Professional Pedagogical Culture: Historical Culturological Aspect

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Abstract: The phenomenon of professional pedagogical culture is analyzed as social pedagogical thing, that integrates historical cultural experience into elaborated coordinate pedagogical activity. Methodology of research are based on dialectic connection of such methods: comparison historical, genetic, cultural historical, synergistic one – for ascertainment of professional pedagogical culture as an open system, that changes becomes available for multi-factor interaction of processes of breeding and self-breeding, education and self-education, justification of processes of teacher's development and self-development. Scholarly novelty is at the analysis of fact of professional pedagogical culture as syntheses of subjective and objective phenomenon, discovering of pedagogical values, technologies, forms and results of pedagogical creativity as specific form of expression of personality's common culture, that bases at determined scholarly approaches. At the article is justified expediency approaches to study of issues of professional and pedagogical culture. During the work was traced the evolution of culturological epochs and models of culturological education that are appropriate for them on a base of culturological approach. It is emphasized, that professional pedagogical culture as consciously purposeful activity is oriented for self-development to professional self-realization with deployment of a personality. Self-organization of a teacher promotes the formation and figuring-out the target of activity, its planning, building individual professional trajectory, self-correction, making reflection.

Keywords: *professional pedagogical culture; comparatively historical analysis; cultural genesis; model of education; self-organization*

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1. Introduction

Professional pedagogical culture as social pedagogical phenomenon appears with the awareness of the social nature of upbringing in a consequence of necessity of searching efficient vehicles to deliver an experience from a generation to another one. Pedagogical culture functions as qualitative professional characteristics of teacher's activity with the recognition of the social value of their work. With the development of higher education professional pedagogical culture starts acting as an objective indicator of pedagogical proficiency of a teacher. Discovering historical culturological aspect of professional pedagogical culture is caused with of society's request, the necessity to increase availability of qualitative education, providing personal development of a teacher according to individual abilities of each student, a need of vector direction of personality's development for a perspective, specific targets and tasks, which a specialist solves during pedagogical process for formation of universal, moral benchmarks, ideals.

Scholarly novelty is in the analysis of phenomenon of professional pedagogical culture syntheses of subjective and objective aspects, discovering pedagogical values, technologies, forms and results of pedagogical creativity as specific form of expressiveness of personality's common culture, which is based at determined scholarly approaches.

The purpose of the study is to analyze the professional pedagogical culture as a social pedagogical phenomenon that integrates historical and cultural experience into complex coordinated pedagogical activity.

2. Literature review

Generalizing modern scholarly works that reveal the historical cultural aspect of professional pedagogical culture, there are several spheres of research: defining the essence of culture as philosophical categories modern types of historiographic sources in pedagogy (Holubnycha et al., 2019); disclosure theoretical and practical foundations of this phenomenon in the context of European vector (Grineva, et al., 2018); highlighting individual aspects of teacher's professional culture, development of students' intercultural competence at the tertiary level (Luka, 2007).

Also, the study of the contextual problems of the professional pedagogical culture was topical for further experience. In particular, disclosure of the essence of teacher's pedagogical culture (D. Beckherst, F. Benson, D. Lipman, E. Fromm) (as cited by Fromm, 1959).

A work of B. Díaz (Díaz, 2005), I. Vidt (Vidt, 2002), outlines the cultural foundations of education as an important aspect of preparation of specialists, contains some examples of practical implementation of scholarly developments.

Educators focus on the fact that training in higher education will be more effective if the skills of future professionals will be for them individually significant. This will strengthen the students' holistic outlook and creative initiative that become the qualities of their personality (O'Sullivan, 1994).

A. Matei et al. (Matei et al., 2015) revealed Social Innovation in the Local Public Sector the influence of activity on the condition of the individual.

Express analysis of the phenomenon of professional pedagogical culture (Beckherst, 1996; Glazkova, 2018; Grineva et al., 2018). Proves that this phenomenon reflects the level of development of intellectual, cognitive, creative, research abilities of the teacher. It is indicated that formation of future teachers is realized on the basis of individualization of vocational preparation (Khatuntseva, 2016).

D. Beckherst (Beckherst, 1996) and other the researchers discuss technological and operational skills of the teacher which are to provide adequate contact of teachers with varying educational environment (Jaroshuk, 2019).

However, the historical cultural aspect of the professional pedagogical culture remains not enough researched.

3. Methodology

The research methodology is based on a dialectical relationship of such methods:

- comparatively historical method is in determining the genesis of a professional pedagogical culture;
- genetic method allows to identify the essential characteristics and dependencies, which gives an opportunity to understand the specific features of the internal structure of the phenomenon;
- cultural and historical method provides social cultural analysis of the formation and development of professional pedagogical culture;
- biographical method allows to explore the features of professional and pedagogical culture of personality in dynamics, in its individual characteristics;

- systemic method is for sake of holistic reflection on professional pedagogical culture as a social pedagogical phenomenon, manifested in morph functional analysis of personality's activity;
- synergistic method is to elucidate the professional pedagogical culture as an open system that changes according to the multi factorial interaction of the processes of upbringing and self-training, education and self-education, substantiation of development of processes and teacher's self-development.

4.Results and Discussions

4.1.Expediency of use of historical, genetic, cultural historical, biographical, culturological, systematic and synergistic approaches to study of issues of professional and pedagogical culture

The study of pedagogical phenomena and processes involves the analysis of their occurrence, formation and development, i.e. learning from a historical point of view. Completeness of historical study is achieved through unity of such approaches as comparative historical, genetic, cultural and historical, biographical, cultural, systemic and synergistic ones. Comparative-historical research approach helps to highlight general and specific characteristics of professional pedagogical culture different stages of its development. The application of the comparative historical approach explains the differences in contents, forms and methods of formation of professional and pedagogical culture in the past, the present and the future, shows the emergence and the implementation of individual concepts of pedagogical culture, reveals the nature of changes in activity of teachers. Comparative historical analysis helps to identify the causes of the limitations and one-sidedness of pedagogical theories and concepts of the past and find ways to overcome them.

A genetic approach is to the study allows to identify the main periods and the stages in the development of professional pedagogical culture of a teacher to identify her the essential characteristics and dependencies, which gives the opportunity to understand specific features of its internal structure.

Cultural historical approach of an issue, which was discovered, has a principal value because that implies a social cultural analysis of the formation and development of professional pedagogical culture of higher school, at which we turn to the concrete experiences of institutions of higher

education, research results, retrospective analysis of their own pedagogical activities in the context of general and professional culture.

Cultural historical approach to the study of pedagogical culture is interdisciplinary and focused primarily on the use of historical data on philosophy, history of pedagogy, history of psychology, history of science in general.

The most important components of the cultural historical analysis is the study of a personality: teaching values, technologies, forms and results of pedagogical creativity as synthesis of subjective and objective aspects, professional pedagogical culture as specific forms of expression of the general culture of a personality.

Features of cultural and historical study inevitably carries and biographical approach. This approach allows to study the specific features of professional pedagogical culture of personality in the dynamics of its individual characteristics. Teaching culture cannot be understood outside of the world historical the process of human development. That's why the above approaches to the study of this problems must be complemented by cultural analysis.

Pedagogy is inherently kulturoloska as it plays the level of culture of society.

The development of human society it is possible imagine how the alternation of certain eras, periods, characterized by a unique achievements of people in all areas of their life. We identify these achievements with the concept of "culture". In this work we trace the world historical process the evolution of cultural epochs on the basis of cultural analysis and according to it the types of educational models are characterized.

4.2. Types of educational models

At the moment the cultural genesis has three types cultural epochs in his "baggage" and, therefore, three types of educational models. Studying the evolution of cultural epochs I. From (Vidt, 2002) highlights the classification criteria, basing on the analysis of world historical process, synthesizing the ideas of various authors, differentiate culture on different types, namely: the type of consciousness of the subject of culture; the main nutritional resource; the factor of social activity; a form of social organization; character of communication; sense of time; a form of cultural social code. The archaic culture is characterized by the fact that the main resource ensures that human activity is nature: land, natural resources, wild and domestic animals, etc. Activity is extractive. Condition of social survival is the collection and

hunting, and then – tillage and the care of the cattle. That's why, the image and the rhythm of social life is dictated by nature is organized on the principle of maximum matching rhythm of natural and climatic conditions: the changing of the seasons, of day and night habits of the animals, which he hunts or grows. The contents of social activity – forced, uncontested, non-free labour on the land, it means that life is not treated beyond the immediate context of obtaining a food product.

A person of archaic culture had developed a specific gene pool, adapted to the atmosphere of certain latitudes, to an appropriate diet food and landscape of settlement, etc. The latter ones are fixed in some cultural traditions, reproduction of which from generation to generation provides social functioning of traditional, archaic cultures. Thus, the main method of transmitting social codes – tradition and experience.

The basis of the traditional culture has a Deity or deities who discusses the functions of the benchmark, controller, the addressee (interlocutor). Social psychological and pedagogical interpretation of this fact allows to note these characteristics of consciousness of a subject of archaic culture as external capability to activity, lack of ability to self-organization; objective lack of need for freedom in a situation of choice. The special feature of archaic culture is a specific sense of time. An archaic person has it closed, and based on the sacralization of the past, resulting in rejection of innovation in any sphere of life, with the argument "if something is not provided by us, we should not change it", in reference to the totem of ancestors, and the report in front of deity.

According to these characteristics, a system of social legacy of archaic culture is constructed. It is based on the practice of the collective experience centered at traditions that are formulated or as wisdom of ancestors, or as divine or ideological attitudes. Content of pedagogy of agrarian society is the integration of individuals into the immutable social order with its original system of values and "immutable" public institutions such as family, shop, church etc.

The dominance of elders caused a special attitude to the youngsters. Cultural historians say that in archaic cultures existed (and not exist) the problems and values of childhood. They are an attribute of sociobiological existence of a person, that is as a natural phenomenon, like rain, winter, storm, etc. Being an attribute of the ecological community, they do not represent social values, but first of all considered as "source of care" (no care, but delay in time from the important agricultural work, which, of

course, does not detract from the delicate relationship of the mother of her baby), then as labor force, and then as a means of providing old-age father. Social pedagogic ideal as the goal of education is fixed in folklore; family, community or shop appear as objects of learning, and an organized system of education, usually does not exist. Social inheritance is made through repetition of script of childhood and traditional educational measures that cannot be analyzed or reflected.

The second stage in the evolutionary tree of culture is the era of industrialism. The main resource that provides the human's activity is machine production, which, at first, became the consequence of scientific and industrial revolution, and secondly, the emergence in the worldview of the idea of progress in the subject of culture; The technological revolution has given a person the tool with which they turned from a User to an Actor, and started not just to exploit nature, but also to transform it. If the nature of activities in the archaic culture is mining, in the industrial one it is production. Factories, plants, pipelines, cities, concrete, iron and asphalt made another cultural environment and provided the other conditions of social existence. Way of life and style of thinking started to wander of the production, in which a person is included, and turned them into palate, Homo-Faber.

Palliate is not an object of his life the same as an archak. It is a functional item of equipment and the social machine. For "industrial" person it has become naturally to go deeper into the organization "to escape from freedom" (Fromm, 1959), from personal liability.

Moving the Deity from the past to the future has become the rod of the psychological upheaval in industrial culture.

The idea of progress and the use of it for a sake of study has become a defining feature of the industrial culture because the content of preparing a person for implementation of script of life became the mastery of scholarly knowledge and ability to serve social production pipeline. Specified trend defined the nature of mass education in the industrial culture that focused on the "standard" individual, the one that is taught using the same methods for all programs, techniques and standards and whose individuality is negated. Education was pragmatic, utilized, mandatory; compulsory and common, embraced all layers of population that were obliged to go through the conveyor of "school-factory".

In the industrial culture the state playing the role of organized system, and the goal of education is a person who is able to realize their professional potential in given social and industrial conditions.

Public school that was founded as a form of creation statehood and focused primarily on government order, statehood originally aimed at supporting and developing the consumer goods industry, serving the public interest, in fact, formed a standardized, unified a person-function of the classical palliate.

Thus, industrial culture gave birth to its own model of education, its type of economic decision, the main content of which became a great amount of scholarly knowledge, but the main vehicle to convey them was an instruction, because it was more economical and rational. According to it, that is possible to denote a cognitive model of education at industrial culture as an instrumental one and try to validate its characteristics.

First of all, industrial culture formed as a rationalist culture. The Protestant ideology of utility and rational usage of scholarly knowledge has become dominant, and this determined the logic of understanding of any cultural significance. That is why the orientation of the education system to preparation of its graduates for production and life, focus on social order, which is determined by actual, often conjunctural conditions. This resulted in the selection of educational content: items that give rational, useful knowledge, have occupied a dominant position at school space, and everything that is connected with something irrational, emotional and so on began to play a secondary role.

Secondly, industrial culture, being a brunch one, added a subject nature of training to the system of education. Study and art are formed in specialized kinds of activities, philosophy is separated from theology, morality from religion, and study itself is differentiated with branches of knowledge. This classification is established by the founders of the philosophy of modern times F. Bacon and R. Descartes, and Enlighteners led by D. Diderot create an "Encyclopedia or Interpretive vocabulary of the study, arts and crafts," the industry's structure of culture asked subject type of teaching, as well as reflected in the differentiation of educational infrastructure, when specialized institutes appear instead of a single university.

Thirdly, the idea of progress gave rise to the so-called "steps of the ladder" which form the basis of organization of pedagogical space (environment). "The whole set of scholarly Knowledge should be precisely divided into classes so that the previous one paved the way for the next class and lit the light for him", wrote J. Komensky (Komensky, 1988), in "The Great Didactics".

Fourthly, industrial culture is a culture of monologue of mind. That is why a teacher has the dominant role of in pedagogical activity because he

is a proponent of mind, he knows all the answers to the questions, he carries the fire of truth and enlightens his student, who is "still dark student", and then checks in what degree he embraced truth and corresponds to it. Therefore, the process of teaching becomes a monologue, where the teacher speaks first and then gives a word to that who studies.

The general keynote of the characteristics of a new era, an era postindustrial culture, is considered as the new role of theoretical knowledge that has become the main source of technological innovations; transition from production of goods before production of services; dominating of professional and the technical class over the traditional proletariat; the appearance of the intellectual technologies that give the key to the rational planning of technological and social development (Matei et al., 2015). By the way of usage of the primary resource post-industrial culture is cultivating. During the processing of product, information, etc. the creative potential of a person is transformed into a basic productive power (Stewart, 2017). Bringing creativity to the rank of major productive force eliminates the characteristics of alienation of human from work.

Thus, social scholars recorded a substitution of the main life-sustaining resource: the very person became it with their ability to self-development, self-organization, innovation and creative transformation of information.

In post-industrial culture, the content of labor is changing, beforehand, it is connected with some altering of motivation and forming competencies (Hutmacher, 1996). If the stimulus of the industrial epoch was the increasing the level of life, the incentive of post-industrialism becomes a raise of life level. Rising of cash income in come (which the aim of Paliat's work) became a vehicle to promote free time aimed at self-development.

Society and culture are interconnected. Professional-pedagogical culture involves the creative component. Yes, P. Gerchanivska notes that the result creative activities are social cultural systems. The scholar explains that institutional structures have an informational psychological impact on the masses. At the same time, it acts as a mechanism of regulation of the social cultural system of a mass culture that leads to standardization not only of social norms but also ideological orientations of people. Internet resources as a media acquire social cultural content. Necessary conditions and structural the components of communications are the presence of a common language in the subjects of communication, channels of communication and certain standards of use of communications in this cultures (semiotic, ethical, etc.) to form social bonds, regulation of certain

forms of social activity, accumulation and translation of cultural experience, the author emphasizes (Gerchanivska, 2017).

4.3. An analysis of the impact of globalization to cultural practices

An analysis of the impact of globalization on cultural practices suggests affirming their importance at an issue of the cultural needs of a person, which are his characterized by individualization, differentiated approach (Karpenko et al., 2019), taking into account individual characteristics when overcoming pedagogical barriers (Glazkova, 2018). For the sake of comprehension on the professional and pedagogical culture as a social pedagogical phenomenon that is manifested in morph-functional systematic analysis of life activity was used the systemic approach. It makes possible to elaborate a coherent system of professional and pedagogical culture that provides taking into account its basic constituent elements (scholarly outlook, professionally significant qualities, individualization of professional training, desire for self-education, self-education and self-development, etc.), gradual transition of the teacher to the highest level of professional and pedagogical culture, self-organization.

The social form of self-organization is the public society. The onset of post-industrial culture is characterized by emergence of electronic type of information transfer.

Self-organization as a specific characteristic of pedagogy activity promotes conscious professional focus of a person, that expresses at understanding of a value of teacher's activity, motivation of teaching knowledge, presence of a strong interest to pedagogical activity. The self-organization of a person is a process of ordering and activation of qualities, that are necessary for optimal teacher's reaction to globalization calls nowadays (Stewart et al., 2017). Professional pedagogical culture as consciously active focused work on self-improvement is focused on professional self-realization by the deployment of one's own personality.

Thus, self-organization of a teacher promotes formulation and realizing the goals of their own activity, its planning, making individual professional trajectories, self-correction, reflectioning (Khatuntseva, 2016). So self-organization is a vector of potential development. So, it is discovered, that the synergistic approach studies a pedagogical culture as open system that changes according to multifactorial interaction of processes of training and self-training, education and self-education, justification of processes of development and self-development of a teacher. This approach promotes

studding of professional pedagogical culture as an open system, that changes according to professional activity of pedagogy.

4.4. The components of professional pedagogical culture

A component of professional pedagogical culture is the readiness to self-improvement, components of which are *self-education* and *self-development* (Table1).

Table 1. *The generalized table of components of professional pedagogical cultures of a teacher* (Source: Authors' own conception).

Methods, which provide formation of professional pedagogical culture of a teacher	A short characteristic of components of professional pedagogical culture of a teacher
1	2
<i>I. Self-education</i>	
1. Self-training	goal setting and active fulfillment of tasks, that lead to the goal
2. «Code transitions»	<ul style="list-style-type: none"> - voicing thoughts, code transition from thinking the code (from the code of internal speech) to the soundcode, to the acoustic code (phonetic); - code transition from acoustic code to code of internal language (by the code of thought – thinking code)
3. Operational rating	step-by-step registration and discussion of successes and failures in the process of performing creative works that promotes wide involvement to evaluation directly to those who study
4. Analogies, parallels	structuring information by establishing similarities and differences
<i>II. Self-development</i>	
1. Targeting	goal formation (in this information space) based on individual characteristics of a personality

2. Self-consciousness	self-awareness of mental actions and states; awareness of needs, interests, values, feelings, motives for professional behavior
3. Self-esteemation	awareness of self-identity during the process of self-discovering, self-respect
4. Self-awareness	awareness by a teacher as a person, self-improving and their place in professional activity

It was found that internal determinant of an activity of teachers is the need for self-development, which is the basis of the structure of a personality and initiative basis of the appearance of other higher human needs – in knowledge and self-knowledge, self-affirmation, self-determination, self-actualization, self-realization. Self-development is closely connected with self-education.

Self-training is determined by as a conscious reasoned systematic activity aimed at the development of professionally significant qualities in accordance with the requirements of the teaching profession. It is determined that the priority potency of self-improvement of teachers is the self-development, which is based on the deployment of the essence of a person through its personality. Professional self-development is effectively made only under the condition of personal activity, which manifests itself in the ability to use consciously and independently their own potential for successful professional-pedagogical activity which is an indicator of professional pedagogical culture. The uniqueness of the educational environment, specific training groups with an exceptional set of social psychological phenomena deserves attention. Also there is one more important aspect: the specifics of the means of the implementation of the pedagogical activity (the credibility of the material, the suggestibility of speech, culture and content of the speech, knowledge, methodological skills and skills, personal and professional qualities, style of teaching, etc.) (Canale, 1983). What is more, it is necessary to focus on the complexity of the valuation of the results of the pedagogic activity, which are determined by qualitative changes in the professional, social, and psychological development of the individual student (Díaz, 2005).

The results of pedagogical activity are often more remoted in time, making it difficult to assess their objective condition. It is believed that, in the context of the selected problem, professionally-pedagogical culture is

characterized by such components: social, content-targeted, procedural, psychological.

The social component is predetermined by the demand of society, a necessity increasing the availability of qualitative education, ensuring student's personal development according to the individual abilities of everybody, the need for vector directing of personality's development to the prospect, the specificity of goals and tasks that the teacher solves during the pedagogical process of formation of students' disciples of universal, moral standards, ideals (Laktionova, 2010). Content-based component of professional-pedagogical culture regenerated by the need to manage processes of purposeful influence on development of pupils in order to form their professional and pedagogical values.

Gnostic function is a deep understanding of its subject, knowledge and the object of pedagogical activity and the subject, the constant search for new scientific facts, self-knowledge, determination of results of own activity, taking into account features of all the determinants of the educational process in order to create material and spiritual values, a certain set of rules within educational environment for its harmonization. In addition, the means, methods of teaching and upbringing should be based on a humanistic paradigm, the basis of which is the mutual understanding of the participants of the educational process, respect and interaction, shared interests, subordination to a single purpose.

The procedural component includes the control of results and quality of teaching; educational and methodological procedures aimed at improvement of individualization of vocational training, improvement of vocational mastery of the teacher; individual work (organizing and conducting classes, practices), research, and research-oriented updates, the content of education, organization and methodology of the process of self-improvement based on individualization of vocational training. Information-prognostic function designed to search for information, synthesize and analyze new challenges of society, to keep in touch with the audience, to focus on the values of a particular task; mentally imagine a picture of development of pedagogical situation. The self-education function has permanent nature and is extrapolated to the educational process by creating the conditions of formation of professional and pedagogical culture. The effectiveness of realization is at the development of individual-creative features of the future teacher that manifests itself in updating content, forms, methods of teaching and pedagogical promotion of self-education,

enrichment of professional knowledge, skills, self-development and self-education of the future teacher. Researching function helps to find the necessary information to individualize the professional training for the purpose of self-improvement; effective implementation of an experimental assignment (at condition to involve future teachers to this activities based on personal preferences), formation of interest; encouragement to perform certain tasks independently; formation of skills to retrieve new up-to-date information.

Psychological component has an expression at different functions.

1. Diagnostic function promotes recognition and review of functionality of the most optimal methods, means of influence on the future teacher and forecasting of activities in the field, taking into specificities of an individual educational environment. Mechanism for establishing relationships of the subjects of educational process (teachers and students, administration) are covered with communicate functions.

2. The design-correction function is: at first, to determine and applicate of a set of necessary methods and means of promotion of effectiveness of training specialists, taking into account their individual features and, if it is necessary, giving corrections to improve educational process at institution of higher education; secondly, during providing the transition to new, more progressive, training a competitive specialist who strives for continuous updating of knowledge, improvement of professional skills in accordance with social economical situation of a society capable of adapting to new conditions and defining prospects for the future.

3. The mobilization feature focuses on doing some work, activation of the intrinsic essential features of the human body, management psycho-physical state, focusing on momentous aspects. Pedagogical results are expected providing the implementation of these functions through a set of appropriate skills (on the base of experience).

4. The developmental and educational function provides for special work for individual improvement of each student, their thinking, education alinclinations, abilities, scholarly interests and formation of general and professional pedagogical culture of the future teacher.

Therefore, modern culture has an integrative, neosyncretic nature. Typical subjective situations are characterized by the lack of subjective boundaries. Cultural convergence is observed: in study, where important discoveries occur on the frontier of the opposite studies, efforts of scholars of various fields and are necessary for solving complex tasks; study

integrated with production; new areas of study occurred and occur, such as synergetics, physical chemistry, etc.; in the art where the integration of its various species has led to the emergence of synthetic arts, such as movies, television, light music, and so on; in a lifestyle when the differences between the types of settlements disappear and form the rhythm of life that unites the region.

Cultural convergence is that initially information disseminating to a large number of people, are selected by a teacher and passed onto the next generation. The information is accumulated in different ways. This principle is related to the analysis of information by its value.

The principle of *induction* is important for the selection of the most momentous information. If information is detailed, disseminated, layered, then we can talk about positive induction. If the information collapses, then we deal with the negative induction.

Irradiation is close in its pedagogical value to the *difference* (divergence). Irradiation is the dissemination of information that arises in a certain region. Herewith, it first appears in the most populated regions, and then transferred to a less populated area. Due to this not only proponents of one specific region may join the formation of outlook, but also others who have a common opinion, act together. Due to this, a professional pedagogical culture, worldview may be changed. However, post-industrial culture requires flexibility, convergence of thinking. The ability to understand something new, to add it into their work immediately abandoning the existing stereotype consists of a specific feature of the new type of thinking. So as language practice is the basic element of professional pedagogical culture, in modern theory and practice the term linguistic mentality becomes more and more popular, which means the relation between language transfer and interpretation of information, life views, intellectual potential of a person and a specific pedagogical community. The existence of the pedagogical component of the worldview, that is reflected in the semantics of words and transmitted from generation to generation, is confirmed.

The issue of the culture of communication and intercultural communication is relevant in the cultural aspect (O'Sullivan, 1994). A feature of industrial culture is a dialog. The modern multivariate world cannot exist constructively if it is not dialogical: if there is not constructive dialogue between East and West; between nations and governments, between individual corporations. Pedagogical activity in modern cultural educational space must be individualized and according to its content human creative,

individual, implement personal creative potential of the teacher in each specific educational situations, the whole cultural, not just informational and pedagogical resource. Therefore, pedagogical activity is culturally appropriate, non-standard, diverse.

5. Fifth, the specific feature of information culture is the closest communication at all levels: personal, corporate, state. Finally, and this is perhaps the most important thing, post-industrial culture emphasizes uniqueness of a person, it is focused not on the benefit, but on its self-worth.

If it is dealt with an assembly of a new model culturaleducation, it is necessary to model it in the image of the culture which it serves to. In psychological pedagogical literature appeared the name of "innovationlearning" or "innovative model of education". Now it is actively used by some scholars (Noor & Baharein, 2008). The principal feature of this model culturaleducation is an creativity as an individual and social value and main resource. Therefore, the methodology for investigating the essence of the phenomenon of professional pedagogical culture is based on the dialectical interrelationship of historical, genetic, cultural-historical, biographical, synergistic and systematic approaches. It is advisable to use these approaches to the study of the problem of professional and pedagogical culture.

5.Conclusions

Note that that all presented approaches correspond to different branches of social and humanitarian studies, giving the opportunity to see the trend of the new interpretations of professional and pedagogical culture in measuring cultural diversity practitioner. This is due, first of all, to a change of the main tasks that arise in front of society, including the issues of the realization of common cultural issues of human needs and the realization of the cultural function of the teacher. The work is traced the evolution of cultural eras and their corresponding models of education based on cultural approach. The necessity of professional pedagogical culture is proved as: a determinant of the individual-personal development of the teacher's personality; a component of the world pedagogical experience; a vehicle of creative pedagogical activity.

Prospects for further study of selected issues are at discovering of the formation of professional pedagogical culture in comparative-historical, genetic, cultural-historical, biographical, synergistic and systemic aspects.

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