historical and logical process, restoring the contact with the spiritual and material culture of the world's civilizations and recognizing the time-and-space link aspect of geoculture.

Ethnopsychology is an integral part of the researches within the geocultural issues as it relates to the study of the psyche of an individual from the ethno-national viewpoint, i.e. conformities to law of national consciousness formation and activities, identifying ethnic and national stereotypes, especially the psychological behavior in the mid-ethnic groups, cultural and everyday relations between ethnic groups and nationalities – all this is the task of ethnopsychological research. Here we can see a positive impact of theoretical works of V.B.Yevtuh's scientific school.

Historical Psychology investigates psychological peculiarities of the formation and development of cognition, world perception and the experience of mastering individual customs and rituals and other cultural traditions taking in consideration different historical and cultural eras. Moreover, historical psychology pays close attention to specific ethnic stereotypes in the monocultural conditions of definite regions, sociogenesis patterns of the highest mental functions in their overall historical development and peculiar features of consciousness in different socio-economical formations. To sum it up, we may draw a conclusion that psychological researches of culture are necessary and actual as it comes undoubtedly that culture denies human behavior ensuring a harmonious development of the integral personality[7].

Cultural History is also a productive source in this scientific and searching work, as "culture in general exists only in history; the philosophy of culture multilaterally coincides with philosophy of history and is often identical with it". The above scientific approach of culture research is a symbiosis of historical and culturological sciences, in the context of which we can investigate phenomena and processes connected with development and interaction of all aspects of human activities directly related to culture. The subject of this scientific approach is the valued world of historical epochs, individuals and other bearers of historical processes.

Within the history of culture there has been formed the division into periods, that allows clearly to identify culturological processes, namely: Primitive culture – IV century B.C., Ancient World culture – IV century BC – V century A.D.; Middle Ages – V-XIV centuries A.D.; culture of Renaissance, or Renaissance Age; New Age culture – the end of XIV-XIX centuries; the culture of Recent Times – the end of XIX century till our days. A historical typology of cultures is the classification of cultures on a type, determining their location in cultural and historical processes is noted in other dictionaries, for example, in "Philosophical Dictionary of social terms" edited by V.P. Andruschenko. We'll return to the

detailed study of historical cultural types in the next sections.

Sociology of Culture is another rich source of knowledge about culture that can be used when mastering geoculture and geovalues. This branch of knowledge is founded on the basis of social methods that explain the development and functions of culture, accentuating on the public organization of human groups – the culture bearers. As a special separate branch of social science, sociology of culture appeared in the 1970s, taking its start in Western Germany and France. The basic methodological principles were the ideas of sociology as an empirical science of culture (M.Weber), the study of cultural dynamics objectifications (G.Simmel) and the analysis sociological knowledge and theory of ideology (K.Mannheim). The first cause of sociology of culture origin is in the narrowness of positivistic sociology that is not able to analyze complicated processes in life of a personality, let alone spiritual sphere, art, religion, ideology, etc. The main task of sociology of culture is to study the connection between rich in content constructions and certain social terms, as well as to analyze their dynamics.

Sociology of culture in its aspect highlights the historical and cultural potential that has been accumulated by other culturological disciplines in order to study the influence of ideas on the social structure of society, social institutions, social movements, the dynamics and nature of social and cultural development. Sociology as a scientific approach of culturological investigation aims to study the genesis and historical transformations of different cultural forms.

The subject of sociology of culture is the culture itself as a complex social organism that demonstrates social relations aimed at creation, assimilation, preservation and distribution of ideas, objects and values which enable the rapport between people in different social situations. If we consider culture to be a second man's nature, we should note that it is generated by material, intellectual and aesthetic needs and pragmatic human interests of different social groups and individuals.

Investigating culture, sociology investigates cultural development trends of a society; it reveals the impact of technological progress on spiritual values; it studies social and cultural consequences of urbanization and the mass media impact on personal socialization. Sociology of culture traces the changes in national, spiritual, family and domestic relations, caused by various social processes in society. There are main substantiate parts of sociology of culture: a) socio-cultural norms that regulate relations in social communities and society as a whole; b) the processes of cultural life and social factors determining them; c) means of creating, saving and transferring cultural objects; d) functioning technology of a social system; e) features of cultural life of different social communities and a society in whole describing each development stage separately; f) the specific contribution of one or another community into cultural development; g) cultural level of certain social communities. Thus, investigating culture as a social system, sociology takes stable cultural formations as units of analysis, namely: sociocultural samples, conceptions, values and norms. When appealing to structural principles of sociology of culture, the Americans suggest the following model: a) language notions and feelings that help people to put in order their orientation experience in the surrounding world; b) relations. Culture not only describes in terms the constituents of the world, but also points out the connection between different phenomena and forecasts the results of their cooperation; c) material values are the widely desired aims; d) norms, i.e. the rules that determine man's behavior in public relations.

Axiology of culture as a new cultural philosophical discipline being a valuable teaching of both culture and cultural values, is able to enrich our understanding of geovalues and mechanisms of their formation, functioning and development in modern geospace. Axiology (from Greek. Axia – value and logos – word, teaching) is a theory of value, content, types and value criteria investigation. Axiology is a theory of values that reveals and investigates qualities and properties of objects, phenomena and processes which can satisfy needs, interests and

desires of people. Axiology function as a philosophical discipline is to state values as semantic principles of human existence that predetermine an orientation and motives of a person's life (valued orientations).

It is the axiology to solve a number of theoretical and methodological problems of culture research that arose in the late XX century.

REFERENCES

1. Voronkova V.G. The philosophy of globalization: the socioanthropological, socioeconomic and sociocultural dimensions. Monograph. / V. G. Voronkova. – Zaporozhye: ZSEA Publishers, 2010. – 272 p.
2. Sotsyolohycheskyy Encyclopedic Dictionary. In Russian, anhlyyskom, nemetskom, frantsuzskom and Cesky languages. Editor – Coordinator – Academician of RAS H.V.Osyrov. – Moscow: INFRA Yzdatskaya group M-NORM, 1998. – 488 p.
3. Chumakov A.N. Globalization: monohrafyya. – 2nd ed. rev. And add. – M.: Prospect, 2011. – 432 p.
4. Voronkova V. System suspilnih individualnih models that have Lyudin formati "suspilstvo-Lyudin" // Gumanitarny News Zaporizkoi derzhavnoi inzhenernoi Academy / Goal. Ed. V.G.Voronkova.- Vip.34.- Zaporizhzhya: Kind of ZDIA, 2008.- 241 S.-s.11-22.
5. Krymska C.B. Archetypes ukrainskoi Culture / S.B.Krimsky // Phenomenon ukrainskoi kulturni.- K., 1996.- S.97-98.
6. O.A. Bazaluk The essence of human life / OA Bazaluk. – K.: Naukova Dumka, 2002. – 270 p.
7. V.P. Bech Man and the Universe: cognitive analysis: Monograph. – 2nd ed. ext. – Zaporozhye: Prosvita, 2004. – 148 p.
8. Kaznacheev V.P. The Phenomenon of Man: the cosmic and earthly origins / V.P. Kaznacheev – Novosibirsk: Novosibirsk Book Publishing House, 1991. – 128 p.
9. Nikitenko V.O. Problem field geo-cultural phenomenon: naukovi pidhodi / VO Nikitenko // Gileya (Naukova News): ST. nauk.pr.- K.: ONE type of LLC "NVP" "VIR". - 2013.- Vip.71.- S.500-504.
10. Voronkova V.G., V.O. Nikitenko Suchasna geoculture yak sotsiokulturny phenomenon kulturnoi globalizatsii / VO Nikitenko // Gileya (Naukova News): ST. nauk.pr.- K.: ONE type of LLC "NVP" "VIR". - 2013.- Vip.72.- S.487-492 (avtorskih 70%)
11. Nikitenko V.O. Zagalnolyudski tsinnosti yak geotsinnostiof planetary scale: antropologichny vimir / V.O.Nikitenko // Gumanitarny News Zaporizkoi derzhavnoi inzhenernoi Academy [zb.nauk.pr.] - Zaporizhzhya: Kind of ZDIA, 2013, № 55. – S. 139-146

Стаття надійшла до редакції 28.09.2016

УДК [371.124:37.013.42]:37.016

Ю. П. Ненько,

кандидат педагогічних наук, доцент

(Черкаський інститут пожежної безпеки імені Героїв Чорнобиля НУЦЗУ)

julia18016@ukr.net

ПРОФЕСІЙНО ОРІЄТОВАНА КОМУНІКАТИВНА ПІДГОТОВКА МАЙБУТНІХ ОФІЦЕРІВ СЛУЖБИ ЦИВІЛЬНОГО ЗАХИСТУ: СУЧАСНИЙ СТАН, ПРОБЛЕМИ, СУПЕРЕЧНОСТІ

Анотація

Реорганізація вищої освіти у ВНЗ ДСНС України суперечливо відбивається на практиці формування і розвитку професійно орієнтованої комунікативної культури майбутнього офіцера. Авторка статті ставить за мету ознайомити з результатами власного проведеного дослідження. У статті проаналізовано систему професійно орієнтованої комунікативної підготовки курсантів та визначено наявні недоліки. Виявлено та розкрито низку об'єктивних і суб'єктивних причин, які суперечливо впливають на ефективність професійно орієнтованої комунікативної підготовки курсантів.

Ключові слова: професійно орієнтована комунікативна підготовка, офіцер, служба цивільного захисту, курсант, ВНЗ.

Summary

The author of the article represents the results of the experimental investigation. The article analyzes the current system of professionally oriented communication training of cadets.

Key words: professionally oriented communicative training, officer, civil protection service, cadet, higher educational establishment.