МИНИСТЕРСТВО ОБРАЗОВАНИЯ РЕСПУБЛИКИ БЕЛАРУСЬ

УЧРЕЖДЕНИЕ ОБРАЗОВАНИЯ
«БАРАНОВИЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ»

Н. А. ЕГОРОВА

КУЛЬТУРА И ОСНОВЫ ПРОФЕССИОНАЛЬНОЙ КУЛЬТУРЫ

CULTURE AND THE BASICS OF PROFESSIONAL CULTURE

Курс лекций
для студентов специальности
1-02 03 07 Иностранный язык (английский).
Дополнительная специальность
1-02 03 07-02 Иностранный язык (английский).
Информатика

Рекомендовано к печати
научно-методическим советом университета

Барановичи
РИО БарГУ
2011

Репозиторий БарГУ

УДК 378(042.4)
ББК 74.58я73
Е30

А в т о р

Н. А. Егорова

Р е ц е н з е н т ы:

Е. Г. Карапетова, кандидат филологических наук, доцент
(Минский государственный лингвистический университет);
А. В. Никишова, кандидат филологических наук, доцент
(Барановичский государственный университет)

Е30 Егорова, Н. А.

Культура и основы профессиональной культуры = Culture and the Basics of Professional Culture [Текст] : курс лекций по дисциплине «Профессиональная культура» для студентов специальности 1-02 03 07 Иностранный язык (английский). Дополнительная специальность 1-02 03 07-02 Иностранный язык (английский). Информатика / Н. А. Егорова. — Барановичи : РИО БарГУ, 2011. — 107, [5] с. — 60 экз. — ISBN 978-985-498-428-5.

Включает тексты лекций по первому разделу «Культура и основы профессиональной культуры», а также обширный дополнительный материал для самостоятельной работы студентов в процессе подготовки к семинарским занятиям, информацию познавательного характера для расширения кругозора.

Разработан в соответствии с учебной программой дисциплины «Профессиональная культура» для студентов специальности 1-02 03 07 Иностранный язык (английский). Дополнительная специальность 1-02 03 07-02 Иностранный язык (английский). Информатика.

Прил. 16.

УДК 378
ББК 74.58я73

ISBN 978-985-498-428-5

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ВВЕДЕНИЕ

Важность решения проблем формирования и развития профессиональной культуры каждого специалиста трудно переоценить, т.к. от уровня культуры людей зависит успешность их деятельности и прогресс общества в целом. Очевидно, что от уровня профессиональной культуры педагога во многом зависит развиваемый им уровень культуры учащихся. Формирование профессиональной педагогической культуры — длительный процесс, который проходит ряд этапов и подвергается воздействию ряда социокультурных и индивидуально-психологических факторов. Процесс вузовской подготовки обладает определенными условиями, позволяющими обеспечивать формирование основ профессиональной культуры на начальном этапе образования будущих преподавателей.

Курс лекций «Культура и основы профессиональной культуры» по дисциплине «Профессиональная культура» способствует овладению будущими преподавателями особыми аспектами внутренней и внешней профессиональной культуры, непосредственно относящимися к педагогической деятельности. В эти аспекты входит эрудиция в области педагогической теории и смежных с нею наук или отраслей знания, а также культура руководства обучением и воспитанием учащихся.

Главной задачей курса лекций является формирование у студентов более глубокого понимания сущности культуры и профессиональной культуры будущих преподавателей; совершенствование знаний социально-гуманитарного цикла, и на этой основе расширение представлений о специфике деятельности преподавателя иностранного языка.

Курс лекций представляет собой подробное изложение вопросов, предусмотренных программой дисциплины по первому разделу.

Первая лекция освещает проблемы происхождения и развития понятия «культура», формы и виды культуры, ее компоненты, а также влияние культуры на профессиональное поведение преподавателя. Вторая лекция посвящена рассмотрению профессиональной культуры как составляющей культуры личности, взаимосвязи общей культуры с профессиональной культурой. В третьей лекции представлен историко-педагогический анализ проблемы формирования профессиональной культуры педагога. В четвертой лекции отражены теоретико-методологические основания профессиональной культуры как высшей степени соответствия развитости личности и профессиональной подготовленности. Пятая лекция содержит структурно-содержательный анализ понятий «педагогическое мастерство» и «методическое мастерство».

Кроме теоретического материала издание включает информацию познавательного характера для расширения кругозора студентов.

Данный курс лекций рекомендуется студентам и преподавателям лингвистических специальностей, как для лекционных занятий, так и для подготовки к семинарским занятиям.

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LECTURE 1
CULTURE AS A PEDAGOGICAL CATEGORY

The Definition of Culture

Culture is a powerful human tool for survival, but it is a fragile phenomenon. It is constantly changing and easily lost because it exists only in our minds. Written languages, governments, buildings, and other man-made things are merely the products of culture. They are not culture in themselves. For this reason, archaeologists cannot dig up culture directly in their excavations. The broken pots and other artifacts of ancient people that they uncover are only material remains that reflect cultural patterns — they are things that were made and used through cultural knowledge and skills.

We propose to begin with defining the concept of "culture", and then consider two of its interpretations applicable to pedagogy.

What is "culture" as a pedagogical category? There is hardly another word in the language that has as many senses as "culture", be it used routinely or strictly academically. One dealing with it is confronted with the enormous task of selecting the one best suited for one's purposes out of the 350 currently in use. For some it refers to an appreciation of good literature, music, art, and food. For a biologist, it is likely to be a colony of bacteria or other microorganisms growing in a nutrient medium in a laboratory Petri dish. Different definitions of culture reflect different theories for understanding or criteria for valuing human activity.

The word "culture" comes from the Latin root "colere" (to inhabit, to cultivate, or to honor). In general, it refers to human activity. Culture is traditionally the oldest human character, its significant traces separating Homo from australopithecines, and Man from the Animals, though new discoveries are blurring these edges at present. The definition of culture is first attested in the middle of the 15th century: "the tilling of land" (from Latin cultura , from the stem of colere "tend, guard, cultivate, till"). The figurative sense of "cultivation through education" is first attested in the same century. The meaning 'the intellectual side of civilization" dates back to1805; that of "collective customs and achievements of a people" dates from 1867.

The pioneer English anthropologist Sir Edward B. Tyler in his book "Primitive Culture" (1871) said that culture is 'that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society".

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A. Kroeber and C. Kluckhohn compiled a list of more than 200 different definitions of culture in their book "Culture: A Critical Review of Concepts and Definitions" (1952). These are some common definitions of the term "culture":

1. The total of the inherited ideas, beliefs, values, and knowledge which constitute the shared bases of social action.
2. The total range of activities and ideas of a group of people with shared traditions which are transmitted and reinforced by members of the group.
3. A particular civilization at a particular period.
4. The artistic and social pursuits, expression, and tastes valued by society.
5. The enlightenment or refinement resulting from these pursuits.
6. The attitudes, feelings, values, and behaviour that characterize and inform society as a whole or any social group within it.
7. The cultivation of plants by scientific methods designed to improve stock or to produce new ones.
8. The rearing and breeding of animals.
9. The act or practice of tilling or cultivating the soil.

More recently, the United Nations Educational, Scientific and Cultural Organization (2002) described culture as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

From the first attempts in the 19th century to pin down the notion of culture through to contemporary interpretations of the idea, culture as a concept has attracted numerous definitions and interpretations (D. Atkinson, 1999; J. Baldwin, W. Faulkner, C. Kramsch, 1998; N. Robins, 2005; E. B. Tyler, 1881; E. Wilson, 1935). The recent publication by J. Balwin "Redefining Culture" presents over 300 definitions of culture from across the disciplines. For language learning and teaching, O. Hadley (1993) and Lo Bianco (2003) also provide definitions and valuable introductions set in a historical context. Collectively, these works give a sense of the breadth and depth of the topic and the range of definitions and interpretations that have been applied over the time. These authors illustrate the multifaceted qualities of the culture concept as they discuss the relationship between culture and civilization, culture which can relate to both the exotic and the ordinary, culture as a set of facts or an inventory, culture as a collection of practices, and culture as learned, transmitted, changing and multiple.

Most of the understandings of culture can be reduced to the following two basic ones: • Culture is the entire body / continuum of economic, industrial,

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social and spiritual achievements (e.g. history of ~, national ~, ancient Greek ~);
• Culture is a high level of development / evolvement achieved; skill, mastery (e.g., ~ of the manufacturing process, physical ~, ~ of speech). In both definitions, culture is viewed as an attribute of activities.

Yet, there is a difference: in the first instance, the bearers of culture are human communities/society, and the term reflects the result of human activity. Here, culture is understood as a set of behavioural patterns and values, a world outlook, customs and traditions, a set of societal rules for behaviour. Consequently, culture can be defined as the collective programming of the mind which distinguishes the members of one group or category of people from another (G. J. Hofstede, G. H. Hofstede). As for the second definition, it focuses on the individual as the bearer of culture. Here, culture defines activity as a process characterized by different levels of excellence.

Culture and Society

Culture and society are not the same thing. While cultures are complexes of learned behavior patterns and perceptions, societies are groups of interacting organisms. People are not the only animals that have societies. Schools of fish, flocks of birds, and hives of bees are societies. In the case of humans, however, societies are groups of people who directly or indirectly interact with each other. People in human societies also generally perceive that their society is distinct from other societies in terms of shared traditions and expectations.

While human societies and cultures are not the same thing, they are inextricably connected because culture is created and transmitted to others in a society. Cultures are not the product of lone individuals. They are the continuously evolving products of people interacting with each other. Cultural patterns such as language and politics make no sense except in terms of the interaction of people. If you were the only human on earth, there would be no need for language or government.

C. Kramsch defines culture as membership in a discourse community that shares a common social space and history, and common imaginings. T. Skelton and T. Allen add the fact that one individual's experience of culture will be affected by the multiple aspects of their identity — race, gender, sex, age, sexuality, class, caste position, religion, geography, and so forth — and it is likely to alter in various circumstances. Thus, culture is both a manifestation of a group, or a community, and of an individual's experience within it, or apart from it. As a group, members are engaged with one another in a shared social space. A common social space need not mean a shared physical space,

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of course, as in the communities and cultures that have made a virtual space for themselves online. But culture is not just about the group.

Is Culture Limited to Humans?

There is a difference of opinion in the behavioral sciences about whether or not we are the only animal that creates and uses culture. The answer to this question depends on how narrow culture is defined. If it is used broadly to refer to a complex of learned behavior patterns, then it is clear that we are not alone in creating and using culture. Many other animal species teach their young what they themselves learned in order to survive. This is especially true of the chimpanzees and other relatively intelligent apes and monkeys. Wild chimpanzee mothers typically teach their children about several hundred food and medicinal plants. Their children also have to learn about the dominance hierarchy and the social rules within their communities. As males become teenagers, they acquire hunting skills from adults. Females have to learn how to nurse and care for their babies. Chimpanzees even have to learn such basic skills as how to perform sexual intercourse. This knowledge is not hardwired into their brains at birth. They are all learned patterns of behavior just as they are for humans.

Culture as Civilization

Many people have an idea of 'culture" that developed in Europe during the 18th and early 19th centuries. This notion of culture reflected inequalities within European societies, and between European powers and their colonies around the world. It identifies "culture" with "civilization" and contrasts it with "nature." According to this way of thinking, one can classify some countries and nations as more civilized than others, and some people as more cultured than others. Some cultural theorists have thus tried to eliminate popular or mass culture from the definition of culture. Theorists such as M. Arnold (1822—1888) regard culture as simply the result of "the best that has been thought and said in the world".

M. Arnold contrasted mass / popular culture with social chaos or anarchy. On this account, culture links closely with social cultivation: the progressive refinement of human behaviour. Arnold consistently uses culture as a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world.

In practice, culture referred to élite activities such as museum-caliber art and classical music, and the word "cultured" described people who knew about, and took part in these activities. These are often called "high culture",

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namely the culture of the ruling social group, to distinguish them from mass culture or popular culture.

From the 19th century onwards, some social critics have accepted this contrast between the highest and lowest culture, but have stressed the refinement and of sophistication of high culture as corrupting and unnatural developments that obscure and distort people's essential nature. On this account, folk music (as produced by working-class people) honestly expresses a natural way of life, and classical music seems superficial and decadent. Equally, this view often portrays indigenous peoples as “noble savages” living authentic unblemished lives, uncomplicated and uncorrupted by the highly-stratified capitalist systems of the West.

Today most social scientists reject the monadic conception of culture, and the opposition of culture to nature. They recognize non-élites as just as cultured as élites (and non-Westerners as just as civilized) simply regarding them as just cultured in a different way.

Culture as Worldview

During the Romantic era, scholars in Germany, especially those concerned with nationalist movements — such as the nationalist struggle to create a “Germany out of diverse principalities, and the nationalist struggles by ethnic minorities against the Austro-Hungarian Empire — developed a more inclusive notion of culture as “worldview.’ In this mode of thought, a distinct and incommensurable world view characterizes each ethnic group. Although more inclusive than earlier views, this approach to culture still allowed for distinctions between “civilized” and “primitive” or “tribal” cultures.

By the late 19th century, anthropologists had adopted and adapted the term “culture” to a broader definition that they could apply to a wider variety of societies. Attentive to the theory of evolution, they assumed that all human beings evolved equally, and that the fact that all humans have cultures must in some way result from human evolution. They also showed some reluctance to use biological evolution to explain differences between specific cultures — an approach that either exemplified a form of, or segment of society vis a vis other segments and the society as a whole, they often reveal processes of domination and resistance.

In the 1950s, subcultures — groups with distinctive characteristics within a larger culture — began to be the subject of study by sociologists. The 20th century also saw the popularization of the idea of corporate culture — distinct and malleable within the context of an employing organization or a workplace.

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Culture as Symbols

The symbolic view of culture, the legacy of C. Geertz (1973) and V. Turner (1967), holds symbols to be both the practices of social actors and the context that gives such practices meaning. Anthony P. Cohen (1985) writes of the "symbolic gloss" which allows social actors to use common symbols to communicate and understand each other while still imbuing these symbols with personal significance and meanings. Symbols provide the limits of cultured thought. Members of a culture rely on these symbols to frame their thoughts and expressions in intelligible terms. In short, symbols make culture possible, reproducible and readable. They are the "webs of significance" that, to quote P. Bourdieu (1977), "give regularity, unity to the practices of a group." Thus, for example: "Stop, in the name of the law!" — Stock phrase uttered to the antagonists by the sheriff or marshal in the 20th century American Old Western movies. Law and order is a stock phrase in the United States. Peace and order is a stock phrase in the Philippines.

Culture and Evolutionary Psychology

Researchers in evolutionary psychology argue that the mind is a system of neurocognitive information processing modules designed by natural selection to solve the adaptive problems of our distant ancestors. According to evolutionary psychologists, the diversity of forms that human cultures take are constrained by innate information processing mechanisms underlying our behavior, including: language acquisition modules, incest avoidance mechanisms, cheater detection mechanisms, intelligence and sex-specific mating preferences, foraging mechanisms, alliance-tracking mechanisms, agent detection mechanisms, fear and protection mechanisms (survival mechanisms), these mechanisms are theorized to be the psychological foundations of culture. In order to fully understand culture we must understand its biological conditions of possibility.

Types of Culture

It is possible to divide culture into three broad categories: material, social and ideological culture.

Material culture refers mainly to what is produced by humans, including the means by which it is produced (technology). Social culture includes the many different forms of social organization and social interaction. Ideological culture relates to what people think, value, believe, and hold as ideals.

Ideological culture can be broken down into beliefs, values and ideals. These are important categories of theological ethical studies, especially

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if one understands beliefs to include norms of groups and individuals theological ethics both assumes and claims that many people's beliefs, values and ideals in our western culture are influenced and shaped by Christian religion and the Christian system of belief. Christian religion has thus given people in western culture an understanding of how the world works, how people should act in this world, what is morally right and wrong. It is beyond doubt that Christian religion has influenced people's values teaching them the difference between good and evil.

Culture is manifested in music, literature, lifestyle, painting and sculpture, theater and film and similar things. Although some people identify culture in terms of consumption and consumer goods (as in high culture, low culture, folk culture, or popular culture), anthropologists understand "culture" to refer not only to goods consumption, but to the general processes which produce such goods and give them meaning, and to the social relationships and practices in which such objects and processes become embedded.Thus, culture includes art, science as well as moral systems.

Culture is manifested in professional activities — professional culture.

The Pedagogical Aspects of Culture Studying

As teacher education is the education of an adult, the first aspect to consider is the presence of an already pre-formed cultural context in the teacher's mind. Therefore, the teacher needs an intellectual attitude to face the change, which implies a cultural flexibility, readiness for changes. Teachers should not become instruments in the hands of global economic demands, but professionals who actively respond to new events and social exigencies.

It is impossible to change someone's context of ideas without making him/her compare them with pre-existent or hypothetical situations and choosing hereby the best perspective. In this regard, special attention to the teacher's philosophical attitude should be paid during education, especially to allow him/her to increase awareness of educational aims and to activate a critical approach to situations. Taking into account the priority of working on a teacher's previous belief system brings another reflection: the passive aspect of prejudices does not exist without their necessary active aspect.

H.-G. Gadamer (1960), analysed the hermeneutical circle according to which neither enlargement of ideas nor expansion of consciousness becomes effective without a process of integration of prejudices. This process reflects the two fold statute of the condition. On the one hand, a given condition is a limitation, the element that determines the nature of the entity: this aspect, reflected in teacher education, represents the passive role of prejudices in

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the formation of a critical approach to culture. On the other hand, the condition represents the elements that contribute to the existence of the entity. In education, previous cultural conditions mean not only a limitation but also a necessary beginning basis preliminary to the appearance and acquisition of new perspectives. So, teacher education should not present a sudden position or force the critical acquisition of new cultural contents. Instead, it should promote an active adherence to educational perspectives that promote a personal and creative integration into an individual's cultural heritage. These considerations lead directly to the recognition of teacher's freedom and personal intellectual autonomy.

Culture is exceptional for the ways in which its structure, content, tasks, strategies and techniques are designed to account for many of the facets of the culture concept.

1. *Culture as elemental.*

Our cultural orientation begins at birth. As we grow and learn our first language, we are acculturated into a particular way of life. It follows, therefore, that when a second language learner begins a new language, the learner is no more a "blank slate" culturally than they are linguistically.

Two profound qualities of the culture concept are evident. Firstly, we may be largely unaware of our own cultural orientation, especially in its deeper aspects, such as those that influence belief systems and values. Numerous authors over many years have made this observation, for example describing culture as invisible or silent (D. Furstenberg, 2001; E. Hall, 1959; C. Kramsch, 1993). Further, we may not be very successful when attempting to stand outside our own culture to reflect upon it. J. Willis (1979) observes that we are most deeply embedded in our culture when we are at our most natural and spontaneous; as soon as we see life as parts in a play, we are in a very important sense, one step away from our real and living culture. Just how deep these core values reach can easily be overlooked or underestimated. As Lo Bianco (2003) points out, culture is "always there", it is "omnipresent." Secondly, our cultural orientation can be projected on to others. O. Hadley emphasizes how our cultural background shapes our attitudes, emotions, beliefs, and values, and the concomitant dangers of projecting one's native frame of reference on that of the culture being studied. The notion of projecting values and a frame of reference has been recognised in foreign language teaching, and perhaps most especially in teaching English as a foreign language.

2. *Culture as relative.*

In addition to its elemental qualities, culture is, fundamentally, a relative concept, not an absolute one. Arguably, one culture can only be understood

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in terms of another. For the purposes of learning and teaching, the culture learner is almost inevitably drawn towards an approach which contrasts what "they" do with what "we" do, across a range of criteria. For example, in their book on teaching culture, Lo Bianco and C. Crozet (2003) frame the chapters around common themes or "axes" when discussing culture. The themes are explored in relation to Chinese, English, French, German, Italian and Japanese and include:

1) the importance placed on speaking in the functioning of the society (e.g., verbosity, topic choice);

2) approaches to interpersonal relationships (e.g., terms of address, directness, face);

3) approaches to understanding politeness (e.g., requests, invitations, apologizing);

4) level of ritualizing;

5) expression of emotions and feelings.

Making generalizations is central in this approach: in other words the belief that what we do and what they do is common to all, across the two respective cultures being compared. Broad generalizations are made and considered against the likely prospect of individual variation. In many ways it is easy to criticize the broad generalization, but not so easy to come up with a practical alternative.

E. Guest (2002) identifies a number of problems associated with a contrastive approach in learning and teaching the second culture, and a paraphrased list of the problems follows:

1) oversimplification of the richness and variety within cultures leading to "caricature" rather than a deeper understanding;

2) reducing cultural understanding to discrete declarative propositions about a culture;

3) binary logic failing to reflect complex realities;

4) reducing a culture to monolithic, static categories;

5) encouraging stereotypes used to exacerbate adversity and not to encourage mutual respect;

6) detailing differences can lead to withdrawal of interest in another culture.

Increasingly cultural boundaries are becoming blurred and intermingled.

Instead of taking a contrastive analytical approach, E. Guest argues that we should focus on the properties of individuals or character types rather than cultures at large. The linguistic dynamics should be adjusted according to the nature of the interaction (individual / small groups), and not in order to conform to an abstract, generalized, formula ("culture"). Thus, instead of an

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overtly cultural approach it would seem that the method more sympathetic to psychological or small-scale interactive models would ultimately be both more accurate and productive. In essence E. Guest is recommending a move away from the learner as detached observer towards the learner as active participant in culture learning, and from a view of culture which is static and distant, to a view which is more dynamic and directly engaged. This level and kind of contact becomes more feasible and practical with new technologies, especially synchronous forms of communication such as chat.

3. *Culture as group membership.*

Human beings live out their lives as members of groups. Early in life, the groups to which we belong are chosen for us; later in life we make more choices for ourselves. In our early years, our family, community, school and home country, with the corresponding beliefs, values and traditions, help create our primary cultural orientation. Then as we grow, work, travel, or learn another language, further layers or levels are added to the cultural mix that form an individual's cultural identity. For R. Lindsey, G. Robins and R. Terrell (1999) culture is everything you believe and everything you do that enables you to identify with people who are like you and that distinguishes you from people who differ from you. Culture is about *groupness*. A culture is a group of people identified by the shared history, values, and patterns of behaviour.

A group perspective on culture draws attention to the idea of membership and community and leads to questions such as how people identify with groups, how others identify people with groups and how different groups relate and interact with one another. Generally, we know immediately whether we belong, whether we are insiders or outsiders, welcomed, resisted or even ostracized, in relation to a particular group.

Groups and cultures are distinguished from one another by a wide variety of means: geographical location, political persuasion, religion, clothing, food and so on. Cultures are also delimited by age (youth culture), profession (police culture), sports (skateboard culture) and technology (online / digital culture), among many others. Importantly, of course, for the topic in focus here, groups are also circumscribed and defined by the language they share. In this regard, the definition of culture introduced by D. Hymes (1974) is most relevant because of the particular way in which groupness is defined in relation to language: culture is understood as a speech community: a group sharing knowledge of rules for the conduct and interpretation of speech. Such sharing comprises knowledge of at least one form of speech and knowledge of its patterns of use.

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D. Hymes' concept of speech community sets out a central role for speech — in the ways it connects and holds the members of the group together, and in the ways it works to sustain the group. The emphasis on the conduct and interpretation of speech foreground the ways in which language functions to create meanings in a particular context of use. This requires the learner to be skilled in pragmatics in order to be able to recognize contextual cues that overlay the meaning of what is actually said. This is especially challenging online where contextual cues are reduced or absent altogether. Thus, the definition by D. Hymes stretches well beyond simply a requirement for a shared linguistic code. Inherent in this definition also is culture as evolving and changing through interaction among participants.

Cultures operate on the basis of membership, realized through formal or informal means. As a general rule, individuals are not entirely free to move in and out of the group at will — though the mechanisms of regulation vary. Of course, language plays a key role in negotiating membership. Cultures as groups adopt particular practices and norms of behaviour, sometimes involving explicit or implicit rules and codes of conduct. One becomes a member of the culture not only by notionally agreeing to its practices, or simply by participating in them, but by being accepted by the membership.

J. Gee (1996) and M. Rampton (1995) have looked closely at language use in this context, notably the ways in which language is used to cross boundaries and how it functions to include or exclude members of a group. Membership is not solely in the hands of the potential participant, it is also subject to the varied and subtle ways in which the group chooses to accept or reject members.

Group membership as a goal of culture learning poses particular questions for the language learner and the language teacher: do members of the culture really want foreigners to master and display the internal nuances of that culture? Alternatively, from the learner's point of view, even if it were achievable, what degree of acculturation is desirable? For example, E. Hinkel (1996) points out in her study that even though students recognized paralinguistic norms of the target culture, they were not always willing to follow them. These are searching questions for both the language learner and the language teacher. What we might wish of the culture learner is that they are in a position to make an informed decision according to their goals and their situation. Even then, however, the learner will not control how members of the target culture may respond and react. E. Guest suggests that sometimes knowing too much can be as problematic as knowing too little.

M. Maehr and F. Fyans (1989), describing culture-building in organizations in general, characterize it as a fluid process: groups tend to work out

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ways of getting along among themselves. They arrive at certain shared understandings regarding how, when, and where activities are to occur. Above all, they specify the meaning, the value, and the purpose of these activities. Thus, a principal interested in establishing the motivation to learn and academic achievement as central features of a school's culture must first persuade everyone — students, teachers, parents, staff, and school board — that goals related to those areas are desirable, achievable, and sustainable. The goals can ultimately become important enough to take on a life of their own, to become invested with meaning that reflects the basic purpose of the school and its reason for being. They can become part of the value system in which each participant in the school willingly and enthusiastically participates.

An atmosphere or environment that nurtures the motivation to learn can be cultivated in the home, in the classroom, or, at a broader level, throughout an entire school. Much of the recent research on educational motivation has rightly centered on the classroom, where the majority of learning takes place and where students are most likely to acquire a strong motivation to gain new knowledge. But achieving the goal of making the individual classroom a place that naturally motivates students to learn is much easier if students and teachers function in a school culture where academic success and the motivation to learn is expected, respected and rewarded. An atmosphere where students learn to love learning for learning's sake, especially insofar as it evolves into academic achievement, is a chief characteristic of an effective school.

School leaders have a number of channels through which they can shape a school's culture or climate. Good communication is, of course, central to successfully achieving goals. But actions must demonstrate what the words convey. T. Deal (1987) prescribes a few simple guidelines to bring about a reshaping of the school's culture: old practices and other losses need to be buried and commemorated. Meaningless practices and symbols need to be analyzed and revitalized. Emerging visions, dreams, and hopes need to be articulated and celebrated. The culture can be embodied and transformed, T. Deal says, through such channels as the school's shared values, heroes, rituals, ceremonies, stories, and cultural networks. If motivation and academic achievement are to be a definitive part of a school's culture, they must be communicated and celebrated in as many forums as possible. There are a variety of practical ways that goals related to motivation and academic achievement can be communicated. In his review of studies focusing on organizational culture in effective schools, J. Davis (1989) cites several studies that indicate that school leaders can communicate their goals by using a wide variety of concrete and symbolic tools.

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The literature on school culture makes it clear those effective schools, that is, schools that demonstrate high standards of achievement in academics, have a culture characterized by a well-defined set of goals that all members of the school — administration, faculty, and students — value and promote. If a principal can establish and clearly communicate goals that define the expectations of the school with regard to academic achievement, and if the principal can rally a constituency of teachers and students to support those goals, then the motivation to achieve the goals is likely to follow. Most reviews of the effective school literature point to the consensus that school culture and climate are central to academic success.

S. Rosenholtz (1989) identified two distinct cultures in schools which she classified as "moving" and "stuck". Each culture contained distinct features. The "moving" or "learning enriched" schools contained a culture based on shared goals, an agreement on the definition of teaching, a commitment to collaboration, continuous improvement, and a belief that everything was possible.

Technology itself is cultural, of course. With the advent of the Internet another dimension of groupness has become available. Online groups, and the "digital cultures" that provide new venues for groups and communities to be created and maintained. Online groups require us to revisit questions of identity, membership and community and the ways in which individuals become members of such groups, and how their messages contribute to the group's identity and culture. Matters of convention and behavioural norms in this environment are critical. Issues of gate keeping are also important in this setting and include consideration of the ways in which certain individuals achieve leadership status in their groups and influence the development and evolution of the group over time. The role and actions of the gatekeeper, or, in the online context, of the moderator are critical too.

4. *Culture as contested.*

Culture is contested at many levels, both from without and within. Thus, cultures may be contested at the level of the nation state or beyond, for example, when a "clash of cultures" is proclaimed in the media; or they may be contested at the level of the individual, when "culture shock" is experienced. The fact that cultures are contested within the individual as well as on a broader scale should give us pause for thought.

When an individual learns another language, or moves to live in another country, culture may be contested within the individual, as differing belief systems, ideas and values meet head to head, and are compared and contrasted both consciously and subconsciously through feelings of disquiet and

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uncertainty. As we know culture shock is the term often used to describe the experience, an experience that may be more readily apparent initially, but which might linger on and remain contested and sometimes unresolved within an individual for many years. This is one reason why learning a language can be such a profound (and worthwhile) experience, because one's core beliefs and values may be challenged, reoriented and reset.

Such everyday experiences are reflected in scholarly work where definitions of culture for the last 40 years or more have regularly included a sense in which culture was not simply echoed and transmitted, but contested and challenged. Thus, H. Giroux (1988) defines culture "as a terrain of struggle," and S. Moon (2002) as a "contested zone." Cultural influence does not just involve a straightforward transmission of the "way to be." If entering a conversation, it matters what the conversant brings to the conversation, and whether and how the cultural messages and imperatives are accepted, or rather resisted and contested.

Views of culture as contested have also emerged forcefully from such scholarly areas as critical pedagogy, critical theory and cultural studies, as well as postmodernist thought as it relates to culture. Postmodernist thought challenges conventional positions and interpretations and argues for "a radical undermining of any assumption about the stability of cultural meanings" (H. Spencer). Writers also urge a move away from monolithic descriptions of culture towards a focus on the "borderlands" and, for students of culture, to adopt a more ethnographic, reflexive approach in the study of culture. Such a perspective has also been highly visible in the literature on social linguistics and literacy, as, for example, in J. Gee's work (1990).

The idea of culture as multiple and layered is evident in these discussions. A more nuanced view of culture is needed where the unit of analysis is not a single national culture, but "different classes and social groups" within a culture (E. Hall, 1996). Language interaction, of course, is central to how culture evolves between groups at all levels. This echoes E. Hall's view of communication as culture (1959), and C. Geertz's (1973) notion that "social reality is under the constant process of construction through message exchange."

In language teaching, a view of culture as contested also requires to consider the role of the native speaker and the mother tongue, especially in the context of world English and the idea of the native speaker as a representative or expert.

5. *Culture as individual (variable and multiple).*

Recent psychological research has shown that perspectives on one's own culture vary from individual to individual. Culture is a variable concept and understandings of ostensibly the same culture will differ from one person to the next.

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Culture is incomplete and fragmentary, that it is traversed by ignorance, that it is imperfectly owned. In the context of language and culture learning, this means that the teacher's and learner's understanding of their own culture will inevitably be an individual interpretation, modified by such factors as world knowledge, experience living abroad, political awareness. Thus, when an individual is in a position to represent their own culture, either as a language teacher or learner, their interpretation will be subjective and personal. In addition, new cultural understandings that arise from cultural contact and exchange will similarly be subject to individual interpretation. The variability of culture makes it difficult to package for others, especially for the language teacher who may wish to give a fair and balanced representation of the culture to the learner. The individual teacher will likely have their own opinion on the accuracy, legitimacy and balance of the claims or views that are presented.

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L E C T U R E 2
PROFESSIONAL CULTURE AS PART OF THE PERSONALITY'S CULTURE

The Cultural Approach to Teaching

Now in the theory and practice of professional pedagogical education many authors address to the cultural approach: professional activities of the person are considered in the context of general philosophical understanding of culture, and as the important component of educational process which is manifested in mastering professional-pedagogical culture acts by the prospective teacher. Culture is a broad concept that embraces all aspects of human life. It includes everything people learn to do. It is everything humans have learnt. Culture shapes our thoughts and actions.

The understandings of culture can be reduced to the two basic ones: culture is the entire continuum of economic, industrial, social and spiritual achievements; culture is a high level of development achieved. In both definitions, culture is viewed as an attribute of activities.

Yet, there is a difference: in the first instance, the bearers of culture are human communities / society, and the term reflects the result of human activity. Here, culture is understood as a set of behavioral patterns and values, a world outlook, customs and traditions, a set of societal rules for behaviour . Consequently, culture can be defined as the collective programming of the mind which distinguishes the members of one group or category of people from another. Thus, taking into account the key values that regulate the relations / interaction of the humans involved we can speak of different paradigms of pedagogical thought or pedagogical culture types.

As for the second definition, it focuses on the individual as the bearer of culture. Here, culture defines activity as a process characterized by different levels of excellence / achievement. Hence, we speak of the "high level of development" or "skill". This understanding of culture brings it close to such categories as "competence", "qualification", "skill / mastery", "excellence", and "professionalism".

The concept of culture has long been system-forming in social science. Pedagogy, however, has not been part of the general trend, characterized in the humanities by attaching the ever increasing importance to culture. Only a few researchers (M. N. Skatkin, V. V. Krayevsky, I. J. Lerner) have successfully employed the concept of general culture in developing educational systems, or determining the content component of education. At present, E. V. Bondarevskaya and her disciples use the concept of pedagogical culture to characterize

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the quality of education in the context of society ("pedagogical reality") on the whole as well as some of its processes and phenomena. Education is a social process, and children are not "products," but part of the continuum of society.

Layers of Culture

There are three layers or levels of culture that are part of the learned behavior patterns and perceptions.

When people speak of Italian or Japanese culture, they are referring to the shared language, traditions, and beliefs that set each of these peoples apart from others. In most cases, those who share your culture do so because they acquired it as they were raised by parents and other family members who have it.

The second layer of culture that may be part of your identity is a subculture. In complex, diverse societies in which people have come from many different parts of the world, they often retain much of their original cultural traditions. As a result, they are likely to be part of an identifiable subculture in their new society. The shared cultural traits of subcultures set them apart from the rest of their society. Examples of easily identifiable subcultures in the United States include ethnic groups such as Vietnamese Americans, African Americans, and Mexican Americans. Members of each of these subcultures share a common identity, food tradition, dialect or language, and other cultural traits that come from their common ancestral background and experience. As the cultural differences between members of a subculture and the dominant national culture blur and eventually disappear, the subculture ceases to exist except as a group of people who claim a common ancestry. That is generally the case with German Americans and Irish Americans in the United States today. Most of them identify themselves as Americans first. They also see themselves as being part of the cultural mainstream of the nation. These Cuban American women in Miami, Florida have a shared subculture identity that is reinforced through their language, food and other traditions.

The third layer of culture consists of cultural universals. These are learned behavior patterns that are shared by all of humanity collectively. No matter where people live in the world, they share these universal traits. Examples of such "human cultural" traits include:

1. Communicating with a verbal language consisting of a limited set of sounds and grammatical rules for constructing sentences.

2. Using age and gender to classify people (e.g., teenager, senior citizen, woman, man).

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3. Classifying people based on marriage and descent relationships and having kinship terms to refer to them.

4. Raising children in some sort of family setting.

5. Having a sexual division of labor (e.g., men's work versus women's work).

6. Having a concept of privacy.

7. Having rules to regulate sexual behavior.

8. Distinguishing between good and bad behavior.

9. Having some sort of body ornamentation.

10. Making jokes and playing games.

11. Having art.

12. Having some sort of leadership roles for the implementation of community decisions.

While all cultures have these and possibly many other universal traits, different cultures have developed their own specific ways of carrying out or expressing them. For instance, people in deaf subcultures frequently use their hands to communicate with sign language instead of verbal language. However, sign languages have grammatical rules just as verbal ones do.

Pedagogical Culture, Professional Culture and Professional-pedagogical Culture

I. V. Bujan, I. I. Model regard professional culture as an attributive property of the professional group of people, growing out of labour division. In the literature the concept "professional culture" is defined as a level and quality of vocational training of the expert, the reflection of the society's requirements to the cultural level of the people engaged in some professional activities. The high level of professional culture, according to I. F. Isaev, is characterized by the well-developed professional thinking and consciousness revealed in the ability to solve professional problems. He defines professional culture as a certain degree of mastering the ways of special professional problems solved by a member of the professional group. Special knowledge and the experience of its realization in professional activities make professional culture.

V.L. Benin maintains the necessity of the professional type of thinking formation which leaves a specific mark on the mentality and behaviour of the person. His ideas are conformable to E. F. Zeer's statement who underlines that in the course of the profession cognition there are qualitative changes, both in the person, and in the structure of his activity. The research of "professional culture" led to the emergence of the term "pedagogical culture." Pedagogy encompasses the performance of teaching together with

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the theories, beliefs, policies and controversies that inform and shape it. Pedagogy connects the apparently self- contained act of teaching with culture, structure and mechanisms of social control.

For the first time the concept under consideration was used in V. A. Suhomlinski's works who considers pedagogical culture as a personal characteristic of teachers, parents and heads of educational bodies. Pedagogical culture in V. A. Slastenin's research stands out as a result of pedagogical creativity. According to S. A.Dneprov, the concept "pedagogical culture" contains in itself the culture of behaviour (etiquette), moral education, the culture of life including personal needs and interests, the organization of personal time, aesthetic tastes in the choice of consumer goods (the ability to dress, decorate the dwelling), aesthetic properties of mimicry and pantomime, grace, a standard of speech inherent in the person.

Culture also embodies the standard of work, the ability to correctly organize the workplace, to find ways for achieving the maximum possible scientific results, qualities of knowledge and good breeding of pupils. It is possible to say that many researchers consider pedagogical culture an important part of general culture of the person, revealed in the system of professional qualities and specificity of pedagogical activity. And the synthesis of general and pedagogical culture is an integral part of successful professional-pedagogical activity. There are different points of view on the parity of professional and pedagogical culture. Some researchers regard the concept "pedagogical culture" broader rather than "professional culture" as it characterizes qualitatively not only the work of the teacher, but also the type of the pedagogical influence of a certain community.

In I. F. Isaev's research professional culture and the mechanism of its functioning are considered at four levels in which pedagogical culture acts as a substructure of professional culture. However the author notices that the people who are engaged in educational practice, both at professional, and at nonprofessional level can be "bearers" of pedagogical culture. Accordingly, pedagogical culture has a wider spectrum unlike professional culture.

In studying the phenomenon of culture I. F. Isaev marks the tendency which is expressed in the aspiration to integrate various aspects of culture, representing it as a whole. It unites the concepts "professional" and "pedagogical" culture and enters the term "professional-pedagogical culture." It gives an understanding of it as a certain level of professional-pedagogical activity. Thus, the term "professional-pedagogical culture" most fully reflects the activity of the teacher and can be considered with the reference to teachers of different subjects. Historically the area of pedagogical activity is connected

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with various professional spheres (linguistics, history, mathematics, physics, biology, sports etc.) which have the specificity and make certain demands to subject matter preparation of the teacher. Together with natural science and humanitarian disciplines in educational sphere there was a special area of pedagogical activity based on various kinds of arts (literature, music, fine arts, choreography, etc.).

The structure of pedagogical culture contains the following components: professional consciousness and pedagogical activity.

F. Hoyle (1995) presents a helpful analysis of teaching based on five criteria used to define a "profession." These are: social function, knowledge, practitioner autonomy, collective autonomy and professional values.

Teaching as a Profession

From the social function point of view, teaching is of paramount importance to the well-being of society and of the individual, and thus receives the status of profession. On the other hand, in regard to knowledge, the knowledge base of a teacher is a cause for debate. In order teaching could be considered as a profession, the fact that this knowledge is crucial and can only be acquired through specific training and education must be commonly recognized.

However, if the assumption is that just about anyone can acquire this knowledge through experience, and then teaching is no different from craft-oriented occupations. Teacher educators in general have shown that practice does make a difference in the preparation of teachers, but only practice that is founded on theoretical models and reflective ideas. This is an important fact that needs to be disseminated as it is strong evidence supporting the importance of teacher professional-development programmes at any level of the system.

In regard to practitioner autonomy, teachers have little autonomy in their jobs, especially when compared to other professions such as medicine and law. Teachers' autonomy can be, and usually is, limited by the state, administrators and principals, local communities, etc. In countries where teachers have more autonomy to define their jobs and their practices (such as in France, the UK and the USA), they are able to perceive their job as a profession. This is not the case in countries where teachers have very little or no autonomy (such as Venezuela, Paraguay, Pakistan). In these countries, principals, supervisors, inspectors and other administrators are constantly determining the role of teachers, constraining the communication between teachers and parents, and even dictating the content of day-to-day classroom activities. The state also regularizes teachers' activities by ordering teachers to follow

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a prescribed curriculum prepared by specific educators, known as "experts", who are not teachers themselves. The professional development of teachers is unequivocally affected by the level of autonomy granted in the profession. In regard to collective autonomy, teaching has been less successful than the major professions achieving self-governing status and independence from the state. In the majority of countries, teachers are state employees expected to carry out the educational policies laid down by the central government.

In most countries, teachers are more likely to be organized into unions rather than into professional organizations, and this has an effect on the perception of teaching as a profession. In addition, during the late 1990s in many countries, the state has been gaining increasingly more control over teaching practices and the preparation of teachers, as can be seen in the number of countries that are now asking teachers to complete state tests in order to be certified (UK, USA), and in the number of countries where the curricula of teacher-preparation programmes are dictated by the state (as is the case in most African and Latin American countries).

In most professions professional values can be derived by making the professional accountable to the client. Yet, this is nearly impossible to do with regard to teachers, as they have a multitude of clients. Also, in many professions there is a code of ethics that guides the practices of these professionals. Only a few countries have developed a code of ethics for teachers. Given these criteria, it is clear to see why it is so often argued whether or not teaching is a profession, and whether or not teachers can do anything to improve their status in society. Yet, most people agree that the professionalization of teachers is prerequisite to the successful improvement of the quality of education and is, thus, of great interest to policy-makers and educators. Fortunately, the tendency over the last few years has been to begin to accept teaching as a profession and, consequently, the transformation from teacher-training to teacher professional development. Finally, in regard to professional values, it is very hard to identify any particular set of values in the teaching profession comparable to those common in professions such as medicine and law. In most professions, professional values can be derived by making the professional accountable to the client.

What kind of professionals? Even when most of the literature nowadays is focusing on the perception of teachers as professionals, there is still some disagreement as to what kind of professionals they are. In the conception of teachers as clinicians, teaching is regarded as a process of problem-solving and decision-making similar to the processes followed by physicians. Usually this body of research has led to studies of the processes that teachers follow

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when planning their work, and of their thinking processes while in the classroom. One of the main tributaries to this metaphor is the keen interest educators take in understanding the process that medical students follow in their training to become physicians, and their idea that teachers must follow a similar process. Studies inspired by this metaphor have focused on how teachers make judgements and decisions about particular cases and difficult situations, and also on their typical classroom practices and what kind of variables they pay attention to during lessons. Teacher-education programmes and professional-development programmes inspired by this metaphor have focused on developing teachers' knowledge (of children, the curriculum, teaching strategies, school facilities and educational objectives) and of particular skills. These skills will allow teachers to construct learning activities that can be implemented within the classroom that will allow them to help each student, both individually and in a group context, and that will give them the necessary tools to make informed decisions in their practice.

Other researchers in this field have focused on the differences between novice and expert teachers, particularly in the way that they plan and reflect on their work. This research has had an impact on teacher preparation and professional development, as educators have been trying to find means by which the knowledge and skills of the experienced teachers can become more accessible to the novice; ways in which teachers (both pre-service and in-service) can develop the skills and abilities necessary to be reflective practitioners; and the ways in which schools can be organized to provide time and space for teachers to be able to analyze their reflections and improve their practices as a result. These concerns have had an impact on the professional development of teachers, particularly as it relates to in-service development both for the novice and for the mentor teacher, who can then achieve a higher level of professionalism.

Teachers have also been considered as researchers. The idea of regarding teachers as researchers was popularized by the curriculum reform movement in the United Kingdom in the 1980s and was soon accepted in the USA. At the end of the twentieth century learning about and developing the necessary skills and knowledge to complete teacher research is considered an important factor in the professionalization of teachers and the improvement of teaching standards. This is not the case in the USA only, but in other countries as well, although it is still not a widespread notion. Action research is certainly gaining acceptance in classrooms and is approximating the status of teachers to the status of other educators and professionals as they do now generate knowledge. This will be discussed in more detail in the section on models,

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as action research has been presented as a model of professional development. It should be noted, however, that the recognition of teachers as researchers is not supported by all educators. In fact, I. Goodson (2000) has said that the conceptualization of teachers as researchers has initiated a detailed examination of pedagogical practice while neglecting any reflection on teachers' lives as professionals. In summary, while it is accepted that good teaching reflects artistry as much as technique, the fact remains that there is little that policy can do to develop artistry.

Regarding teachers as workers limits our view of the kind of educational opportunities that can encourage the development of teachers and the kind of education that they need to cater to the multiple demands of preparing the younger generations to live as contributing members of society. The language of "teacher training" (as opposed to teacher education or teacher preparation) is the inevitable companion of the "teacher-worker" metaphor. These metaphors are inadequate to meet the new demands which teachers are facing, the demands to make high levels of learning accessible to a diverse student body, the demands to create school learning organizations that recognize and welcome new opportunities to develop students' judgements and abilities to deal with changes within their context.

By definition, professionals can introduce highly specialized expertise to solve complex problems, and yet historically "teaching has fallen short of the status of profession" (R. Lewis, 2000). Professionals are at the top of a hierarchical pyramid of occupations, they are the experts in a particular field, and they rationally employ advanced knowledge for common good. Attracting a new talent to the teaching field calls, in part, for an increased status of teachers and teaching, the same status that modern societies accord to professionals, symbolic analysts, and those who are employed in the "knowledge" sector of the service economy. In order for schools to meet the demands of our times, teachers need to be prepared, perceived and treated as professionals.

With the start of the new millennium, many societies are engaged in serious and promising educational reforms. One of the key elements in most of these reforms is the professional development of teachers; societies are finally acknowledging that teachers are not only one of the variables that need to be changed in order to improve their education systems, but they are also the most significant change agents in these reforms. This double role of teachers in educational reforms — being both subjects and objects of change — makes the field of teacher professional development a growing and challenging area, and one that has received major attention during the past few years.

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Learning how to teach, and working to become an excellent teacher, is a long-term process that requires not only the development of very practical and complex skills under the guidance and supervision of experts, but also the acquisition of specific knowledge and the promotion of certain ethical values and attitudes. In the words of J. Calderhead and T. Shorrock (1997), in addition to 'knowing what' and 'knowing how', teachers must also be competent in 'knowing why' and 'knowing when'.

The professional development of teachers is a lifelong process which begins with the initial preparation that teachers receive (whether at an institute of teacher education or actually on the job) and continues until retirement. Because teacher professional development is changing so rapidly and so frequently all around the world, we are aware that even the 'most recent' literature may already present models or experiences that are no longer being implemented in a particular country.

What is Teacher Professional Development?

Professional development, in a broad sense, refers to the development of a person in his or her professional role. More specifically, teacher development is the professional growth a teacher achieves as a result of gaining increased experience and examining his or her teaching systematically.

Professional development includes formal experiences (attending workshops and professional meetings, mentoring, etc.) and informal experiences (reading professional publications, watching television documentaries related to an academic discipline, etc.). This conception of professional development is, therefore, broader than career development, which is defined as the growth that occurs as the teacher moves through the professional career cycle, and broader than staff development, which is the provision of organized in-service programmes designed to foster the growth of groups of teachers; it is only one of the systematic interventions that can be used for teacher development.

When looking at professional development, one must examine the content of the experiences, the processes by which the professional development will occur, and the contexts in which it will take place. This perspective is, in a way, new to teaching. For years the only form of 'professional development' available to teachers was 'staff development' or 'in-service training', usually consisting of workshops or short-term courses that would offer teachers new information on a particular aspect of their work.

Teacher professional development was usually unrelated to the teachers' work. Only in the past few years has the professional development of teachers

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been considered a long-term process that includes regular opportunities and experiences planned systematically to promote growth and development in the profession. This shift has been so dramatic that many have referred to it as a new image of teacher learning, a new model of teacher education, a revolution in education, and even a new paradigm of professional development. There has recently been a significant increase in the level of interest and support that teachers throughout the world are receiving in their professional development.

The new perspective of professional development has several characteristics:

1. It is based on constructivism rather than on a "transmission-oriented model". As a consequence, teachers are treated as active learners who are engaged in the concrete tasks of teaching, assessment, observation and reflection.

2. It is perceived as a long-term process as it acknowledges the fact that teachers learn over time. As a result, a series of related experiences is seen to be the most effective as it allows teachers to relate prior knowledge to new experiences.

3. It is perceived as a process that takes place within a particular context. Contrary to the traditional staff development opportunities that did not relate 'training' to actual classroom experiences, the most effective form of professional development is the one which is based in schools and is related to the daily activities of teachers and learners. Schools are transformed into communities of learners, communities of inquiry, professional communities and caring communities because teachers are engaged in professional development activities. The most successful teacher development opportunities are "on-the-job learning" activities such as study groups, action research and portfolios.

4. Many identify this process as one that is intimately linked to school reform; professional development is a process of culture building and not of mere skill training which is affected by the coherence of the school programme. In this case, teachers are empowered as professionals, and therefore should receive the same treatment that they themselves are expected to give their students.

5. A teacher is conceived as a reflective practitioner, someone who enters the profession with a certain knowledge base, and who will acquire new knowledge and experiences based on that prior knowledge. In doing so, the role of professional development is to aid teachers in building new pedagogical theories and practices and to help them develop their expertise in the field.

6. Professional development is conceived as a collaborative process. Even though there may be some opportunities for isolated work and reflection, most effective professional development occurs when there are meaningful

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interactions, not only among teachers themselves, but also between administrators, parents and other community members.

7. Professional development may look and be very different in diverse settings, and even within a single setting, it can have a variety of dimensions.

Pedagogical Cultures

There is not one form or model of professional development better than all others and which can be implemented in any institution, area or context. Schools and educators must evaluate their needs, cultural beliefs and practices in order to decide which professional development model would be most beneficial to their particular situation. It is clear in the literature that different factors within a workplace such as school structure and school culture, can influence the teachers' sense of efficacy and professional motivation.

T. R. Guskey (1995) argues strongly the importance of paying attention to context so that the "optimal mix" of professional development processes can be identified and planned. In other words, professional development has to be considered within a framework of social, economic and political trends and events.

At the base of the classification, evolved by L. N. Kolesnikova (1991), is the key value, which determines the models of professional development and the paradigm type — pedagogical cultures, i.e. the basic conceptual scheme.

Sciento-Technocratic Paradigm. The basic value in this paradigm is cognitive experience, information, knowledge, but not the human him / herself. The gist of the paradigm is best expressed in the motto "Knowledge is power" (F. Bacon). Within this paradigm's framework, lack of knowledge is equated with inadequacy. Adding to the student's store of knowledge is equated with empowering him/her. A teacher's hesitance in giving an answer, his attempts to think aloud, or weigh the pros and cons are interpreted as signs of incompetence. When checking on a student's knowledge, the teacher's main aim is to find out where the "gaps" are. A good teacher uses this information to fill in the "gaps"; a bad one uses it to shame the student. The student's discomfort that follows in both situations is viewed positively, the belief being "Drill hard, fight easy". Pedagogical systems based on this paradigm often boast well-informed students. It is the basis for the programmed learning system, and the algorithmisation techniques. What seems to be overlooked is the high cost of the knowledge thus acquired, which all concerned — the child, the parents, the teacher — have to pay.

Humanitarian Paradigm. "Humanitarian" means focused on the individual's problems; oriented to problem-solving experience; generally, to experience obtained in the course of activity ("activity-based experience"). Ex-

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perience of activity is the key value in this paradigm. Its essence can be formulated in the motto, “Learning is power”. What is most important here is not knowledge as such, but the mode of its acquisition. In this paradigm, there are no right or wrong answers; there are only different answers (“You are also right!”). The difference of opinions and evaluations is viewed as the starting point for obtaining knowledge. The humanitarian paradigm is based on the principle of equality of different values and meanings / senses. It is a human’s birthright to be continuously exploring the world. What can be the object of assessment and evaluation is solely the result of knowledge acquisition, not the individual him/herself. Here the teacher is interested in what the student knows, rather than in what (s)he does not. The content component in the paradigm is experiential by experience gained in the course of activity. Although this paradigm is very attractive, it is not without some pitfalls expecting the teacher. If he fails to really understand the student, (s)he loses contact altogether; indeed, (s)he loses the ability to maintain the dialogue, which is the only instrument of exploring the world.

Esoteric Paradigm. Esoteric knowledge is the mystique knowledge whose source is unknown; achieving the absolute knowledge. In the first paradigm the truth is relative; in the second, it is multiple; in the third one it is absolute. It is not to be learned step by step; it is to become instantly aware of. The motto here is: “Awareness is power”. Consequently, the key value here is experience acquired by means of participating in relationships involving both the emotional sphere and the values (emotion-and-value-based experience).

As is seen from the above, the key values in the pedagogical cultures under consideration are the cognitive, activity-based and emotion- and-value-based experience, respectively. The classification is instrumental in understanding the various types of teacher mentality, the attitudes displayed by teachers who may be involved in international projects.

The definition of culture borders on understanding it as a creative process. For these researchers, culture is, first and foremost, the creative ability, the very essence of the human. Pedagogical culture should be considered as a specific form of creative assimilating of all the components of educational activities. This being so, it makes the evaluation of the “newness” of programmes and projects especially important. The activity- based approach to culture defines it as a sum total of all the means of transforming the human creative force into socially relevant values.

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LECTURE 3
A CONCISE HISTORY OF TEACHER EDUCATION, TEACHER TRAINING AND TEACHING

While arrangements of one kind or another for the education of the young have existed at all times and in all societies, it is only recently that schools have emerged as distinctive institutions for this purpose on a mass scale, and teachers as a distinctive occupational category. Parents, elders, priests, and wise men have traditionally seen it as their duty to pass on their knowledge and skills to the next generation. As Aristotle put it, the surest sign of wisdom is a man's ability to teach what he knows. Knowing, doing, teaching, and learning were for many centuries — and in some societies are still today — indistinguishable from one another.

Important Facts

The history of education had 2nd century-BC Greek Spartan free public education, Athenian Academy until age 18 and higher Academy and Lyceum; Roman private formal schooling in tiers; China's 1st century-BC administrator examinations; 1st century Jewish informal Cul' Tura general education; Islam's 9th century universities [madrasahs]; 16th century Aztec mandatory teen education; 18th century Russian nation-wide education, Poland's Education Ministry, Chez 'teacher of nations' Comenius's 'Didactica Magna' on universal education [compulsory, certified teachers, tests]; leading later Western history of education — 17th century Scotland's free education, 18th's Norway's mandatory literacy and New Zealand's standard education, 21st's Europe's Bologna process equalizing educational qualifications.

The term "teacher" is used to mean those who work in schools providing education for pupils up to the age of 18. Thus, "teacher education" refers to the structures, institutions, and processes by means of which men and women are prepared for work in elementary and secondary schools. This includes preschool, kindergarten, elementary, and secondary institutions for children from the age of two or three to 18.

Teacher education, as it exists today, can be divided into two stages, pre-service and in-service. Pre-service education includes all the stages of education and training that precede the teacher's entry to paid employment in a school. In-service training is the education and training that the teacher receives after the beginning of his career.

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Ancient Times

The learned men of ancient times, by default became teachers. Priests and prophets taught children of the wealthy and noble, the skills to take up their roles as leaders and businessmen. The priests' position was elevated above many strata of society, and they were treated accordingly for their knowledge and wisdom. Teacher appreciation was a widespread feeling, and respect for teachers was proportional to their high value in those societies.

One of the most learned men of all time, Confucius (561B.C.), became the first private teacher in history. Born of a once noble family fallen on hard times, he found himself as an adolescent with a thirst for knowledge and nowhere to drink, since only the royal or noble were allowed an education. Because all the teachers were government officials, there was no way around the State policy. He solved it by going to work for a nobleman, whom he could accompany on his extensive travels. Such was his reputation; people sought him out to teach their sons. Confucius received more teacher appreciation than anyone before. He took any student eager to learn, and with the regular subjects, imparted his personal wisdoms for developing responsibility and moral character through discipline.

In ancient Greece, long acknowledged as the seat of philosophy and wisdom, the value of educating their children was recognized very early on, with some households engaging their own teacher. Teacher appreciation was an obligation for any self-respected Greek. Learned men, continued to impart wisdom on into the first years of Christianity, including the scribes in the Bible, who were often men that taught law as well. Through the first centuries A. D. Roman families often had educated slaves to teach their children, some of which were captives from other countries.

The Middle Ages, the Renaissance, the Enlightenment

Education tended to be a "hit and miss" proposition until the Middle Ages, when the Roman Catholic Church took charge of teaching the sons of nobility, entrusting that charge to monasteries or specially designated learning "centres." Many of these centres evolved into the distinguished learning institutions of today, including Cambridge University, whose first college was St. Peter's, founded in 1284.

The great works of medieval scholasticism were essentially textbooks that were designed to be used for the purpose of teaching. Today, as in the medieval world, methods of teaching and the organization of knowledge continue to be reciprocally influential. Nor are the problems that today surround the qualifications and certification of teachers wholly new. State,

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church, and local authorities everywhere have long recognized the importance of the teacher's work in maintaining or establishing particular patterns of social organization and systems of belief, just as radical and reformist politicians and thinkers have looked to the schools to disseminate their particular brands of truth. In medieval and post-Reformation Europe, for example, there was considerable concern with the qualifications and background of teachers, mainly but not entirely with reference to their religious beliefs.

In 1559 Queen Elizabeth I of England issued an injunction that prohibited anyone from teaching without a license from his bishop. The license was granted only after an examination of the applicant's "learning and dexterity in teaching," "sober and honest conversation," and "right understanding of God's true religion." Thus the certification of teachers and concern for their character and personal qualities are by no means new issues.

The education in America took root with the landing of the Pilgrims in the early 1600s. The first public school was established in 1635 in Boston, Mass. There followed the creation of "dame" schools and Latin Grammar schools for higher education. Massachusetts was in the forefront of educational "reform," when they enacted a law in 1642 that any child not being properly educated, would have to be apprenticed to a trade. Virginia followed with a similar law in 1646. America's pioneers considered teaching an essential part of their young country, and their teacher appreciation was genuine and great.

The Massachusetts "Old Deluder Satan Act" of 1647, required towns of more than 50 families to hire a teacher for reading and writing, and for more than 100 families, they had to establish a "grammar" school, which served as a college preparation. Many of these were Latin grammar schools, focusing on Latin, Greek, memorization and discipline. They were often taught by ministers, or transient masters. Outside schools could be found whipping posts, were recalcitrant students were tied, and thrashed for misbehaviour. The "Dame" schools taught reading and writing, but primarily to females, as this was all they were expected to learn, not being of the same intellect as men. Their classes were held in the kitchens of the homemaker/teacher who continued her chores while they did their lessons.

Western history of teacher training, education history, teaching theories, education of teachers, modern history of education, began in the 18th century Germany: teaching seminaries educating teachers were the first formal teacher training in Western history of education and teaching. The earliest formal arrangements for teacher preparation, introduced in some of the German states during the early part of the 18th century, included both

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pre-service and in-service training. A seminary or normal school for young men who had already passed through an elementary, or even a superior school, and who were preparing to be teachers, by making additional attainments, and acquiring a knowledge of the human mind, and the principles of education as a science, and of its methods as an art was set up in Halle in 1706. By the end of the century there were 30 such institutions in operation in Germany.

With the establishment of higher learning in the early 1700s, the curriculum of college preparatory and university institutions broadened considerably. However not all things were equal inside the schoolroom. In 1749, Ben Franklin's concept of an academy of learning consisted of an English school and a Classical school. The Latin master had a title, and the English master had none. The Latin master made twice the salary, and the English master had twice the students. Both enjoyed a lot of teacher appreciation from their students, but the system was unfair.

The 17th and 18th centuries faced the greatest growth in education for more than the privileged, and also a dramatic rise in the training of teachers, and propounding of educational theories. Nevertheless, teacher appreciation was not so much expressed as in ancient times.

Systematic training was linked to an equally systematic process of certification, control of teaching conditions, and in-service study. All public teachers were required to attend a series of meetings to extend their practical knowledge. Parochial conferences took place monthly in the winter, district conferences bimonthly in the summer, a circle conference twice a year, and a departmental conference annually. Each seminary was responsible for maintaining contact with all the teachers working within a six-mile radius, and some established "repetition courses" for experienced teachers who wanted to refresh and add to their knowledge.

The first teacher training college in French history of education and history of teaching, Jean Babtiste de la Salle's 18th century Brothers of the Christian schools, had non-clerical male teachers teaching poor and middle class children. Based on Greek philosophers' philosophy of education and teaching, reintroduced by Islam, spirituality was not its only reason, basis of education.

Teacher education and training had been clerical — this was Western history of education's first secular teacher training college. This philosophy changed educational theory, learning, enabled further education reforms. Educational theory of teacher training comprised an understanding of the human mind and the theory of education, knowledge of sciences and arts, principles and methods of teaching; in-service experience, certification for teachers, professional development in teaching.

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The New Time

Napoleon, in the history of education and teacher training, uniformed professional teaching. Adopting Germany's teacher seminars, in French history of education and in Western history of education and training of teachers, he established the first uniform teacher education system. Neither the USA's nor British history had it in their systems of education (although Elizabeth-I had introduced teachers' moral teaching fitness certification in teacher education).

In England's history of education and teaching, in the early 19th century J. Lancaster and A. Bell founded the Lancastrian teaching method of teacher training. The method involved a master instructing a number of senior pupils or "monitors," who then passed on their newly acquired knowledge to a larger number of pupils. The method was cheap, simple, and, it was widely believed, effective. They required a necessary emphasis upon facts; drill, repetition, mechanical learning, and ease of teaching.

Nineteenth-century developments in education in the United States, Britain, France, Belgium, and Japan owed much to the pattern that had been established in Germany. In France at the time of the French Revolution efforts were made to set up a system of normal schools. The École Normale (later the École Normale Supérieure), founded in 1794, closed after a few months; but it was reestablished by Napoleon in 1808 to train teachers for the lycées. After 1833 a uniform system of écoles normales (initially only for male students) was created, and the normal-school systems of several countries date from the third decade of the century.

Progress in teaching and teacher training began with H. Mann's Massachusetts Normal Schools in the USA's educational history, and in Britain's history of education by the churches' and voluntary organizations' teacher training colleges and teaching the colonials. In the philosophies of education arguments followed on teacher training: should persons of lower English social class attend teacher training colleges and teach children of higher social class!? Might teachers' teaching not influence young French minds with liberal ideas?!

In Europe's history of teacher education and training, Rosencrantz's 19th century "Philosophy of Education" emphasized philosophical and psychological data; this, resembling Islam's university faculties, developed into separate teaching disciplines. In Sweden's history of education and teaching J. H. Pestalozzi furthered the progress of systems of education, advocating formal teacher training colleges.

Germany's F. Froebel, and A. Bain's "Education as a Science", favoured the education of teachers through teacher training colleges. The work of

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the German philosopher J. F. Herbart (1776—1841) was of particular importance in this latter respect. Herbart wrote a number of pedagogical works during his teaching career at the universities of Göttingen and Königsberg. In the latter part of the 19th century, the study of education along Herbartian lines became established in every European country, in America, and in Japan. Herbartianism offered a complete system — a philosophical theory, a set of educational aims, rational psychology, and pedagogy. Teaching should be built on what the child already knows and should seek to inculcate, by the choice of appropriate materials, the highest moral character. It should be organized in accordance with the "five formal steps" of preparation, presentation, comparison, generalization, and application. The Herbartian doctrine rested as much upon the interpretation of his followers as upon the master's own works, and its influence was of relatively limited duration. Other ideas were coming to the fore, less direct and comprehensive than Herbart's but having greater impact upon the educational consciousness of the next half-century.

Germany's teacher education and training became the basis for developments in the history of education and teacher training.

In the middle years of the 19th century the ideas of J. H. Pestalozzi, F. Froebel inspired the use of object teaching, defined in 1878 by A. Bain as the attempt to range over all the utilities of life, and all the processes of nature. It begins upon things familiar to the pupils, and enlarges the conceptions of these, by filling in unnoticed qualities. It proceeds to things that have to be learnt even in their primary aspect by description or diagram; and ends with the more abstruse operations of natural forces.

The work of these pioneers also led to a clearer understanding of the developmental needs and character of childhood. Later contributors to the corpus of ideas that underlie the processes of teacher education continued to provide philosophical, sociological, and psychological justification for particular views of the nature of education and of teaching, and also had a greater or lesser influence on the methods to be employed in classroom and school.

J. Ferry laws' compulsory education established teacher education and training in the late 19th century French history of education: teacher education and training, by law, should be through formal teacher training colleges.

English speaking countries' history of education and teaching, formal teacher education and training began with the University of Edinburgh's creating a chair in education, with St. Andrews. In Western history of education, England's progress involved pedagogy and H. Spencer's teaching techniques in teacher education and training. In the USA's history of education and teaching the Darwinian hypothesis influenced John Dewey at the University

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of Chicago Laboratory Schools; taking into account from other disciplines that were considered relevant in teaching to child development, Brown University founded an education department (The La Salle College in Philadelphia). New York's Teachers College, founded 1888, was incorporated into the Columbia University, 1893, establishing its teacher training college, announcing: "The purpose of the Teacher Training College is to afford opportunity, both theoretical and practical, for the training of teachers, of both sexes, for kindergartens and elementary schools and secondary schools, of principals, supervisors, and superintendents of schools, and of specialists in various branches of school work, involving normal schools and colleges" — it became the basis, in Western history of education and teaching, for teacher education and training and Teacher Colleges.

During the first 30 years of the 19th century, teacher preparation in the United States, Britain, and elsewhere was dominated by the monitorial methods introduced by A. Bell and J. Lancaster. By 1820 there were 20 Lancastrian schools in the state of New York, where the system had official status until the middle of the century. Among those who were unimpressed by the claims of the Lancastrian system was D. Stow, who in 1834 founded the Glasgow Normal Seminary from which "trainers," as his graduates came to be called, went to schools in Scotland and many of the British colonial territories. In the United States, after an uncertain start, the Massachusetts Normal Schools founded by Horace Mann in the 1830s became a model for similar developments in Connecticut, Michigan, Rhode Island, Iowa, New Jersey, and Illinois. In England, churches and voluntary foundations were in process of establishing the first of the teacher-training colleges. Australia began the organized preparation of teachers in the early 1850s.

High school, originally known as "terminal" school, came into existence in 1821, in Boston, for boys 12 years and older. Once more, law entered the educational fray, dictating that towns of over 500 families must have a high school with the prescribed curriculum. Towns with over 4,000 inhabitants were required to teach Latin and Greek, as well as other extra subjects.

With hindsight one can easily condemn the monitorial system. At the time, however, the supply of educated persons available and willing to teach in the elementary schools was severely limited, and the public funds to employ them were in short supply. The monitorial system, although faulted, enabled a large number of children to achieve the minimum level of literacy. Just as the organization of knowledge that prevailed during medieval times implied its own pedagogical methodology, so the Lancastrian system embodied a distinctive approach to the process of teaching; one of the attractions

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of such systems is that they provide a built-in solution to the problem of reconciling what the teacher needs to know and the pedagogical methods he should learn.

The needs of pupils and schools were beginning to advance beyond basic literacy. Human knowledge was becoming more diverse and scientific and was being organized into new disciplinary systems. Secondary education was expanding. The early inclusive pedagogic systems were falling into disfavour. The problem arose of reconciling the teacher's personal need for education with his professional need for classroom technique. There were other than purely pedagogic considerations involved; the inhibitions of class society in England, the demand for practicality in the United States, a fear of liberal agitation in France, the patriotic missionary role of the teacher in Japan — all tended to maintain an emphasis upon the practical techniques of school management and to limit the range and level of the elementary teacher's intellectual accomplishments to mastery of only such subject knowledge as was needed at the school level.

Some educators asserted that the curriculum of the normal school should be academic, on the ground that the future teacher needed nothing more than experience of conventional subjects soundly taught. Others argued that training should have a purely professional function, including only such subject knowledge as the teacher would need in his classroom work. Some advocates claimed that the liberal and professional elements could readily be harmonized or integrated. The work of D. Coleridge, principal of St. Mark's College, London, who admitted that he took his models not from the pedagogical seminaries of Germany but from the universities of Oxford and Cambridge, exemplified the attempt to introduce a larger element of general education into teacher preparation. Sir J. Kay-Shuttleworth, founder of another London college, emphasized the basic subject matter; he held that not merely the subjects of instruction, but also the methods of teaching the candidates, should be so ordered as to be in itself a preparation for their future vocation as teachers. On this account the oral instruction of classes in a Normal school is greatly to be preferred to any other mode.

In the United States, H. Mann supported the value of training in the "common branches" of knowledge, as a means of mental discipline. But the views of D. Coleridge, H. Mann, in common with those of many other educators of the time, reflected social as well as pedagogical considerations. Mann failed to recognize that the Prussian system that impressed him so much was one that covered lower class pupils and trained them as teachers of the lower classes — a system used as a model for developments abroad.

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Between 1870 and 1890, legislation was enacted in a number of countries to systematize and broaden the work of the normal schools. In Japan an ordinance of 1886 established higher normal schools providing a four-year course for boys and girls who had completed eight years of elementary education. A French law of 1879 established a nationwide system of colleges for training women primary teachers (écoles normales d'institutrices). In Russia a statute on teachers' seminaries was promulgated in 1870; within five years there were 34 such institutions, with nearly 2,000 students. A further statute in 1872 provided for institutes to train teachers for the new higher grade schools that were beginning to appear in the larger towns. In Scotland, the universities of Edinburgh and St. Andrews established chairs in education in 1876. In the United States a large number of universities had by 1895 set up education departments, and in some of them the preparation of teachers for work in the schools was beginning to be combined with systematic study and research in education processes.

The developments in American universities owed a great deal to the efforts of men such as H. Barnard, who, as schools commissioner in Rhode Island from 1845 to 1849, stimulated a local interest in education that led to the creation of a department of education at Brown University. H. Barnard wrote an influential series of books on pedagogy and teacher education and later, as president of Columbia University, inspired N. M. Butler and others to found Teachers College in 1888. This soon became the foremost university school of education in the United States. It incorporated two schools as teaching laboratories, enrolling children from kindergarten to college age. As its "Announcement" of 1901 made clear, it was not restricted to any one level of professional preparation: the purpose of Teachers College is to afford opportunity, both theoretical and practical, for the training of teachers of both sexes for kindergartens and elementary and secondary schools, of principals, supervisors and superintendents of schools, and of specialists in various branches of school work, including normal schools and colleges.

Until about 1890 the "theoretical" elements in teacher preparation were of two kinds: the study of certain principles of teaching and school management, exemplified in the textbooks written by experienced schoolmen that were published in many countries during the second half of the 19th century; and instruction in "mental and moral philosophy," history of education, psychology, and pedagogies. After 1890 psychology and sociology began to crystallize as more or less distinctive areas of study; students of education had a wider and more clearly structured range of disciplines to draw upon for their data and perspectives and to provide a "scientific" basis for their pedagogic principles.

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The influence of Darwinian evolutionary ideas upon pedagogy was very marked. To the extent that the evolutionary viewpoint emphasized the processes by which individuals become adapted to their environment, as in the teachings of the English philosopher Herbert Spencer, their influence was profoundly conservative. But evolutionary ideas were also embodied within the child development theories of the American psychologist G. S. Hall, who argued that the stages of individual growth recapitulated those of social evolution and therefore that the distinctive character and status of childhood must be respected.

The American philosopher W. James also included evolutionary notions in his psychology. James's emphasis, however, was not so much upon the processes by which individuals adapt as upon those through which they react creatively and positively with their circumstances, helping to shape and change these to meet their needs. James's formulation of associationism, the building up of useful habit systems, had implications for the study of learning that teacher educators were quick to recognize and that were made more significant by the later experiments of the American psychologist E. L. Thorndike (1874—1949). The laws of learning that he formulated have for long been a staple of teacher-training courses in many countries. Thorndike saw psychology as the basis for a genuinely scientific pedagogy.

The greatest influence on teacher-training curricula in the United States and many other countries was exercised not by the experimental psychologists but by the pragmatist philosopher J. Dewey. J. Dewey began with a conception of the nature of scientific method that he generalized into a specific pedagogical approach (popularized by others as the "project" method and, more recently, as inquiry-based learning). This he combined with a consideration of the nature of the child's interests and capacities for learning and life experience, the nature and claims of different types of subject matter, and the importance of democratic values in the social context of the school. Just as James's psychology gave back to the teacher and the school some of the influence on individual development that the interpreters of evolutionary adaptation had seemed to deny, so Dewey's notion of the school as the embodiment of community ideals and the spearhead of social reform lent a new importance to the processes of teacher education.

The Newest Time

It is tempting to categorize these various perspectives as "conservative" or "progressive." The conservatives stress the importance of subject matter and standard methods of effective instruction: the need for regularity and

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order in the classroom and for means that will encourage children to apply themselves diligently to learning, the importance of the teacher as a subject-matter expert and as an exemplar of accepted morality, and the existence of objective standards of scholarship and achievement to which teachers and students alike should aspire. The progressives, on the other hand, emphasize a more child-centred approach, designed to build upon the natural interests and curiosity of the child: a flexible pattern of teaching and classroom organization recognizing individual differences in motivation, capacity, and learning style; a conception of the teacher as an organizer of children's learning rather than as an instructor; and the need to integrate the subject matter of different disciplines into topics and projects that have meaning in terms of the pupil's own experience.

Such conservative and progressive ideas have their roots in differing conceptions of the nature of man and society, knowledge and the learning process. The differences are not new. The fortunes of the two perspectives tend to wax and wane in accordance with the times. Thus, in the United States, fears of a loss of technological supremacy in the late 1950s encouraged conservative critics to point to the weaknesses of "child-centred" education. In the same way, anxieties about the meaninglessness of the education experienced by the poor, coupled with evidences of widespread alienation among the young, encouraged a revival of interest in progressive ideas in the early 1970s. Many educators, of course, do not fall into either the conservative or the progressive category but draw their ideas from various sources. There has been a tendency in many countries, however, for the curricula of teacher-preparing institutions to be identified with progressive educational ideas.

Many ideas also influenced the curriculum and organization of teacher preparation during the last decade of the 19th and the first half of the 20th centuries. The dynamic psychology of S. Freud and his early associates, the work of the Gestalt psychologists, the methods of measuring human abilities that were being developed in France, Great Britain, and the United States, the development of religious ideas in the Roman Catholic countries, the imposition of Marxist and Leninist ideologies in the former Soviet Union — all of these affected the normal schools, teachers' colleges and seminaries, and university departments of education. Such new ideas and systems of thought had their impact at three main levels. First, they influenced the nature of the social commitment that teacher-preparing institutions strove to instill in their students: commitment to the values of democracy and of opportunity in the United States, as exemplified in the writings of Dewey; to a sense of national purpose or patriotism, as in France, Germany, and Japan; to the pursuit of

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the socialist revolution, as in the post-tsarist Soviet Union; or to a religious outlook as manifested by Catholic doctrine in Italy, Spain, and Latin America. Second, the philosophers, psychologists, and sociologists helped to redefine the teacher-pupil relationship. Whatever their differences of view, clear continuities are visible among them on such issues as the significance of the child's needs and interests, the weaknesses of the formal academic curriculum, and the nature of individual development. Third, the new contributions affected the organization of learning through the measurement and assessment of abilities, the diagnosis of special learning problems, the placing of children in homogeneous age and ability groups by means of "tracking" and "streaming," the emphasis on problem solving, and the project method. These changes, reflected both in the way in which teachers were trained and in the architecture and equipment of schools, transformed education for younger children in many countries during the first half of the 20th century.

Professional and practical studies constitute the third major element in the teacher-preparation program. Teaching practice has always been important, initially carried out in the model or demonstration school attached to the normal school or college, later in the schools of the neighbourhood, and more recently in a variety of school, college, and community settings. The model and demonstration school was frequently criticized for the unreality of its teaching settings; some model schools attached to universities tended to become academically oriented and ceased to play an experimental role. But if there are advantages in practicing in more typical schools, there are also difficulties in relating the variety of experience thus attained to the purpose and content of the college course, particularly when there are discrepancies between the methods and approaches taught in the colleges and those that the student encounters in the school. In some countries, experienced teachers view the work of teacher-preparing institutions with a certain amount of disdain. It is sometimes claimed that college and university staff lack the recent, firsthand experience of schools that is needed if training is to be fully effective. Efforts have been made to reduce the separation between school and college; these include the transfer of college staff to periods of classroom teaching and of experienced teachers to college work, dual appointment to a college and to a school where the "teacher-tutor" assumes responsibility for supervision of the student's school-based work, the involvement of teachers' organizations in the determination of national policy on teacher education, the involvement of individual teachers in the government and committee work of teacher-preparing institutions, and the use of periods of school-based teacher education in which a tutor and group of student teachers

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are attached to a school or a number of schools for an extended period of observation, practical teaching, and theoretical study. Courses are also being devised in which periods of education, training, and paid employment in schools alternate with one another to make up a four- or five-year program.

Generally speaking, in federal countries such as the United States, Canada, and Australia, each state or province sets its own requirements for certification, which inevitably do much to shape the content and organization of the teacher-education programs. The variety of such regulations often means that teachers who have received their education and training in one province or state are not qualified to teach in schools elsewhere without satisfying additional requirements. In other countries, such as England and France, requirements are determined on a national basis. Responsibility for recommending the granting of qualified teacher status may, however, is delegated. In England this responsibility is exercised by regional consortia of colleges, local educational authorities, universities, and teacher interests known as area training organizations that were established after 1944.

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L E C T U R E 4
THE PERSONALITY'S APTITUDE AND PROFESSIONAL TRAINING

The Nature of Education

Education includes learning to know, to do, to live together and to be. Since education is universal and necessary, it implies meeting the needs of living beings, training all the subjective and social capacities of a person. Education, in fact, may be the most important and widespread art, in the sense of continuous work in progress in which persons learn how to live in the world. But education is an art also because it is the way of an unfolding of the complex and singular aspects of the individual and exploring the limits of human capacity.

A philosophical perspective on teacher education means underlining the need to develop and increase responsibility in teacher education towards life in all forms, expressed in organic unconscious life as well as in conscious and free, imaginative and moral life that is peculiar to humans. In fact, being a synergy of those virtualities that constitute a determined form of life, education is responsible for the creation of the life of the world. If we detach these considerations from the ontological domain and translate them into the pedagogical one, we discover that they mirror the various levels of education itself: (a) physical coordination and well-being, (b) subjective skills, intellectual capabilities, (c) creativity and creative imagination, (d) spiritual search for harmony and conscience of an inness in the whole, (e) link with other humans, construction of peaceful co-life, (f) evaluation of personal and social action in the history of humankind. Above all, education is the way in which a new human life acquires the greatest part of knowledge and capacity (in cultural, relational, and practical respects): this shows that education is the main modality of coherence and safety of life development.

Education, seen as the instrument for spreading a socially shared form of existence called culture, is the principal tool for society to develop by promoting some practices while weakening or eliminating others. Education as a modality of human development must be conscious of this connection with natural conditions and with the exigency of their full development. Teacher education could assume these considerations, especially concerning sustainable education. Consequently, it should pursue its role in promoting natural harmony and sustaining human development with regard to good and peaceful directions.

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Three Types of Educational Programmes

Informational-Cognitive Programmes. These are based on the approach to educational subjects as if they were academic ones. The content component of the subject is divided into certain blocks/themes and sections, with their key concepts, theories, laws and other cognitive elements that the students are to assimilate. Programmes of this kind have much appeal for teachers who prefer the sciento-technocratic paradigm to all others.

Social-Role-Based Programmes. Programmes of this type target creating conditions that would provide for the students to acquire new social roles or experience predetermined by the programme. These conditions can be of various natures. The aim of the programmes is to help students acquire experience connected with the roles that are presupposed by the societal and interpersonal relations with which the subject area in question is concerned. Programmes of this type focus on equipping students with vital skills that enable them to make decisions when they play various social roles. The subject content is used as the instrument for developing the students' attitudes and the ability to take social stands.

Behaviour-Oriented Programme Type. These are largely focused on engaging the students in imitation modelling, developing their own position / moral stance / stand, and providing them with opportunities to participate in emotion- and value-based relationships. Such programmes target developing decision-making ability, functional in various problem situations. Problems are determined in relation to the researcher's understanding of their relevance for the schoolchildren.

Behavioural programmes contain descriptions of problems, situational models, relevant database and class "scenarios". Awareness of one's moral position / stand and the process of developing it / working it out are the trademarks of the humanitarian paradigm.

How Do Teachers Learn to Be Teachers?

The first step in any process of developing a professional in any field is the initial professional preparation of that person. In teaching this preparation takes very different shapes and forms and varies dramatically from country to country.

J. Calderhead and T. Shorrock (1997) describe the following orientations in teaching training: (a) the academic orientation emphasizes teachers' subject expertise and sees the quality of the teachers' own education as their professional strength. In this orientation a solid liberal arts education is the key factor. (b) The practical orientation emphasizes the artistry and classroom technique

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of the teacher. The key ingredient in this orientation is the practical experiences in the classroom, and the apprenticeship model of preparation. (c) The technical orientation emphasizes the knowledge and behavioural skills that teachers require. It is associated with micro-teaching and competence-based approaches, and is solidly inspired by the behaviourist model of teaching. (d) The personal orientation emphasizes the importance of interpersonal relationships in the classroom and considers learning to teach as a process of becoming inspired in the humanistic approach to psychology (represented by C. Rogers). The key element in teaching preparation is, therefore, experimentation and discovery of personal strengths. (e) The critical inquiry orientation views schooling as a process of social reform, and the role of schools as promoting democratic values and reducing social inequities.

As a result of the current transition from teacher training to teacher professional development teacher preparation is usually separated into two very broad categories: pre-service and in-service teacher preparation.

Pre-service Education

Pre-service teacher education varies dramatically around the world in such aspects as institutional context, content areas, time allocation and forms of practical experiences for the students. It is well-documented that during initial training and their first few years in the classroom many teachers, perhaps even the majority, experience difficulties in learning to teach (J. Calderhead and T. Shorrock, 1997), and, thus, most educators are advocating for more support to expand the conception of teacher preparation and professional development, which does not necessarily imply more years of 'pre-service' or initial education.

Models of pre-service education

J. Calderhead and T. Shorrock (1997) present the following three models of early professional development found in different countries around the world. Each model places a different emphasis on specific aspects of learning how to teach and is based on a variety of different approaches to the learning process.

1. The enculturation, or socialization into the professional culture, model emphasizes the socializing processes in professional development. Teaching is perceived as a demanding task that takes place in a material and ideological context. The organization, physical resources of schools, and values embedded in institutional practices exert a powerful influence on the teachers, and may often overrule the practices acquired in the institutions of teacher

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preparation. This is, in fact, a complex model, as schools generally have multiple ideologies.

2. The technical, or knowledge and skills model emphasizes the knowledge and skills teachers need to acquire in order to contribute to classroom practices. In the 1960s and 1970s, the model focused on classroom behaviour, for example micro-teaching, questioning techniques or behaviour control during times of transition. More recently, an effort has been made to conceptualize these skills, not only in terms of behavioural practices, but also in terms of thinking processes. In addition, this model also focuses on pedagogical content knowledge; that is, the kind of knowledge that expert teachers usually have and which novice teachers need to acquire. This includes knowledge of children, teaching strategies, curricula, school rules, the availability of materials, subject matter, how to facilitate understanding in others.

3. The teaching as a moral endeavour model focuses on a method of teaching which involves caring for young children, taking into consideration their interests, preparing them to be a part of a future society, and influencing the way in which they live and relate to each other. It has been claimed that this constitutes an important aspect of teaching, which is highly valued by teachers, parents and children, but is usually ignored in discussions on the professional development of teachers.

After reviewing the teacher-preparation programmes existing in most Western European countries, L. Vonk (1995) concludes that there are two models. The first one is teacher professionalism which is based on the principles of mastering the academic or subject knowledge and professional competence. In this model, teacher education provides prospective teachers with instructional skills and knowledge of pupils' learning processes and of child development. The second model, the personal growth model, assumes that if teachers have greater self-understanding, are more reflective, more sensitive, more empathic, and more fully self-actualized, they would inevitably be better teachers.

Where does pre-service education take place?

All around the world, teacher-preparation programmes are offered in colleges or universities and in special institutions, which may or may not be connected to a university system. For example, in the United Kingdom, India and Israel there are special institutions which specifically train primary teachers. In other countries, teacher preparation is offered in universities, some in the form of short programmes of around two years' duration, others over a period of four or five years. This is the case in Chile, Venezuela, the USA, Japan, the Netherlands, and Germany. Yet in other countries, teacher preparation is offered

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in the actual school settings (usually under the guidance of a university or college). Such is the case, for example, in the United Kingdom. In some developing countries, teachers are prepared in secondary, post-primary and post-secondary education programmes that last anything between six to nine months and a few years. In a majority of countries, the initial or pre-service preparation varies depending on what level the teacher will teach after graduation. The traditional format is to have secondary teachers be prepared in institutions of post-secondary education, while teachers being prepared for primary schools require a lower level of education. However, there is a new trend in a majority of countries to impose the same level of preparation on all teachers, regardless of the level they will teach.

Content of initial teacher-preparation programmes

In terms of the teacher-preparation programmes content, different countries emphasize different components in the curriculum or the amount of time devoted to each one. But in general, most include courses and experiences that address subject matter, the foundation of education courses, professional studies (such as pedagogy and method courses), child development and practicum.

In the literature, the debate over whether to emphasize content or pedagogy is clear and abundant. The tendency to focus more on content can be seen, for example, in the new emphasis that professional organizations in different disciplines and professional studies departments in universities are placing on joining efforts with schools of education and teacher-preparation institutions in the preparation of both new and experienced teachers. At the same time, many countries still focus on content without pedagogy and / or practice (for example in Ethiopia, as in many other African and Latin American countries).

Who are the teacher candidates? Challenges and limitations of initial teacher-preparation programmes

In many developing countries and in some developed countries as well, there are a number of teachers who begin to teach without having had any prior training or preparation in the field. Some have received a post-secondary education degree in a field other than teaching or education; some have only completed secondary education; others have only completed primary education. In all of these cases, the majority of the candidates entering the teaching profession are among the least qualified of all the students who are entering the professional workforce.

Regardless of the length of a programme or the level of preparation, pre-service teacher education has received strong criticism everywhere. For example,

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in a review of the literature, E. Villegas-Reimers (1998) presents a list of problems that exist in teacher preparation in Latin America. Among these problems she includes: the less-than-ideal characteristics of most candidates who enter the profession; curricula of poor quality; too much emphasis on theory and little or none on practice; programmes that are too short; a weak relationship between programmes and school practices; the poor preparation of teacher educators; and lack of attractive characteristics of the teaching profession (such as low status and low salaries), which, in turn, affects who enters the profession, who stays and for how long.

In-service Education

The meaning of 'in-service' education is changing, and it varies from country to country depending on the level of preparation teachers receive prior to their entering the profession. For most developed countries world-wide, in-service education and training includes education and training activities performed by primary and secondary-school teachers and principals, following their initial professional certification, and intended mainly or exclusively to improve their professional knowledge, skills, and attitudes in order that they can educate children more effectively.

However, in most developing nations and many developed countries, in-service training is the only preparation teachers receive when they are hired while not yet having qualified (or certified) teacher status. Because of this diversity, some authors have suggested making a distinction within the broad category of 'post-appointment' preparation.

J. Greenland (1983) has described the following four categories of in-service education and training: for unqualified teachers (mainly certification courses), to upgrade teachers, to prepare teachers for new roles (such as teacher educators or principals), curriculum related (particularly when there are curricular changes in the system, or when teachers require some form of refresher course).

Content of in-service programmes

The content of in-service training and education is a subject which gives rise to much debate which has been fuelled partially by the fact that more research is still needed, firstly in order to understand the nature of teachers' professional knowledge and how it is used and, secondly, due to our lack of knowledge about how to provide in-service education and training in an efficient and effective way. In many countries, in-service education includes traditional courses on subject matter, pedagogy and teaching methods. The new trend, however, particularly in developed countries, where most teachers are

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certified and, thus, in-service education is additional to their initial teacher preparation, is to go beyond the static, one-shot in-service training and offer a variety of opportunities for professional development. Thus, the dividing line between professional development and in-service training is unclear.

Challenges and limitations of in-service programmes

In-service teacher preparation, in its most strict definition of courses for on-the-job learning, has also received a number of criticisms in the literature. In Western Europe, for example, L. Vonk (1995) has identified the following limitations of in-service teacher-preparation programmes: there is a lack of clarity on the part of the participants, concerning the aims and objectives of this kind of training; many in-service activities do not target the main goal of improving the professional competence of teachers; it is too often the case that in-service training providers transmit the knowledge and skills they have, regardless of their relevance to the recipients; there is a lack of insight into the process of teachers' professional development.

Where does in-service education take place?

There is a recent tendency to consider the needs of schools and communities when planning in-service education programmes. For example, in many countries in-service programmes are being designed and offered by the schools (Germany, Japan, Spain, United Kingdom and etc.) as a way to train their own staff and teachers. Each school can decide on the content of their in-service programme. In addition, in many countries new structures have been created to co- ordinate this kind of training, and now a variety of institutions (both new and pre-existing) offer different and improved in-service programmes. For example, in Spain in-service programmes can be offered at very different levels: university levels (either educational institutions (ICE), educational departments and teachers' colleges); institutions controlled by the state or the autonomous governments (teachers' centers, resource centers and Ministry of Education); institutions controlled by the local administration (local education institutes and local councils); teacher-based groups (teachers' unions, teachers' associations, and pedagogical reform movements); and private institutions.

Models of Teachers' Professional Development

Professional development begins at the initial preparation stage (whether pre-service or in-service), and continues throughout the professional lives of teachers; in this continuum, courses and workshops (the 'traditional

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in-service' perspective) there are two of many elements of growth and learning. What should teachers' professional-development programmes promote? Promoting teachers' professional development involves enhancing teaching effectiveness, and supporting professional growth — that is, permitting the transition to roles of higher status and responsibility within the teaching profession.

K. Leithwood (1992) recommends that programmes which promote professional development should focus on the following: developing survival skills, becoming competent in the basic skills of teaching, expanding one's instructional flexibility, acquiring instructional expertise, contributing to the professional growth of colleagues, and exercising leadership and participating in decision-making.

Professional development opportunities can be created together by teachers and support people, either by choosing to focus on a new task which the teacher is interested in learning about, or by focusing on a practice which the teachers implement regularly but would like to change. This can be accomplished in a number of different ways using any of the models described below.

Models and types of teacher professional development

It is important to point out that the models are described separately for clarity and distinction, but that most professional development initiatives use a combination of models simultaneously, and the combinations vary from setting to setting: organizational partnership models, small group or individual models, professional development schools, supervision (traditional and clinical), other university-school partnerships, students' performance assessment, other inter-institutional collaborations, workshops (seminars, courses, etc.), schools' networks, case-based study, teachers' networks, self-directed development, distance education, co-operative or collegial development, observation of excellent practice, teachers' participation in new roles, skills-development model, reflective models, project-based models, portfolios, action research, use of teachers' narratives, generational or cascade model, coaching / mentoring.

Steps of Professional Development

There are a number of models that describe various stages of professional development.M. Huberman (1989) identifies and defines five of these stages:

1. Career entry (one to three years in the profession): time of both survival and discovery.

2. Stabilization (four to six years in the profession): teachers usually make a commitment to teaching as a career and achieve a sense of instructional mastery.

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3. Divergent period (7 to18 years): some teachers describe this as a period of experimentation and activism as they develop their own courses, try out new approaches to teaching, and confront institutional barriers. Yet, others see it as a period of self-doubt and reassessment; many teachers leave the profession at this stage as their level of frustration with the system reaches its peak.

4. Second divergent period (19 to 30 years): for some it is time of self-assessment, relaxation and a new awareness of a 'greater relational distance' from their students. Other teachers, however, enter a stage where they criticize the system, the administration, their colleagues and even the profession.

5. Disengagement (41 to 50 years of experience): gradual separation from the profession. For some it is time of reflection and serenity, for others it is time of bitterness.

A more detailed model is that presented by H. Dreyfus and S. Dreyfus (1986), who describe the stages that teachers traverse as they mature from being novices to becoming experts.

Stage one: novice level (student teachers and first-year teachers). In this stage, teachers feel that practical personal experience is more valuable than information transmitted verbally. Teachers in this novice stage are taught the meaning of certain common terms and concepts, the rules of the school culture, and objective facts and features of situations.

Stage two: advanced beginner level (second and third-year teachers). Once the novice has acquired some experience, he or she becomes an advanced beginner. Experience begins to affect behaviour in a meaningful way, as the teachers begin to combine their textbook knowledge with their experience knowledge. In this stage, however, the teachers are still submitting to hierarchical superiors and are not feeling a sense of autonomy regarding their jobs. This lack of 'personal agency' also means that teachers do not take full responsibility for their actions.

Stage three: competent level (third and fourth year). Most advanced beginners move into this stage once they have enough experience and motivation to succeed. However, there is evidence that shows that some teachers remain at a less-than-competent level of performance. The two most important characteristics of teachers at this stage are: that they make conscious decisions about what they are going to do, and that as they implement their plans, they can determine what is and is not important. In a way, teachers have much more control over the situation, as they can organize themselves, their daily activities and teaching practices.

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Stage four: proficient level (fifth year). Yet a smaller number of teachers move on to this stage, where intuition or know-how becomes prominent. Teachers begin to recognize patterns and similarities in a holistic way.

Stage five: expert level. Experts demonstrate fluid performance and intuitive decision-making. They perform in a qualitatively different way to other teachers. Plans usually work out, but when they do not, experts adopt a reflective method of figuring out what needs to be changed.

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LECTURE 5
PEDAGOGICAL SKILL (MASTERY): CULTURAL ASPECTS

Pedagogical Culture as the Formation Element of Pedagogical Skill (Mastery)

Pedagogical culture comprises historically developed and concrete context of shared among professionals knowledge, views on good upbringing and personal development facilitated by organized teaching-learning, views both on a productive pedagogical process and its results that create a certain quality of the pedagogical reality. Pedagogical culture is a component of the national culture and together with the latter it interrelates with the pedagogical culture both in Europe and the world. It develops under the influence of and in the context with wider social processes, first of all political and economic. It depends on them and contributes to their development. Pedagogical culture as a process in its development is open to the processes in the world.

Pedagogical culture and pedagogical reality of society have a common peculiar feature — the exaggeration of interpretations. Quite often it appears in educational policy, both in strategic planning and everyday choice. It is not difficult to admit and accept new ideas; the most complicated thing is the refusal from the old and habitual things, even professional beliefs. The pedagogical reality changes slower than any other social processes do: teachers have to comprehend, recognize, analyse their own activities according to new criteria and evaluate the outcomes.

Pedagogical culture exists in different dimensions — millennium and century, ethnic group and nation, global and local, institutional and individual, etc. In the individual dimension pedagogical culture manifests itself in the teacher's professional growth, especially, pedagogical skill (mastery) for culture is the formation element of skill.

The steps of the teacher's professional growth: pedagogical capability, skill (mastery), creativity and innovation (I. F. Harlamov).

Pedagogical Capability

Pedagogical capability is the level of the teacher's professionalism which includes a detailed knowledge of the subject, a good command of psychological and-pedagogical theory and the system of teaching skills, and also well-developed professional-personal characteristics and qualities that in the set allow to carry out the education of students efficiently.

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Pedagogical capability is the basis for the teacher's professionalism without which it is impossible to work at school. It is based on sufficient theoretical and practical training of the teacher which is provided by pedagogical educational institutions and is mastered at school. So, it is necessary for the teacher to know the ways of preparing for studies, to correctly define the structure, the contents and the technique of realizing the stages of a lesson, to use the major ways of problem solving, to keep up the attention and maintain the discipline of pupils, to combine various forms and methods of teaching.

Pedagogical Skill (Mastery)

The following step to the teacher's professionalism is pedagogical skill. Pedagogical skill as the qualitative characteristic of educational activity, the highest degree of perfection, manifests itself in the high level application of forms, methods, means and technologies of teaching and psychological and-pedagogical theory in practice. Certain creative elements can be observed in it, but they are not obligatory. The term "creativity" is associated with the creation of new cultural and material assets. Pedagogical creativity also comprises certain novelty aspects, but more often this novelty is connected not only with the promotion of new ideas, but with the modification of teaching methods and ways, their certain modernization.

The general characteristics of a teacher's professional skill:

1. Acknowledging major social problems masters are guided by solving the perspective problems connected with all-round, harmonious development of each pupil. This high aim defines the strategy and tactics of pedagogical activities which are characterised by the choice of forms, methods and means of teaching. The activity of the teacher-master represents a complete program of actions aimed at a person's all-around development and stage by stage advancement to the basic and strategic target.

2. The maximum use of the richest possibilities of a lesson thanks to the creative and rational organisation of pedagogical communication.

3. Possessing an art of dialogue where the exchange of information takes place according to social norms and values, ways of behaviour.

4. Inspiring the pupils not only to study, but also to open their inner world, interests and predilections.

5. Finding out new resources of educating pupils, mobilizing their own resources, advanced pedagogical experience. The state of constant dissatisfaction and creative search, the aspiration to be regularly engaged in self-education is typical of the teacher-master.

6. The individual style of teaching is typical of teachers-masters.

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The fundamental basis for pedagogical skill is professional knowledge. Professional knowledge comprises the knowledge of the subject, its technique, pedagogies and psychology, general cultural knowledge. The important feature of professional pedagogical knowledge is its integrated character which is revealed in the ability of the teacher to synthesize different sciences. Professional knowledge is also characterized by such an important feature as a personal touch and a position.

Position is the valuable, personal relation to the activity. The position characterizes a certain level of a person's development. Pedagogical position comprises world outlook and behavioral patterns. The world outlook component includes acknowledging the importance of pedagogical position, the right choice of the profession, possessing the system of pedagogical principles. The position of the teacher depends on the relation to pedagogical work as to the main meaning of life and is revealed in love and respect to children, responsibility for the destiny of each child.

The teacher should possess different cultures.

The Culture of Appearance:

1. Bearing: a straight line; the ability to sit straight, hands lie freely on the table; smartness, concentration.

2. Clothes: accuracy; modesty; colour harmony; the conformity of the clothes to the age, fashion; a sense of proportion in the choice of ornaments.

3. Make-up (moderation).

4. Hairdress (accuracy).

5. Mimicry: an expression of goodwill, calmness; confidence (but not self-confidence); the eye look is directed at the interlocutor; emotional expressiveness; the conformity of the look to the character of speech.

6. Pantomime: the gestures are pertinent, organic and natural; the gait is elastic, rhythmical, easy; the movements are flexible, measured, easy; the absence of constraint in movements; the absence of fussiness and nervousness; the ability to stand up and sit down silently.

The Culture of Pedagogical Dialogue:

1. A quiet, benevolent tone in a dialogue: the abilities to listen to the interlocutor, ask questions, come into contact with another person and understand another person, to be guided in the dialogue; the ability to analyze the performance.

2. The aspiration to establish an eye contact: you look at the interlocutor while communicating.

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3. The ability to see and understand the reaction of the listeners.

4. The ability to arouse interest in the performance, the story, the appearance; to express the readiness and desire to communicate.

5. Self-control.

Self-control is the pedagogical behaviour corresponding to professional requirements. Self-control is the regulation which is carried out by the person as the subject of activity aimed at reducing the possibilities of the person according to the requirements of the activity. Self-control can be personal and moral. In personal self-control the active and effective relation of the person to another person, his moral and social orientations, professional purposefulness are shown. Moral self-control is the process characterising the ability of the person to behave according to the moral standards, estimations and professional requirements. The structural mechanism of self-control consists of the following components: the ability to remove excessive stress, excitement; the ability to overcome the indecision, the lack of desire in itself before the performance; the ability to remain emotionally steady in stressful situations.

6. Standard of speech.

The Standard of speech: grammatically correct speech, lexical riches, emotionally coloured speech, techniques of speech (sonority, flexibility of the voice); riches of the intonation; correctly chosen force of the voice; accurate diction (the absence of twang, lisping and other defects); observing the necessary tempo of speech.

Methodological Skill (Mastery) of a FL Teacher

Skill is based on abilities, qualifications. Methodological skill has its genesis.

Education is transferring the culture saved up by mankind to a younger generation. Relying upon this thought, it is necessary to admit that culture can be the formation element of methodological skill as well. Methodological culture is the maintenance of methodological formation only. We follow the logic presented in the works by I. J. Lerner that the relations of cultural elements are interpreted in connection with the specificity of a methodological science.

The first element of methodological culture is the knowledge of all the components of teaching: the goals, the object, the ways, means, results of teaching.

But knowing all the components of teaching is not enough. It is necessary to embrace all the facets of professional activities based on skills which make operational experience.

The development of any culture (methodological as well) is impossible only on the basis of the reproduction mastered. Thus, the third element of

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methodological culture is creativity. It presupposes the transformation and adaptation of teaching methods to different conditions.

Unfortunately, the cases when the expert knows and is able to do, create but does not want are frequent. It means that the experience of the emotional relation to the professional activity is not well-developed. It is the fourth element of methodological culture.

Mastering the Elements of Methodological Culture

The prospective teacher grows to the corresponding levels of professionalism. Mastering methodological knowledge results in achieving literacy level. In this case literacy can form a potential basis for craft.

Having acquired the experience the person rises by the level of craft which is represented by a system of methodological abilities. E. I. Passov singles out seven groups of abilities: perceptional, designing, adaptive, communicative, organizational, informative and additional. The seven groups of abilities are integrated into methodological skill of the teacher of foreign languages.

It is necessary to notice that the level of *craft* can be reached without having passed the literacy level. The transition to the level *skill* is possible if the teacher possesses and shows creativity.

To sum up the information methodological skill is a mental new formation which appears as a result of the integration of the acquired methodological culture and peculiarities of the individuality into the generalized complex ability optimum to carry out teaching at high level of motivation.

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APPENDIX A

CULTURE ACKNOWLEDGEMENTS

A nation's culture resides in the hearts and in the soul of its people.

Mohandas Gandhi

You don't have to burn books to destroy a culture. Just get people to stop reading them.

Mohandas Gandhi

If art is to nourish the roots of our culture, society must set the artist free to follow his vision wherever it takes him.

John F. Kennedy

Without culture, and the relative freedom it implies, society, even when perfect, is but a jungle. This is why any authentic creation is a gift to the future.

Albert Camus

Culture: the cry of men in face of their destiny

Albert Camus

It is not part of a true culture to tame tigers, any more than it is to make sheep ferocious.

Henry David Thoreau

The tendency to aggression is an innate, independent, instinctual disposition in man... it constitutes the powerful obstacle to culture.

Sigmund Freud

All over the place, from the popular culture to the propaganda system, there is constant pressure to make people feel that they are helpless, that the only role they can have is to ratify decisions and to consume.

Noam Chomsky

The highest possible stage in moral culture is when we recognize that we ought to control our thoughts.

Charles Darwin

No people come into possession of a culture without having paid a heavy price for it.

James A. Baldwin

Piety is not a goal but a means to attain through the purest peace of mind the highest culture.

Johann Wolfgang Von Goethe

Like every other good thing in this world, leisure and culture have to be paid for. Fortunately, however, it is not the leisured and the cultured who have to pay.

Aldous Huxley

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There's so much plastic in this culture that vinyl leopard skin is becoming an endangered synthetic.

Lily Tomlin

Civilization is a youth with a molotov cocktail in his hand. Culture is the Soviet tank or L.A. cop that guns him down.

Edward Abbey

Our culture runs on coffee and gasoline, the first often tasting like the second.

Edward Abbey

I have made more friends for American culture than the State Department. Certainly I have made fewer enemies, but that isn't very difficult.

Arthur Miller

It's ironic that in our culture everyone's biggest complaint is about not having enough time; yet nothing terrifies us more than the thought of eternity

Dennis Miller

English culture is basically homosexual in the sense that the men only really care about other men.

Germaine Greer

Partial culture runs to the ornate, extreme culture to simplicity.

Christian Nestell Bovee

Art at its most significant is a Distant Early Warning System that can always be relied on to tell the old culture what is beginning to happen to it.

Marshall McLuhan

This is the culture you're raising your kids in. Don't be surprised if it blows up in your face.

Marilyn Manson

The myths underlying our culture and underlying our common sense have not taught us to feel identical with the universe, but only parts of it, only in it, only confronting it — aliens.

Alan Watts

What most people in our culture mean by being lovable is essentially a mixture between being popular and having sex appeal.

Erich Fromm

Man's biological weakness is the condition of human culture.

Erich Fromm

We have not invaded anyone. We have not conquered anyone. We have not grabbed their land, their culture, their history and tried to enforce our way of life on them.

Abdul Kalam

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Not every religion has to have St. Augustine's attitude to sex. Why even in our culture marriages are celebrated in a church, everyone present knows what is going to happen that night, but that doesn't prevent it being a religious ceremony.

Ludwig Wittgenstein

What other culture could have produced someone like Hemmingway and not seen the joke?

Gore Vidal

The more decadent a culture gets, the more they have a need for what they don't have at all, which is innocence, so you end up with kiddie porn and a perverse obsession with youth.

Joni Mitchell

Cinema reflects culture and there is no harm in adapting technology, but not at the cost of losing your originality.

Jackie Chan

Preservation of one's own culture does not require contempt or disrespect for other cultures.

Cesar Chavez

The Law of Raspberry Jam: the wider any culture is spread, the thinner it gets.

Alvin Toffler

An army without culture is a dull-witted army, and a dull-witted army cannot defeat the enemy.

Mao Zedong

It's a sad fact about our culture that a poet can earn much more money writing or talking about his art than he can by practicing it.

Wystan Hugh Auden

Culture is the habit of being pleased with the best and knowing why.

Henry Van Dyke

Culture is an instrument wielded by teachers to manufacture teachers, who, in their turn, will manufacture still more teachers.

Simone Weil

A man should be just cultured enough to be able to look with suspicion upon culture at first, not second hand.

Samuel Butler

Debate and divergence of views can only enrich our history and culture.

Ibrahim Babangida

Whenever I hear the word culture, I reach for my Browning!

Hermann Goering

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I don't have space to enter into the examples or the history of this, so I'm left with having to make the bold statement that culture is extinct.

Vivienne Westwood

The culture industry not so much adapts to the reactions of its customers as it counterfeits them.

Theodor Adorno

There's a general culture in this country to cut all the trees. It makes me so angry because everyone is cutting and no one is planting.

Wangari Maathai

Whoever controls the media, the images, controls the culture.

Allen Ginsberg

The Mind that lies fallow but a single Day, sprouts up in Follies that are only to be killed by a constant and assiduous Culture.

Joseph Addison

We are all murderers and prostitutes - no matter to what culture, society, class, nation one belongs, no matter how normal, moral, or mature, one takes oneself to be.

Ronald David Laing

Asia is rich in people, rich in culture and rich in resources. It is also rich in trouble.

Hubert Humphrey

I think it's one of the scars in our culture that we have too high an opinion of ourselves. We align ourselves with the angels instead of the higher primates.

Angela Carter

The idea of the sacred is quite simply one of the most conservative notions in any culture, because it seeks to turn other ideas - uncertainty, progress, change — into crimes.

Salman Rushdie

There's been progress toward seeing that nature and culture are not opposing terms, and that wilderness is not the only kind of landscape for environmentalists to concern themselves with.

Michael Pollan

This call for a new culture is not a new idea.

John Hutton

The literary culture, if you examine it, the high literary culture is that which preserves the government and you know it's really the talk for those who have.

Kathy Acker

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The chief function of the city is to convert power into form, energy into culture, dead matter into the living symbols of art, biological reproduction into social creativity.

Lewis Mumford

It is better to make a piece of music than to perform one, better to perform one than to listen to one, better to listen to one than to misuse it as a means of distraction, entertainment, or acquisition of "culture."

John Cage

Every man's ability may be strengthened or increased by culture.

John Abbott

Indians have a big problem with alcohol and drugs. I grew up with an admiration for their culture and was sensitive to their problems.

Kirstie Alley

Culture is the arts elevated to a set of beliefs.

Tom Wolfe

Culture is the tacit agreement to let the means of subsistence disappear behind the purpose of existence. Civilization is the subordination of the latter to the former.

Karl Kraus

The mission of the press is to spread culture while destroying the attention span.

Karl Kraus

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APPENDIX B

EDWARD HALL'S IDEAS AND METAPHORS FROM THE BOOK "BEYOND CULTURE"

Trying to define "culture" has certainly produced a torrent of words over the years. We can better approximate the complex, ill-defined nature of this large concept by working with metaphors that explore the dimensions of the proverbial elephant from several directions. Here are a few of the metaphors that have made their way into popular usage in the field of intercultural communication, noting that of course each of these authors have theories that are more nuanced and varied than one particular metaphor.

DOLLS and EXOTIC NATIVES

The stock metaphor for culture in popular culture is pictures (usually of women) or of dolls dressed in festive native costume. Think of Disney's "It's a small world after all" or the decades of National Geographic covers. When we speak of "the Germans" or "the Russians" we call up these visual metaphors which equate culture with national identity, and imply that culture is relatively uniform and unchanging. These photos and dolls simplify and essentialize the "Other". They are usually cute, young, timeless, unthreatening. (Notice that the National Geographic cover shown here plays with its old reputation by placing a mother / daughter photo on the cover that startles the viewer with changes and contradictions in culture and identity.)

FORCE FIELDS

Schein uses this metaphor from his mentor Lewin from the heady days of Physics in mid-century. Social energy is generated by "movement through context." Forcefields are not directly visible but are unifying and powerful. The metaphor implies that culture is beyond individual control or individual characteristics, a system that is dynamic, with actions and reactions, yet mysteriously orderly.

A related metaphor from Schein and Lewin is "unfreezing", which happens when cultural difference challenges the ego (the magnetic forces shift). Eventually the organization or personality realigns and "refreezes" into new patterns.

CULTURE SHOCK

Oberg popularizes this medical / psychological metaphor for the difficulties of adapting to an unfamiliar culture (innoculation achieved through intercultural training).

The ICEBERG

The popular iceberg metaphor illustrates "hidden culture": the world of assumptions, habits, beliefs that may not be consciously articulated or taught. The metaphor implies danger, the necessity of having a skilled pilot, and justifies the use of cultural experts as there is much more to culture than meets the eye.

AROUND THE CAMPFIRE

Deal & Kennedy's landmark Corporate Culture brings classic anthropology terms such as ritual, clan, and tribe into business. (Joseph Campbell and Robert Bly are bringing mythology and drumming to a larger audience during the same period.) The metaphor implies that culture is "primitive", powerful, timeless, and that a strong head man can reshape it.

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JELLY BEANS

Roosevelt Thomas: All jelly beans in the organizational jar are “diverse” not just the red ones or purples ones. Thomas also gives us Organizational Culture as a giant tree, and Culture as a house — an elephant can invite friend giraffe to live together, but the giraffe will not be able to stay long in the elephant's low ceilinged house.

MELTING POTS & SALAD BOWLS

Popular metaphors for the relationship of immigrant cultures within a larger nation or dominant culture have shifted from the melting pot to the salad bowl. In the latter, immigrant cultures maintain their original integrity in the new national salad. More cynical observers may note that whether it is stew or salad, it all gets eaten and assimilated in the end.

MIND MAPS

Two maps here — the geographic one represents the internal maps people have of their cultural terrain, knowing that “the map is NOT the territory” that reality is always vastly more complex than our mental renderings of it. The other is a mind-map, which depicts the network of associative links in our minds--knowledge triggered by a single word, for example, or the feelings and meanings we associate with a particular behavior. These associations are partly personal, partly collective. Culture in this metaphor is the map of a group's shared meanings and connections.

CELEBRATION!

Notice the metaphor and what it unintentionally communicates: we celebrate holidays, occasions, “special” events. This subtly implies that multiculturalism is decorative, fun, but special, not for ordinary “real” days or for “real” work.

ORGANISM

This biological metaphor sees culture as living, organic, in motion. There are boundaries between internal and external; the organism (and culture) survive by controlling that boundary — allowing nutrients and waste to pass the boundaries, but keeping out foreign intrusions. Within a culture there will be different functions and roles, yet there is a common beingness.

CHAOS!

Senge, organizational systems theory. Culture is too complex to “manage”, should be looked at with awe. One can strive to understand main loops of cause and effect, but realize that you are only capturing a simple version of the mathematically chaotic whole, and that one cannot predict all the effects your actions will create throughout the system.

SOFTWARE OF THE MIND

Hofstede's book of that title uses the primary metaphor of the decade as the boundary between what is human and what is machine is increasingly hard to maintain: the brain as the computer's CPU (=nature, hardwiring) and the mind's culture / knowledge as software. Software is based on algorithms — recipes of sorts — designed by humans for human purposes, then edited and elaborated by future users and programmers. We're hard at work writing the next edition of the Mediator's Handbook, and blogging from time to time about insights and puzzles we are finding along the way.

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APPENDIX C

GLOBALISM, MULTICULTURALISM AND TRANSCULTURE

There has been much talk lately about global culture and its inexorable advance throughout the world following the fall of the "iron curtain." The key components of this global culture are the new communication networks (in particular, the Internet), free information exchange and capital flow, the expansion of international corporations, tourism, etc. In fact, by talking about a global culture we most often mean — explicitly or implicitly, approvingly or disapprovingly — Panamericanism.

On the other hand, the concept of multiculturalism is still holding strong. According to this concept, all cultures, even small and historically dominated ones, have a value of their own and must be equally represented, both within big national cultures and internationally.

Globalism and multiculturalism engage in ideological wars and sometimes in street fights with each other. So, are we doomed to this struggle or is a third way still possible?

The prospects of either globalism or so-called "multiculturalism" look equally grim to me. A single culture throughout the world, the same Hollywood and rock music with minor local variations ("American by content, national by form")… Or a multitude of small cultures that are closed onto themselves and that come out in the big world only to demonstrate their "pride" and then hide again in their ethnic enclave or sexual closet…

Globalism and multiculturalism share one common feature which is determinism. In the first case, determinism parades as "an irreversible trend of world development, common to all countries and nations" (globalism); in the other case, as an "insurmountable dependence of culture on gender, race, ethnos and sexual orientation of its representatives" (multiculturalism). The rigid frameworks of these concepts leave no freedom of choice for the individual, who is doomed to this or that culture by his or her physical origin or by the global domination of one culture.

The world may even be moving towards a combination of these two determinisms: one horizontal and the other vertical, the former represented by American globalism ("mass culture") and the latter — by multiculturalism, also of the same American type ("the pride of minorities"). However, when two grim prospects are brought together, neither of them gets any brighter. Two determinisms do not make an individual freer, even though they create the illusion that one can play on their contradictions and hide from the one in the shelter of the other.

Transculture is a model of cultural development, which differs from both leveling globalism and isolating pluralism. Among the many freedoms proclaimed as inalienable rights of the individual, there emerges yet another freedom which is probably the most meaningful one — the freedom from one's own culture, in which one was born and educated.

This is completely different from the political right to freely choose one's place of living, to emigrate and to cross state borders. Too many people who leave the geographical location of their culture remain, for the rest of their lives, prisoners of its language and traditions. Other migrants, having turned their back on their past, become prisoners of a different, newly acquired culture. Perhaps, only a small number of people, when acceding to two or several cultures, are able to keep their freedom from any of them.

Transculture is a new aspect of cultural development, which transcends the borders of traditional national, racial, gender and professional cultures. Transculture overcomes the isolation of these traditions, language and value determinations, and broadens the field of "supra-cultural" creativity.

We acquire transculture at the boundaries of our own culture and at the crossroads with other cultures. Transculture is a freedom that cannot be proclaimed, but only sought and partly realized through the risky experience of one's own cultural wanderings and transmutations.

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From the mid-1990s, the transcultural vision began to take root in the West too, in connection with the crisis of the concept of "multiculturalism." Unlike "multiculturalism" which establishes value equality among different cultures and their self-sufficiency, transculture implies their openness and mutual involvement. The principle that applies here is not that of difference, but that of "interference," of "dispersion" of symbolic values of one culture in the field of other cultures. If "multiculturalism" insists on the individual's belonging to "his" "natural" culture, which is biologically and biographically predefined ("black culture," "women's culture," "youth culture," "gay culture," etc.), "transculture" implies diffusion of initial cultural identities as individuals cross the borders of different cultures and assimilate them.

At the same time, transculture should be distinguished from global culture, which disseminates identical models (mostly American) to the whole of humankind. Transculture is not the common and the identical, present in all cultures, but more, the cultural diversity and universality as an asset of one individual. Transculture is a state of virtual belonging of one individual to many cultures.

Transculture is the freedom of every person to live on the border of his "inborn" culture or beyond it. Although culture in its development distances itself from nature, it still preserves many natural, ethnic, psychophysical and socio-class elements. Transculture is the next step of culture towards liberation from its own linguistic prison, from its manias and its phobias.

Transculture is precisely a field of metaphysical acts, constituting a free transcultural personality, a series of escapes from one's "soil" culture.

The modern era, called "postmodernism," encompasses two major systems of thought: multiculturalism and deconstruction. These are highly contradictory to each other, although this contradiction has been barely revealed or realized by either of the parties (partly out of the fear of weakening their unity in the face of the common enemy — the establishment, the logo-centrism, the cultural dogma, etc.). Multiculturalism is a notion of universal determinism which for every cultural act sets parameters of its original physical nature and racial-ethnic and gender origins. It is thinking in terms of "representation:" if you are a man, it means that in all your scribbles you represent the male, and therefore a historically repressive and patriarchal culture. Deconstruction, on the other hand, rebels against any determinism and even rejects the very notions of "beginnings," "original," or "origins." What the historical-genetic approach presents as primary is in fact secondary; what we consider our "beginnings," "origins," and "milieu" is but our own creations. We are the ones who build our identity, including racial, ethnic and gender identities.

A new period in culture begins with the understanding and resolution of this fatal dilemma of post-modernism: multiculturalism or deconstruction? To be a representative of one's origins or not to have any at all? This dilemma is, however, a false one. Origins or sources do exist, but the meaning of culture is not to express and affirm them, but to go with the flow, away from them, to become a river and not a dam. Origins must be inscribed in the history of their overcoming. Then deconstruction will cease to be a metaphysical game of rejection of origins, and will become a creative history of their overcoming. Positive constructive deconstruction, and multiculturalism without determinism and representation — this is how I see the era of transculture. Granted, we are born in different cages, but we also escape from them in different ways, and this escape space, together with the meeting space of refugees from different cages, forms transculture.

Transculture in no way abolishes our cultural "body," the totality of symbols and habits inherited by us at birth or acquired through education. Our life in culture does not abolish our physical body either, but enriches its symbolical senses and frees it from body slavery. The culture

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of food or the culture of desire — the ritual of meals, the ritual of courtship, etc. — represent liberation from bare instincts of hunger and lust, their creative postponement, their symbolic mastering and conscientious enjoyment. The body does not vanish in culture, but slavery to the body disappears.

While culture frees humans from the prison of nature, it also creates new dependencies — this time from customs, traditions, conventions, and culture's own automatisms, which a person receives as a group being, a member of one's clan, ethnos or consensus. Culture — "German," "Russian," "male" or "female" — is a new ossified formation on the body of nature, a new system of psycho-physical coercion, symbolic violence and preset roles and identities: "national character," a "woman's letter," "gay pride"… Transculture dissolves these rigid, naturalized features of culture and gives semantic flexibility and new compatibility to elements of different cultures. Transculture is the next level of liberation, this time from unconscious symbolic dependencies, predispositions and prejudices of the "native culture."

The concept of transculture is presented in detail in the book by Ellen Berry and Mikhail Epstein "Transcultural experiments: Russian and American models of creative communication" (New York, 1999). Transculture is defined there as "a way of expanding the limits of our ethnic, professional, linguistic, and other identities to new levels of indeterminacy and virtuality. Transculture builds new identities in the zone of fuzziness and interference and challenges the metaphysics of discreteness so characteristic of nations, races, professions, and other established cultural configurations that are solidified rather than dispersed by the multiculturalist politics of identity."

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APPENDIX D

STEREOTYPING CULTURES

There is a tendency to stereotype cultures. Countries fall on a continuum of cultural traits. G. Hofstede's research demonstrates a wide range between the most individualistic and collectivistic countries, for example — some fall in the middle.

Individualism vs. collectivism: to what extent do people believe in individual responsibility and reward rather than having these measures aimed at the larger group? Contrary to the stereotype, Japan actually ranks in the middle of this dimension, while Indonesia and West Africa rank toward the collectivistic side. The U.S., Britain, and the Netherlands rate toward individualism.

Power distance: to what extent is there a strong separation of individuals based on rank? Power distance tends to be particularly high in Arab countries and some Latin American ones, while it is more modest in Northern Europe and the U.S.

Masculinity vs. femininity involves a somewhat more nebulous concept. "Masculine" values involve competition and "conquering" nature by means such as large construction projects, while "feminine" values involve harmony and environmental protection. Japan is one of the more masculine countries, while the Netherlands rank relatively low. The U.S. is close to the middle, slightly toward the masculine side. (The fact that these values are thought of as "masculine" or "feminine" does not mean that they are consistently held by members of each respective gender — there are very large "within-group" differences. There is, however, often a large correlation of these cultural values with the status of women.)

Uncertainty avoidance involves the extent to which a "structured" situation with clear rules is preferred to a more ambiguous one; in general, countries with lower uncertainty avoidance tend to be more tolerant of risk. Japan ranks very high. Few countries are very low in any absolute sense, but relatively speaking, Britain and Hong Kong are lower, and the U.S. is in the lower range of the distribution.

Although Hofstede's original work did not address this, a fifth dimension of long term vs. short term orientation has been proposed. In the U.S., managers like to see quick results, while Japanese managers are known for take a long term view, often accepting long periods before profitability is obtained.

High vs. low context cultures: in some cultures, "what you see is what you get" — the speaker is expected to make his or her points clear and limit ambiguity. This is the case in the U.S. — if you have something on your mind, you are expected to say it directly, subject to some reasonable standards of diplomacy. In Japan, in contrast, facial expressions and what is not said may be an important clue to understanding a speaker's meaning. Thus, it may be very difficult for Japanese speakers to understand another's written communication.

Ethnocentrism and the self-reference criterion. The self-reference criterion refers to the tendency of individuals, often unconsciously, to use the standards of one's own culture to evaluate others. For example, Americans may perceive more traditional societies to be "backward" and "unmotivated" because they fail to adopt new technologies or social customs, seeking instead to preserve traditional values. In the 1960s, a supposedly well read American psychology professor referred to India's culture of "sick" because, despite severe food shortages, the Hindu religion did not allow the eating of cows. The psychologist expressed disgust that the cows were allowed to roam free in villages, although it turns out that they provided valuable functions by offering milk and fertilizing fields. Ethnocentrism is the tendency to view one's culture to be superior to others.

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Language issues. Language is an important element of culture. It should be realized that regional differences may be subtle. For example, one word may mean one thing in one Latin American country, but something off-color in another. It should also be kept in mind that much information is carried in non-verbal communication. In some cultures, we nod to signify "yes" and shake our heads to signify "no;" in other cultures, the practice is reversed.

Idioms involve "figures of speech" that may not be used, literally translated, in other languages. For example, baseball is a predominantly North and South American sport, so the notion of "in the ball park" makes sense here, but the term does not carry the same meaning in cultures where the sport is less popular. Neologisms involve terms that have come into language relatively recently as technology or society involved. With the proliferation of computer technology, for example, the idea of an "add-on" became widely known. It may take longer for such terms to "diffuse" into other regions of the world. In parts of the World where English is heavily studied in schools, the emphasis is often on grammar and traditional language rather than on current terminology, so neologisms have a wide potential not to be understood. Slang exists within most languages. Again, regional variations are common and not all people in a region where slang is used will necessarily understand this. There are often significant generation gaps in the use of slang.

Writing patterns, or the socially accepted ways of writing, differs significantly between cultures.

Different perspectives exist in different cultures on several issues; e.g.: monochronic cultures tend to value precise scheduling and doing one thing at a time; in polychronic cultures, in contrast, promptness is valued less, and multiple tasks may be performed simultaneously.

Americans have a lot of quite shallow friends toward whom little obligation is felt; people in European and some Asian cultures have fewer, but more significant friends. For example, one Ph.D. student from India, with limited income, felt obligated to try buy an airline ticket for a friend to go back to India when a relative had died.

In the U.S. and much of Europe, agreements are typically rather precise and contractual in nature; in Asia, there is a greater tendency to settle issues as they come up. As a result, building a relationship of trust is more important in Asia, since you must be able to count on your partner being reasonable.

In terms of etiquette, some cultures have more rigid procedures than others. In some countries, for example, there are explicit standards as to how a gift should be presented. In some cultures, gifts should be presented in private to avoid embarrassing the recipient; in others, the gift should be made publicly to ensure that no perception of secret bribery could be made.

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APPENDIX E

DEFINING THE DIFFERENCE OF HUMANKIND AND THE DIFFERENCE IT MAKES TO CULTURE

Intercultural communication is the mechanism (the mixing of cultures and languages via speech communication) by which human beings have compared ways of living, economic order, social order, and values from other cultures. These ideas are compared between, within and among cultural groups.

Thus, the American and the European cultures do not always agree on the same values. For example, when it comes to cultural comparisons, like the death penalty, Europeans are astonished that 38 states allow the death penalty in the United States. Europeans see this as American barbarism. In April of 2000, only 30 percent of the French felt that there was anything to admire in the United States. Nonetheless, aside from the political posturing imbedded in these arguments superficial assessments of other cultures can lead to a false understanding of the other culture. Even Americans promote a lack of cultural understanding about Europeans when people, like Steve Forbes, declare Charlemagne a unifier of Europe, when, in fact, Europeans view Charlemagne as a conqueror of cultures.

French bookstores are full of this kind of diatribe about the U.S. culture and its failings as viewed from the Eiffel Tower. The titles are amusing: “No Thanks Uncle Sam”, “The World is not Merchandise”, “Who is killing France, the American Strategy”, “American Totalitarianism” and others. Poking fun at the American culture has been part of the French pastime for many years. Mr. Clinton did not help matters any by declaring through his foreign relations communications that the U.S. is the “indispensable” nation now. But all of this intercultural banter misses the underlying core value of the U.S. culture.

Just what is the basis for the culture of the United States? What is the core value of the culture? What are the fundamental assumptions around which the U.S. culture spins on its axis? What does the U.S. uniquely contribute by way of their cultural heritage that is so appealing to those that migrate to its shores? Is this core cultural value worth some consideration with respect to the advancement of the species, homo sapiens? To fully understand these questions a short diversion with respect to human intercultural communication is necessary.

Culture provides predictability for humankind. Because human life can be quite inefficient, culture offers us the predictable patterns of behavior that lead to cooperative expectancies. How do we eat food properly? How do we create common measurements upon which we can rely? How do we introduce, greet and sustain relationships with others? In what manner shall we conduct commerce and under what government conditions? Inside international business, rules for conducting business are becoming quite homogenous, e.g., banking, finance methods, marketing strategies and management of intercultural groups. Each culture provides predictability, thus changing culture can be quite difficult unless the cultural value being changed has been demonstrated to be of less value or no longer useful to a particular group.

Cultures also test new ideas and introduce potential change. The introduction of English, for example, on a worldwide basis for use in business and international trade is threatening to some cultures. Language, too, provides the social bonding and predictability because humans have rules for language and these rules lead us to communicate more efficiently and effectively. It has often been said prescriptively, if you want to learn the heart of the people, you must learn the language. We say this because language helps us understand how to “think” in a particular culture.

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Cultures borrow from each other language in order to provide more precision for their language. English, for example, quite readily adapts words from other cultures like the French laisse faire (hands off) or perestroika (restructuring) from the Russians. On the other hand, the French have people who watch for new words, particularly in the high technology arena, so that they can quickly create French words that can be used instead of English words.

Language is, therefore, extremely important to the understanding of what I like to call "core meanings" in each culture. In each culture there are "novices" and "knowing" generations. Only that which is communicated between the "knowing" and the "novices" in each culture has the chance for survival of important core meanings that make up the culture. To understand the core meaning of a culture is a dive into the pool of consistent thought and actions of a people. Important and lasting core meanings and values become a part of civilizations because they have endured. These values produce a patterning that is predictable in order to create the "mindfulness" which is a key element in producing effective intercultural communication. So what happens when we apply these developmental-historical principles and ideas to a specific culture? The following is an analysis of the origins of American cultural values which are often discussed in the developmental history of the United States. Predictability in understanding intercultural communication rests on our ability as researchers to sort these values much like sorting the wheat from the chaff.

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APPENDIX F

CULTURE INFLUENCES

The culture of the Americas has been strongly influenced by peoples that inhabitated the continents before Europeans arrived; people from Africa (Brazil and the United States have a large number of descendants from African migrants), and the immigration of Europeans, especially Spanish, English, French, Portuguese, German, Irish, Italian and Dutch. North America is a kind of "mixed culture" as it takes in different things from different cultures and races.

Despite the great cultural diversity of Asian nations, there are, nevertheless, several transnational cultural influences. Though Korea, Japan, and Vietnam are not Chinese-speaking countries, their languages have been influenced by Chinese and Chinese writing. Thus, in East Asia, Chinese writing is generally agreed to exert a unifying influence. Religions, especially Buddhism and Taoism have had an impact on the cultural traditions of East Asian countries. There is also a shared social and moral philosophy that derives from Confucianism.

Hinduism and Islam have for hundreds of years exerted cultural influence on various peoples of South Asia. Similarly, Buddhism is pervasive in Southeast Asia. Another monotheistic religion is Sikhism. Sikhism is found in South Asia.

Most of the countries of the Pacific Ocean continue to be dominated by their indigenous cultures, although these have generally been affected by contact with European culture, in particular that of the Philippines. In any case, most of Polynesia is now strongly Christian. Other countries, such as Australia and New Zealand have been dominated by European settlers and their descendants, whose culture now predominates. However Indigenous Australian and Māori (New Zealand) cultures are still present.

European culture also has a broad influence beyond the continent of Europe due to the legacy of colonialism. In this broader sense it is sometimes referred to as Western culture. This is most easily seen in the spread of the English language and to a lesser extent, a few other European languages. Dominant influences include ancient Greece, ancient Rome, and Christianity, although religion has declined in Europe.

The Middle East generally has three dominant and clear cultures, Arabic, Persian and Turkish, which have influenced each other with varying degrees during different times. The region is predominantly Muslim although significant minorities of Christians and smaller minorities of other religions exist.

Arabic culture has deeply influenced the Persian and Turkish cultures through Islam; influencing their languages, writing systems, art, architecture and literature as well as in other areas. The proximity of Iran has influenced the regions closer to it such as Iraq and Turkey, traces of language can be found in the Iraqi and Kuwaiti dialects of Arabic as well as the Turkish language. The 500 years of Ottoman rule over most of the Middle East has had a heavy influence over the Arabic culture, this may spread as far as Algeria but can be found to a heavier degree in Egypt, Iraq and the Levant.

Religion and other belief systems are often integral to a culture. Religion, from the Latin religare, meaning "to bind fast", is a feature of cultures throughout human history. Religion often codifies behavior, such as with the 10 Commandments of Christianity or the five precepts of Buddhism. Sometimes it is involved with government, as in a theocracy. Eurocentric custom to some extent divides humanity into Western and non-Western cultures, although this has some flaws.

Western culture spread from Europe most strongly to Australia, Canada, and the United States. It is influenced by ancient Greece, ancient Rome and Christianity. Western culture

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tends to be more individualistic than non-Western cultures. It also sees man, god, and nature or the universe more separately than non-Western cultures. It is marked by economic wealth, literacy, and technological advancement.

Judaism is one of the first, recorded monotheistic faiths and one of the oldest religious traditions still practiced today. The values and history of the Jewish people are a major part of the foundation of other Abrahamic religions such as Christianity, Islam. However, while sharing a heritage from Abraham each has distinct arts (visual and performance arts and the like.).

Christianity was the dominant feature in shaping European and the New World cultures for at least the last 500 to 1700 years. Islam's influence has dominated much of the North African, Middle and Far East regions for almost 1500 years, sometimes mixed with other religions.

Philosophy and religion are often closely interwoven in Eastern thought. Many Asian religious and philosophical traditions originated in India and China and spread across Asia through cultural diffusion and the migration of peoples.

Indian philosophy includes Hindu philosophy. They contain elements of nonmaterial pursuits, whereas another school of thought from India, Cārvāka, preached the enjoyment of material world. Confucianism and Taoism, both of which originated in China have had pervasive influence on both religious and philosophical traditions, as well as statecraft and the arts throughout Asia.

During the 20th century, in the two most populous countries of Asia, two dramatically different political philosophies took shape. Gandhi gave a new meaning to Ahimsa, a core belief of both Hinduism and Jainism, and redefined the concepts of nonviolence and nonresistance far beyond the confines of India. During the same period, Mao Zedong's communist philosophy became a powerful secular belief system in China.

The American Dream is a belief, held by many in the United States, that through hard work, courage, and self-determination, regardless of social class, a person can gain a better life. This notion is rooted in the belief that the United States is a "city upon a hill, a light unto the nations." This concept is mirrored in other cultures, such as in the case of the Great Australian Dream, although this refers more closely to home ownership by the same means.

Religion often influences marriage and practices. Marriage occurs in most cultures, though specific customs vary widely. Marriage is difficult to define cross-culturally because cultures define family, love, parenthood, gender roles, etc., differently. Cross-culturally, one's motivation to get married and expectations of it, therefore, vary widely. In some cultures, marriages are conducted very much like business transactions; in others they are deeply sentimental.

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APPENDIX G

CRITICAL CULTURAL PRODUCTION IN THE CLASSROOM

The creative tactics used by culture jammers to engage with daily life are, in many ways, analogous to the pedagogical approaches promoted by several visual culture educators. Each group, for instance, acknowledges the importance of identifying, interrogating, and exposing the ideological forces embedded within our everyday visual experiences. And while there is little question that students are regularly immersed in symbiotic relationships with visual culture, both consuming and constructing meaning from their daily visual encounters, it is also clear that many of these experiences are absorbed and reproduced without adequate critical examination . Some visual culture theorists contend that art educators have a pedagogical responsibility to move students beyond uncritical and superficial aesthetic understandings that fail to recognize the ideological struggles embedded within the everyday visual experience. Students are becoming part of consumer culture and constructing their individual identities with little critical reflection. Teachers can help students to view and interpret television critically in order to help them make choices about which influences they are willing to accept.

Educators must work to pass on identities as citizens to their students. This sentiment echo the views of culture jammers who claim that culture isn't created from the bottom up by the people anymore — it's fed up to us top-down by corporations. Firmly lodged within the discourses of both groups is the conviction that cultural and educational interventions are required to examine, expose and respond to the pervasive influence of contemporary consumer culture. And both culture jammers and many visual culture educational studies theorists agree that, for these types of interventions to be effective, they must include critical forms of creative production. For culture jammers, these acts of creative resistance are a critical response to what they see as the insanity of consumer culture. As such, they are a direct attempt to call attention to, and transform, the way meaning is produced in our society. For visual culture educators, classroom-based cultural production can be an important method for generating and facilitating sociopolitical awareness, understanding, and participation. Educators can accomplish this objective through cultural production and investigation of images and artifacts.

Artistic production is a critical path to understanding, partly because the process and the product of art making enables students to experience creative and critical connections between form, feeling, and knowing With the rising availability of new media technologies in classroom, including digital cameras and camcorders, image manipulation and design programs, video editing software, and web-based graphical interface applications, students and teachers increasingly have access to a wide array of powerful artistic tools as a means of engaging with and experiencing visual culture. Introducing students to counter-cultural modes of artistic production based on art activism, conceptual, performance, and guerrilla art, for instance, can offer multiple opportunities for meaningful forms of student cultural participation.

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APPENDIX H

EDUCATION ACKNOWLEDGEMENTS

Education is one of the few things a person is willing to pay for and not get.

William Lowe Bryan (1860—1955),
10th president of Indiana University (1902 to 1937)

Education is hanging around until you've caught on.

Robert Lee Frost (1874—1963),
American poet

Education is one of the chief obstacles to intelligence and freedom of thought.

Bertrand A. Russell (1872—1970),
English philosopher, mathematician, and writer

Education is man's going forward from cocksure ignorance to thoughtful uncertainty.

Kenneth G. Johnson (1922—2002),
American educator, semanticist

Education is a form of self-delusion.

Elbert Hubbard (1856—1915),
American author, editor and printer

Education is a process which makes one rogue cleverer than another.

Oscar Wilde (1856—1900),
Irish poet and dramatist

Education is the inculcation of the incomprehensible into the ignorant by the incompetent.

Josiah Charles Stamp (1880—1941),
British civil servant, industrialist, economist, statistician and banker

Education consists mainly in what we have unlearned.

Mark Twain (1835—1910),
American writer

Education is what remains when we have forgotten all that we have been taught.

George Savile, Marquis of Halifax (1633—1695),
English statesman and author

Education is a progressive discovery of our ignorance.

Will Durant (1885—1981),
U.S. author and historian

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Education is a state-controlled manufactory of echoes.

Norman Douglas (1868—1952),
British writer

Education is the process of casting false pearls before real swine.

Prof. Irwin Edman (1896—1954),
American philosopher and educator

The whole object of education is...to develop the mind. The mind should be a thing that works.

Sherwood Anderson (1876—1941),
American novelist and short story writer

Education seems to be in America the only commodity of which the customer tries to get as little he can for his money.

Max Leon Forman (1909—1990),
Jewish-American writer

The chief wonder of education is that it does not ruin everybody concerned in it, teachers and taught.

Henry Brooks Adams (1828—1918),
U.S. historian and writer

Education ... has produced a vast population able to read but unable to distinguish what is worth reading.

George Macaulay Trevelyan (1876—1962),
British historian

Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.

John Ruskin (1819—1900),
English critic

Men are born ignorant, not stupid; they are made stupid by education.

Bertrand Russell (1872—1970),
English philosopher, mathematician and writer

Real education must ultimately be limited to men who insist on knowing the rest is mere sheep-herding.

Ezra Loomis Pound (1885—1972),
U.S. poet

True education makes for inequality; the inequality of individuality, the inequality of success, the glorious inequality of talent, of genius.

Felix E. Schelling (1858—1945),
American educator

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The principal goal of education is to create men who are capable of doing new things, not simply of repeating what other generations have done.

Jean Piaget (1896—1980),
Swiss cognitive psychologist

No man who worships education has got the best out of education... Without a gentle contempt for education no man's education is complete.

Gilbert Keith Chesterton (1874—1936),
British author

The only real education comes from what goes counter to you.

Andre Gide (l869—1951),
French writer

I respect faith, but doubt is what gets you an education.

Wilson Mizner (1876—1933),
American dramatist

The things taught in colleges and schools are not an education, but the means of education.

Ralph Waldo Emerson (1803—1882),
U.S. essayist and poet

The result of the educative process is capacity for further education.

John Dewey (1859—1952),
U.S. philosopher and educator

Courses in education given at...teachers' colleges have traditionally been used as a substitute for genuine scholarship. In my opinion, much of the so-called science of “education” was invented as a necessary mechanism for enabling semieducated people to act as tolerable teachers.

Sloan Wilson (1920—),
U.S. journalist and novelist

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.

Walter Bagehot (1826—1877),
English economist, political journalist, and critic

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.

Thomas Henry Huxley (1825—1895),
English biologist and writer

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Soap and education are not as sudden as a massacre, but they are more deadly in the long run.

Mark Twain (1835—1910),
American writer

I have never let my schooling interfere with my education.

Mark Twain (1835—1910),
American writer

In England ... education produces no effect whatsoever. If it did, it would prove a serious danger to the upper classes, and would probably lead to acts of violence in Grosvenor Square.

Oscar Wilde (1856—1900),
Irish poet and dramatist

Education is an admirable thing, but it is well to remember from time to time that nothing that is worth knowing can be taught.

Oscar Wilde (1856—1900),
Irish poet and dramatist

Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts.

Henry Brooks Adams (1828—1918),
U.S. historian and writer

Education is too important to be left solely to educators.

Francis Keppel (1916—1990),
American educator, U.S. Commissioner of Education (1962—1965)

Education is the ability to listen to almost anything without losing your temper or your self-confidence.

Robert Lee Frost (1874—1963),
American poet

Education is not the filling a bucket but the lighting of a fire.

William Butler Yeats (1865—1939),
Irish poet, dramatist

The great aim of education is not knowledge, but action.

Herbert Spencer (1820—1903),
English philosopher, political theorist

Your Education is worth what You are worth.

Anon

To be able to be caught up into the world of thought — that is educated.

Edith Hamilton (1867—1963),
American educator and author

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Education is for improving the lives of others and for leaving your community and world better than you found it.

Marian Wright Edelman (1939—),
American activist for the rights of children

In education, nothing works if the students don't.

Donald E. Simanek (I936—),
American physicist, educator, humorist

Education is a method where by one acquires a higher grade of prejudices.

Laurence J. Peter (1919—1990),
US educator and writer

Education is what remains after one has forgotten everything he learned in school.

Albert Einstein (1879—1955),
German theoretical physicist

Education is not the answer to the question. Education is the means to the answer to all questions.

William Allin,
US socioeconomics teacher

Education costs money, but then so does ignorance.

Sir Claus Moser (1922—),
British statistician, Chairman of the Basic Skills Agency

Education makes people easy to lead, but difficult to drive; easy to govern, but impossible to enslave.

Henry Peter Broughan,
film producer

An education isn't how much you have committed to memory, or even how much you know. It's being able to differentiate between what you know and what you don't.

Anatole France (1844—1924),
French poet, journalist and novelist

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APPENDIX J

QUOTES ABOUT TEACHERS AND TEACHING

Never try to teach a pig to sing....it wastes your time and annoys the pig.

Anonymous

I like a teacher who gives you something to take home to think about besides homework.

Lily Tomlin as "Edith Ann"

The dream begins with a teacher who believes in you, who tugs and pushes and leads you to the next plateau, sometimes poking you with a sharp stick called "truth."

Dan Rather

In teaching you cannot see the fruit of a day's work. It is invisible and remains so, maybe for twenty years.

Jacques Barzun

Teaching is the profession that teaches all the other professions.

Author Unknown

If a doctor, lawyer, or dentist had 40 people in his office at one time, all of whom had different needs, and some of whom didn't want to be there and were causing trouble, and the doctor, lawyer, or dentist, without assistance, had to treat them all with professional excellence for nine months, then he might have some conception of the classroom teacher's job.

Donald D. Quinn

Modern cynics and skeptics... see no harm in paying those to whom they entrust the minds of their children a smaller wage than is paid to those to whom they entrust the care of their plumbing.

John F. Kennedy

A teacher is one who makes himself progressively unnecessary.

Thomas Carruthers

Good teaching is one-fourth preparation and three-fourths theater.

Gail Godwin

A teacher who is attempting to teach without inspiring the pupil with a desire to learn is hammering on cold iron.

Horace Mann

Most teachers have little control over school policy or curriculum or choice of texts or special placement of students, but most have a great deal of autonomy inside the classroom. To a degree shared by only a few other occupations, such as police work, public education rests precariously on the skill and virtue of the people at the bottom of the institutional pyramid.

Tracy Kidder

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A teacher affects eternity; he can never tell where his influence stops.

Henry Brooks Adams

A good teacher is like a candle — it consumes itself to light the way for others.

Author Unknown

The true teacher defends his pupils against his own personal influence. He inspires self-distrust. He guides their eyes from himself to the spirit that quickens him. He will have no disciple.

Amos Bronson Alcott

A good teacher is a master of simplification and an enemy of simplism.

Louis A. Berman

We expect teachers to handle teenage pregnancy, substance abuse, and the failings of the family. Then we expect them to educate our children.

John Sculley

Good teachers are costly, but bad teachers cost more.

Bob Talbert

The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires.

William Arthur Ward

The best teacher is the one who suggests rather than dogmatizes, and inspires his listener with the wish to teach himself.

Edward Bulwer-Lytton

A teacher's purpose is not to create students in his own image, but to develop students who can create their own image.

Author Unknown

What the teacher is, is more important than what he teaches.

Karl Menninger

Teaching should be full of ideas instead of stuffed with facts.

Author Unknown

A cross-eyed teacher can keep twice the number of children in order than any other, because the pupils do not know who she's looking at.

Four Hundred Laughs: Or, Fun Without Vulgarity, comp. and ed. by John R. Kemble, 1902

Teaching is leaving a vestige of oneself in the development of another. And surely the student is a bank where you can deposit your most precious treasures.

Eugene P. Bertin

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Teachers who inspire know that teaching is like cultivating a garden, and those who would have nothing to do with thorns must never attempt to gather flowers.

Author Unknown

Teachers who inspire realize there will always be rocks in the road ahead of us. They will be stumbling blocks or stepping stones; it all depends on how we use them.

Author Unknown

Teaching is not a lost art, but the regard for it is a lost tradition.

Jacques Barzun

One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child.

Carl Jung

The task of the excellent teacher is to stimulate "apparently ordinary" people to unusual effort. The tough problem is not in identifying winners: it is in making winners out of ordinary people.

K. Patricia Cross

When you teach your son, you teach your son's son.

The Talmud

The average teacher explains complexity; the gifted teacher reveals simplicity.

Robert Brault

Often, when I am reading a good book, I stop and thank my teacher. That is, I used to, until she got an unlisted number.

Author Unknown

Who dares to teach must never cease to learn.

John Cotton Dana

There are three good reasons to be a teacher — June, July, and August.

Author Unknown

A teacher should have maximal authority, and minimal power.

Thomas Szaz

To teach is to learn twice.

Joseph Joubert, Pensées, 1842

The secret of teaching is to appear to have known all your life what you just learned this morning.

Author Unknown

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Don't try to fix the students, fix ourselves first. The good teacher makes the poor student good and the good student superior. When our students fail, we, as teachers, too, have failed.

Marva Collins

The object of teaching a child is to enable him to get along without his teacher.

Elbert Hubbard

Teaching is the only major occupation of man for which we have not yet developed tools that make an average person capable of competence and performance. In teaching we rely on the "naturals," the ones who somehow know how to teach.

Peter Drucker

Teachers are expected to reach unattainable goals with inadequate tools. The miracle is that at times they accomplish this impossible task.

Haim G. Ginott

The art of teaching is the art of assisting discovery.

Mark Van Doren

The best teachers teach from the heart, not from the book.

Author Unknown

I am indebted to my father for living, but to my teacher for living well.

Alexander the Great

The teacher who is indeed wise does not bid you to enter the house of his wisdom but rather leads you to the threshold of your mind.

Khalil Gibran

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APPENDIX K

UNITED STATES TEACHER DAY AND TEACHER APPRECIATION WEEK

Traditionally, the Tuesday of the first full week of May is the National Teacher Day in the USA. Therefore the actual date varies from one year to another. Teacher Day is a remarkable occasion to show our teacher appreciation, whether we are students or we wish to compliment a former teacher. Additionally, the whole week is considered as the Teacher Appreciation Week, and lots of activities are carried out on this occasion.

The origins of Teacher Day are murky. Around 1944 Mattye Whyte Woodridge, an Arkansas teacher, began corresponding with political and education leaders about the need for a national day to honor teachers and show teacher appreciation. Woodbridge wrote to Eleanor Roosevelt who in 1953 persuaded the 81st Congress to proclaim a National Teacher Day that would serve to the purpose of celebrating teacher appreciation across the nation.

The National Education Association (NEA) along with its Kansas and Indiana state affiliates and the Dodge City (Kan.) local lobbied Congress to create a national day celebrating teachers. Congress declared March 7, 1980, as National Teacher Day for that year only. NEA and its affiliates continued to observe Teacher Day on the first Tuesday in March until 1985, when NEA and the National PTA established Teacher Appreciation Week as the first full week of May. The NEA Representative Assembly then voted to make the Tuesday of that week National Teacher Day.

Teachers are true heroes in our communities, who through their dedication to children work millions of small miracles every day. And the vast majority of teachers in the United States are proud to be advocates for children, public education, and their profession. Additionally, there are hundreds of teachers and education support professionals actively serving in the U.S. military.

National Teacher Day focuses on the contributions teachers make to help children succeed in school and in life. Public schools are where children learn to be Americans. School is where they learn the Pledge of Allegiance and the U.S. Constitution. It provides students their first opportunity to vote. It is where we all learn that wherever we are from, we are united as Americans.

Showing our teacher appreciation shouldn't be limited to this week and day, but establishing a particular time of the year for teacher appreciation helps us remember how important teachers are in society.

The State of Massachusetts has its own separate Teachers' Day since 1976, on the 11th of September.

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APPENDIX L

THE UNITED STATES OF AMERICA:
EDUCATION SYSTEM

Preschool (or nursery schools) specializes in teaching very young children (ages 3—5) to adjust to groups outside home and family and prepare them for the routine of formal schooling.

There are basically two levels of education at school. The elementary level begins with the first grade when the child is about six. This level extends to the eighth grade when the child is about thirteen. The secondary level begins with the ninth grade when the child is about 14 and continues to the twelfth grade when the child is about eighteen. Duration of school lasts 12 years, until around age 18 (depending on the age at entry). Each of the school years is called a grade, so that 12th grade corresponds to the 12th year, etc.

Infant school, pre-school, and the first or second year of formal schooling are collectively termed Early Childhood Education in the United States. Formal primary education is called Elementary Education and ranges from first grade through grade 4, 5, or 6, depending on state and district regulations. The upper level of primary education is often organized separately into a unit called Middle School, which begins at grade 4, 5, or 6 and ends at grade 6, 7, or 8. Likewise, the lower grades of secondary education (years 7, 8, or 9 depending on state and district regulations) are sometimes organized separately into what is called Junior High School. Regular (including upper) secondary education is called High School, beginning in grade 8, 9, or 10 and ending at grade 12, again depending on state and district regulations.

Thus, different schools divide the 12 years into various stages. Most common are the 6-3-3, consisting of 6 years of elementary school, 3 years of junior high, and 3 of high school; and the 6-2-4, consisting of 2 years of junior high and 4 years of high school. These years are referred to as freshman (9th), sophomore (10th), junior (11th), and senior (12th). There is no division into academic or vocational streams. Instead, junior and senior high schools offer a wide variety of courses, some of which are required of all students, the others elective (elected by the student).

Public schools (government supported) provide tax-supported schooling free of charge to students beginning with kindergarten at age 5 and continuing from 1st to 12th grades, when students receive a high-school diploma. Private schools charge tuition fees. These schools provide for a number of special needs not always met adequately in the public schools.

Compulsory schooling ends by law at age 16 in 30 states, at age 17 in 9 states, and at age 18 in 11 states plus the District of Columbia. Students may drop out of school if they have reached the age set in their state's law for the end of compulsory schooling, but dropouts are not considered to have completed school and no certificate or award is issued at this stage. The U.S. dropout rate is just over 11 percent of secondary-level students age 16 and older.

Two basic school leaving certificates are awarded for completing school, the High School Diploma, awarded to graduates of secondary school, and the GED (General Educational Development) Certificate, awarded to adults who left school but then complete a special supervised study and examination program. High School Diplomas represent a variety of different curricula and standards.

No national education system or national curriculum exists in the United States. The federal government does not operate schools.

Each of the 50 states has its own Department of Education which sets guidelines for the schools of that state. Most of the control of American schools lies in the hands of each local

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school district. Each school district is governed by a school board, a small committee of people elected by the local community. The school board sets general policies for the school district. Students do not pay tuition for schools (under the age of 16).

High school students take a wide range of courses. All students are required to take English, math, science, and social studies courses. They also might be required to take a foreign language and / or physical education. A course can be one semester or two semesters long.

Many U.S. schools were founded by religious groups. The relationship, however, between the school and the religious organization may be very flexible. Sometimes, these schools prefer to admit students who are members of the sponsoring religious group. Nearly all these schools welcome students of all religions and beliefs. Many private schools are supported by churches or synagogues and provide religious education as opposed to the secular education provided by public schools. The Catholic Church operates the largest number of schools outside the public school system. These parochial schools are open to children of all faiths, but they give preference to Catholics. There are also schools associated with various Protestant churches, Seventh-Day Adventists and Society of Friends (Quakers), as well as schools serving those of the Jewish and Muslim faiths.

Usually, a student graduates after he or she has successfully passed all of the required courses. Grades are given to students for each course at the end of every semester or term. Grades are: A = Excellent, B = Above Average, C = Average, D = Below Average, F = Failure.

Admission to a college / university: a student's high school grade point average (GPA) is also considered. A GPA is a quantitative figure representing a student's accumulated grades. Each letter grade is assigned a number of points: A = 4 points, B = 3, C = 2, D = 1 and F = 0 points. A GPA is calculated by adding all of the points earned for each course grade and dividing the total points by the total number of courses taken. For example, a GPA of 3.0 means a "B" average for all of the courses taken.

Most colleges and universities set a minimum SAT score that a student must achieve in order to gain admission. The SAT is the Scholastic Aptitude Test, a standardized quantitative examination taken by high school students throughout the United States. Each college or university decides the minimum SAT score it will accept.

Higher education: after finishing high school (twelfth grade), U.S. students may go on to college or university. College or university study is known as "higher education."

As a general rule, colleges tend to be smaller and usually offer only undergraduate degrees, while a university also offers graduate degrees. An institute usually specializes in degree programs in a group of closely related subject areas, so you will also come across degree programs offered at institutes of technology, institutes of fashion, institutes of art and design, and so on.

Within each college or university you will find schools, such as the school of arts and sciences or the school of business. Each school is responsible for the degree programs offered by the college or university in that area of study.

One of the most attractive features of the bachelor's degree program in the United States is that it is highly flexible. You can usually choose from a wide variety of courses and create your own unique program of study. The degree is awarded after you complete a specified number of credits.

The bachelor's degree typically takes four years to complete. The associate degree usually takes two years to complete. Associate degree programs may be 'terminal" programs, which lead into specific careers upon graduation, or "transfer" programs, which correspond to the first two years of a bachelor's degree and tend to be more liberal arts based. Associate degree programs are offered at two-year colleges known as junior or community colleges. Four-year

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colleges and universities offer bachelor's degree programs, with a small number also offering associate degree programs.

Liberal arts is a shortened form of the term “liberal arts and sciences,” and the liberal arts philosophy is a unique feature of the U.S. higher education system. U.S. undergraduate education is based on this concept, which believes in providing a well-rounded academic education that develops the student's verbal, written, and reasoning skills. Students at a liberal arts college, or at a university with a strong liberal arts program, begin their degree study by taking classes in a wide variety of courses in the arts, humanities, languages, and the social and physical sciences. They then choose a subject in which to specialize (called a major) and take about 25 to 50 percent of their classes in the major area.

Professional (career-oriented) education is included within the U.S. university system. Large universities tend to be comprised of a college of arts and sciences and several professional schools — usually business, agriculture, medicine, law, and journalism.

There are four types of degrees: associate's (completion of a program in a specific career field), Bachelor's (conferred after completion of an undergraduate program), Master's (first graduate degree), Doctorate (second graduate degree and final degree).

A state college or university is supported and run by a state or local government. Each of the 50 U.S. states operates at least one state university and possibly state colleges.

Private colleges or universities are operated privately, not by a branch of the government. Tuition will usually be higher than at state colleges or universities. Often, private colleges and universities are smaller in size than state ones.

A two-year college admits high school graduates and awards an Associate's Degree. Some two-year colleges are state-supported, or public; others are private. Two-year college or “junior” college graduates usually transfer to four-year colleges or universities, where they complete the Bachelor's Degree in two or more additional years.

A community college is a two-year state or public college. Community colleges serve a local community, usually a city or county. Many of the students are commuters who live at home, or evening students who work during the day. Often, community colleges welcome international students.

A professional school trains students in fields such as art, music, engineering, business, and other professions. Some are part of universities. Others are separate schools. Some offer graduate degrees.

An institute of technology offers at least four years of study in science and technology. Some institutes of technology have graduate programs. Others offer shorter courses.

A technical institute trains students in fields such as medical technology or industrial engineering. Although the course may prepare you for the career you want, the degree may or may not be equivalent to a college or university degree. Some colleges and universities do not accept credits from students who have attended technical institutes and want to transfer. If you are considering a technical institute, find out if your government, and U.S. colleges and universities, accept the school's degree.

Distance education is an increasingly popular way to study for everything from a short professional course to a graduate degree in the United States, and there are numerous institutions offering undergraduate degree programs using distance education teaching methods. Under the distance education model, students no longer attend classes in a classroom on a campus; instead, classes are delivered “from a distance” through the use of technologies such as the Internet, satellite television, video conferencing, and other means of electronic delivery.

U.S. students usually study a wide variety of subjects while in college. Many students do not specialize exclusively in one field until graduate school. Students in the first year are

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called "freshmen," and they are "sophomores" in the second year. Some schools require freshmen and sophomores to take courses in different areas of learning: literature, science, the social sciences, the arts, history, and so forth. Freshmen and sophomores are known as "underclassmen."

The "junior" and "senior," or third and fourth years, are the "upper classes." Students in these years are known as "juniors" and "seniors" — "upperclassmen." When they enter their junior year, they must choose a "major" field of study. They must take a certain number of courses in this department, or field.

In some establishments students also choose a "minor" field. There is usually time for students to choose several other "elective" (extra) courses in other subjects.

Classes range from large lectures for several hundred students to smaller classes and "seminars" (discussion classes) with only a few students. Students enrolled in lecture courses are often divided into smaller groups, or "sections." The sections meet separately to discuss the lecture topics and other material.

Professors usually assign textbooks and other readings each week. They also require several written reports each semester (term). You will be expected to keep up to date with the required readings in order to join in class discussions and to understand the lectures. Science students are also expected to spend time in the laboratory.

The school calendar usually begins in August or September and continues through May or June. The academic year at many schools is composed of two terms or semesters. Other schools use a three-term calendar known as the "trimester" system. Still others divide the year into the "quarter" system of four terms, including a summer session which is optional.

Each course is considered to be worth a number of "credits" or "credit hours." This number is roughly the same as the number of hours a student spends in class for that course each week. A course is typically worth three to five credits.

Transfers: if a student enrolls in a new university before finishing a degree, usually most credits earned at the first school can be used to complete a degree at the new university. This means a student can transfer to another university and still graduate within a reasonable time.

Professors give each student a mark or "grade" for each course. The marks are based upon: classroom participation (discussion, questions, conversation; students are expected to participate in class discussions, especially in seminar classes: this is often a very important factor in determining a student's grade); a midterm examination (usually given during class time); one or more research or term papers, or laboratory reports; possible short exams or "quizzes" (sometimes the professor will give an unannounced "surprise quiz.": this doesn't count heavily toward the grade but is intended to inspire students to keep up with their assignments and attendance); final examination (held some time after the final class meeting).

Most universities will also offer some sort of honors degree. To qualify for an honors degree, you must fulfill additional credits or write an honors thesis; precise details depend upon the university and / or academic department.

The individual courses that make up the degree program can be divided into the following types:

– core courses: these provide the foundation of the degree program and are required of all students. Students take a variety of courses in mathematics, English, humanities, physical sciences, and social sciences. Some colleges require students to take many core courses, while other schools require only a few;

– major courses: a major is the subject in which a student chooses to concentrate. Most students major in one subject; however, some colleges offer the option of pursuing a double

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major with a related subject. Your major courses represent one-quarter to one-half of the total number of courses required to complete a degree;

– minor courses: a minor is a subject in which a student may choose to take the second greatest concentration of courses. The number of courses required for a minor tends to be half the number of major courses;

– elective courses: these courses may be chosen from any department. They offer opportunities to explore other topics or subjects you may be interested in and help make up the total number of credits required to graduate.

An important indicator of the quality of any U.S. college or university is its accreditation status. Unlike many other countries, the United States does not have a central government office that approves educational institutions. Instead, it relies on a system of voluntary accreditation carried out by nongovernmental accrediting bodies to ensure that establishments meet standards.

Most U.S. colleges offer students a variety of social, cultural, and sports activities in addition to their academic programs. The level to which each is emphasized will determine the social environment you will find on your campus. You should also consider whether the majority of the students live on or off a university campus. At colleges referred to as commuter schools, most students live off campus and commute to classes.

A unique feature of U.S. campus life is the Greek system, which offers students the choice of joining a fraternity or sorority. (The term "Greek" is used because the names of fraternities and sororities are composed of two or three Greek letters.) Fraternities (male) and sororities (female) can be the focus of undergraduate social life on many U.S. campuses. However, as well as holding parties, fraternities and sororities often sponsor activities.

U.S. universities offer many opportunities for students to develop skills through extracurricular activities such as sports teams, academic clubs, university newspapers, drama productions, and other rewarding programs.

There is no official list of the top 10, 20, 50, or even 100 universities in the United States. The U.S. government does not rank universities. Rankings that you come across are usually produced by journalists and are likely to be subjective.

Many U.S. universities have incorporated into their curriculum internship (voluntary or paid work placements) or overseas study ("study abroad") programs.

Master's Degree is usually required in fields such as library science, engineering, or social work. The M.B.A., or Master of Business Administration, is an extremely popular degree that usually takes two years. Some Master's programs, such as journalism, only take one year. Many graduate schools consider the Master's Degree as the first step towards attaining the Ph.D. (doctorate). But at other schools, students may prepare directly for the doctorate without also earning a Master's Degree. It may take three years or more to earn the Ph.D. Degree. For the first two years most doctoral candidates enroll in classes and seminars. For at least another year, students will conduct firsthand research and write a thesis or dissertation. This paper must contain views, designs or research that have not been previously published.

Class Format:

– the lecture — is perhaps the most common university class format, in a lecture class, the professor usually teaches according to a prepared outline (syllabus). During the lecture, which may be supplemented by films or other visual materials, it is important for you to take notes and write down the information emphasized by the professor. This information will most likely be included on the course examination. Since lecture classes are usually large (ranging in size from 25—50 or more students), any questions you ask should be directly related to the content being discussed;

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– the independent study — is usually available to upper-classmen or graduate-level students. You decide what you want to study and design a plan with a faculty member. You must find a faculty member to supervise and evaluate your activity. The requirements of the independent study most often include extensive reading, research or experimentation on a specific subject which will lead to a written report at the end of the semester. This, however, is an individual decision between you and a faculty member;

– the lecture / discussion provide you with the opportunity to ask more detailed questions and to discuss the topics being covered in class. This discussion group is usually led by the professor or a graduate assistant and is designed to help you understand the material covered in the lecture;

– the laboratory (lab) classes are important part of many science and computer courses. The lab is used to apply the theories learned in the classroom to practical problems. A lab usually meets once a week for several hours during which time you work on various projects and experiments. Since the lab is conducted in addition to the regular class, you usually receive one extra academic credit for this work. The lab is usually kept separate for registration, testing and grading process;

– the seminar consists of a small group of students (usually fewer than 20) and is primarily designed for upper-division and graduate-level courses. This type of class involves open discussions and you are often required to prepare presentations for the seminar based on your independent study or research. Another type of seminar is one which involves listening to a speaker and is for personal enrichment. All that is required is your attendance.

Regular class attendance is required by the University. *YOU* are responsible for class attendance and any work you miss due to absence.

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APPENDIX M

IN-SERVICE TRAINING OF TEACHERS

Training on the job involves more than courses, conferences, and other organized study programs. Such efforts belong to a much broader system of communication whereby all those who are involved in the educational enterprise — teachers, administrators, research workers, curriculum-development specialists, and teacher trainers — keep in touch with one another and with developments in their respective fields. One must therefore consider the media that are available for in-service education as well as institutional arrangements by means of which such training is provided.

Printed matter forms the most obvious kind of communication medium among teachers. In all countries there are both general and specialist educational journals and newspapers; educational bodies of various kinds issue their own newsletters, broadsheets, and bulletins. The volume of material published in this form has increased enormously. In some countries books, journal articles, and research reports are systematically abstracted and distributed.

A second group of media for in-service training includes lectures and related types of face-to-face instruction and discussion. Greater use is now being made of seminars, working parties, discussions, and other group activities that require a higher level of individual participation. Alongside these methods, a beginning has been made with the use of case studies and simulation materials. Among the advantages of such techniques are the high degree of personal involvement they encourage, the "realism" of the problems dealt with.

Multimedia approaches to in-service studies are encouraged by closed-circuit and broadcast television facilities within individual school systems and local areas. The work that professional and specialist associations have long performed in bringing teachers together for the discussion of issues of mutual concern is now being extended by such developments as the establishment of teachers' centres in Britain.

The use of a wider range of media has diversified the institutional settings in which in-service teacher education is provided. Universities, colleges, teachers' centres, and teachers' homes are now among the places where the teacher can pursue his education. A new idea or principle may find more ready acceptance within a group of like-minded people than when it must make its way against the organizational conservatism of a particular school. Department discussions, staff working parties, and other forms of school-based meetings enable matters of curriculum and organization to be discussed in depth, facilitate the induction of younger members of the profession, and help to limit the isolation of the teacher within the classroom. School-based in-service education has the important merit of recognizing that there is a gap between the ideas, techniques, and approaches that teachers acquire as a result of their training and the application of these ideas and approaches within the social system of the school. With the growth of team teaching and interdisciplinary work, and the reinterpretation of the teacher's role as an organizer and manager of learning resources rather than a solo performer on the classroom stage, the importance of bridging this gap will become increasingly important.

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APPENDIX N

SECOND LANGUAGE TEACHER EDUCATION TODAY

The Growth of Second Language Teacher Education

Second Language Teacher Education (SLTE) is a relatively new specialization within language teaching and, in the form that we know it today, dates from the 1960s. It was during the 1960s that language teaching began a major period of expansion worldwide and that new methodologies emerged to reinvigorate the field of second and foreign language teaching. The origins of specific approaches to teacher training for language teachers began around this time with training programs designed to give prospective teachers the practical classroom skills needed to teach the new methods. The discipline of applied linguistics dates from the same period, and with it came a body of specialized academic knowledge and theory that provided the foundation of the new discipline. The relationship between practical teaching skills and academic knowledge, and their representation in SLTE programs has generated a debate ever since.

But the field of SLTE did not really begin to establish its own identity within language teaching until it was recognized that an understanding of the nature of teacher-learning is central to both theory and practice in language teacher education. A focus on teacher-learning as a field of inquiry seeks to examine the mental processes involved in teacher-learning and acknowledges the “situated” and the social nature of learning.

The Knowledge Base of SLTE

The subject matter of a discipline is generally referred to as content knowledge. Content knowledge refers to what teachers need to know about what they teach (rather than what they know about teaching itself), and constitutes knowledge that would not be shared with teachers of other subject areas. Two aspects of content knowledge need to be distinguished: disciplinary knowledge and pedagogical content knowledge. Disciplinary knowledge refers to a circumscribed body of knowledge that is considered by the language teaching profession to be essential to gaining membership of the profession. Disciplinary knowledge is part of professional education, and does not translate into practical skills. When language teaching emerged as an academic discipline in the 1960s, this disciplinary knowledge was largely drawn from the field of general linguistics, but today it encompasses a much broader range of content. Pedagogical content knowledge on the other hand refers to knowledge that provides a basis for language teaching. It is knowledge which is drawn from the study of language teaching and language learning itself and which can be applied in different ways to the resolution of practical issues in language teaching.

The Role of Teacher Cognition

Another aspect of the paradigm shift that gave rise to the field of SLTE was the emergence of an interest in the nature of teacher cognition. Teacher cognition encompasses the mental lives of teachers, how these are formed, what they consist of, and how teachers’ beliefs, thoughts and thinking processes shape their understanding of teaching and their classroom practices.

Teacher cognition research introduced into language teaching research a focus on teacher decision-making, on teachers’ theories of teaching, teachers’ representations of subject matter, and the problem-solving and improvisational skills employed by teachers with different levels of teaching experience during teaching. Two aspects of teacher cognition are particularly crucial in SLTE. One is pedagogical reasoning skills, and the other is theorizing from practice.

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Pedagogical reasoning skills are the cognitive processes teachers employ when they plan and conduct lessons around lesson content. Teacher-learning also involves developing a deeper understanding of what teaching is, of developing ideas, concepts, theories and principles based on our experience of teaching. This is known as the theorizing of practice. The belief system and understanding we build up in this way helps us make sense of our experience and also serves as the source of the practical actions we take in the classroom.

The Role of Context in Teacher-learning

Teacher-learning is situated, i.e. takes place in specific settings or contexts that shape how learning takes place. The location of most teacher-learning in SLTE programs is either a university or teacher training institution, or a school, although on-line teacher learning is a growth area in teacher education. Each of these different contexts for learning creates different potentials for learning. In campus-based learning, the course room is a setting for patterns of social participation that can either enhance or inhibit learning. In school-based experiences, learning occurs through the practice and experience of teaching. In the course room learning is contingent upon the discourse and activities that course work and class participation involve. In the school, learning takes place through classroom experiences and teaching practice and is contingent upon relationships with mentors, novice teachers and interaction with experienced teachers.

A Rethinking of Teaching Methods and Strategies

Current views of teacher-learning move beyond the view of the teacher as an individual entity attempting to master content knowledge and unravel the hidden dimensions of his or her own teaching, and consider learning as a social process. Rather than teaching being viewed as the transfer of knowledge, it is understood as creating conditions for the co-construction of knowledge and understanding through social participation. There are several forms such participation may take. One strategy is known as dialogic teaching, that is, teaching which centers around conversations with other teachers focusing on teaching and learning issues during which teachers examine their own beliefs and practices and engage in collaborative planning, problem solving, and decision-making. It is often through dialogue that teacher-learners create and experience different representations of themselves. This may take the form of both spoken dialogue in group conversations as well as through journals or on-line dialogues.

Collaborative approaches to learning are central to current pedagogies of SLTE. The collective knowledge, experience, and thinking of the participants together with the course content and the course-room artifacts, provide the resources through which they learn. Key concepts in a collaborative approach to learning are Vygotsky's notions of the zone of proximal development (ZPD) and mediation. These two constructs present a view of learning as a process of "apprenticeship", where apprentices collaborate in social practices with teacher educators as well as mentors, critical friends and peers to acquire and construct new forms of interaction and thinking.

Joining a Community of Practice

Language teaching is sometimes considered a solitary and private activity, something teachers do within the confines of their own classrooms. But this view of teaching fails to capitalize on the potential for learning and growth that comes from participating in a community of teachers having shared goals, values and interests. The school or the teaching context then becomes a learning community and its members constitute a community of practice, Lave and Wenger's concept for learning that takes place within organizational settings, which is socially

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constituted and which involves participants with a common interest collaborating to develop new knowledge and skills.

In language teaching this often takes the form of collaboration among teachers in order to better understand the nature of the teaching and learning that goes on in classrooms, to share knowledge and skills, to bring about changes in practice when necessary, and to capitalize on the potentials that team work and group collaboration can bring about. In order to create a community of practice in a school, opportunities need to be created for teachers to work and learn together through participation in group-oriented activities with shared goals and responsibilities, involving joint problem solving. Collegiality creates new roles for teacher, such as team leader, teacher trainer, mentor, or critical friend.

The Professionalization of Language Teaching

The professionalization of language teaching is seen in the growth industry devoted to providing language teachers with professional training and qualifications, in continuous attempts to develop standards both for language teaching and for language teachers, to the proliferation of professional journals and teacher magazines, conferences and professional organizations, to the demand for professional qualifications for native-speaker teachers, and to the greater level of sophisticated knowledge of language teaching required of language teachers.

Conclusions

Language Teacher Education has expanded considerably both in breadth and in depth since its origins in training approaches associated with the major teaching methods of the 1960s and 1970s. Through the efforts of scholars and researchers on the one hand, the field has redefined its goals, its scope, its conceptual frameworks and its teaching methods. And on the other hand, growing demand for effective teacher education programs has highlighted the need for a coordinated organizational response, and this has led to the demand for greater accountability through standards, curriculum renewal, professionalism, and the development of internationally recognized qualifications for language teachers.

(Abridged from Dr. Richards' plenary address at the Sixth International Conference on Language Teacher Education by Jack C. Richards, August 2009)

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APPENDIX P

THE MORAL LIVES OF TEACHER EDUCATORS

The Moral Dimension of Teaching

For many years, researchers viewed teaching as a purely instrumental activity involving the transfer of knowledge and skills. The same was true of teacher education. It was only in the 1980's that educational researchers began to conceive of teaching as something more — as an activity that is deeply and inescapably moral in nature.

What, do we mean, though, by "moral"? A simple definition is offered in the following: morality is that set of a person's beliefs which are evaluative in nature, that is, which concern matters of what is good and what is bad, what is right and what is wrong.

In other words, teaching is "moral" because it involves making decisions about what is good and right (and what is bad and wrong) for your students. The moral dimension of teaching and teacher education is clearly visible in at least three important aspects of our work. First, all teaching involves relation, and all relations between people are moral in nature — the way we treat one another is always a matter of good and bad. Second, teaching aims at changing students. The assumption must be that this change is for the better — that is, our teaching makes students' lives in some way richer, more fulfilled and more fulfilling. Third, the classroom is such a complex environment, and each class so unique, that educational research can never tell us exactly how to teach — at mo st it can give us some guidelines. For the most part we have to rely on what I call "professional faith" — the informed belief that we are teaching the best way we know how.

How, specifically, has the moral dimension of teaching been conceptualized? A number of useful formulations have been proposed, each of which adds to the repertoire of ways in which we can talk about, and investigate, the moral dimensions of teaching. J. Dewey (1909) started the conversation in modern times by distinguishing between "the teaching of morality and the morality of teaching" — that is, the difference between the explicit teaching of values, and the unconscious ways in which we convey moral meanings and judgments simply through our presence, actions, and words in the classroom. One of the first large-scale empirical studies to examine the moral dimensions of teaching, that of Jackson, Boostrom, and Hansen (1993), took the notion of "the morality of teaching" further and proposed three areas in which teachers act morally on their learners: classroom rules and regulations; "expressive morality" (the moral messages we send by our way of being and acting in class), and the curricular substructure, or the usually unspoken values that lie in the materials and topics we cover (what is often called the "hidden curriculum").

Another major contribution was N. Noddings' Caring (1984). In this book, Noddings begins by arguing that each encounter between humans is both unique and inescapably moral. She goes on to describe what she calls the "caring relation," an asymmetric relation between parent and child, or between teacher and student, comprising the one-caring and the cared-for. Noddings argues that relation is "ontologically primary," that is, relation comes before individual identity. Johnston and Buzzelli (2008) take this notion further in portraying the teacher's task as one of "caring for the many."

Moving into the realm of language teaching, Johnston (2003) depicts the moral dimension of teaching as composed primarily of moral dilemmas, that is, decisions in which each choice carries both good and bad consequences. Johnston further notes that in language education especially, cultural differences represent different and often competing values; he also points

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to the moral complexities of teaching adults, a situation in which overt moral instruction seems inappropriate yet, in the case of teaching across cultures, also necessary. Influences on the moral decisions made by teaching include (but are not limited to) privately held beliefs and values; personal relations with students, colleagues, and others; religious and spiritual convictions; professional and cultural group values; and institutional loyalties.

The Moral Landscape of Language Teacher Education

If we accept the premises outlined above, we must accept too that language teacher education is equally imbued with moral meaning: that teaching is moral action; that each encounter with a student or a group of students is in important ways unique; and that the language teacher educator also is faced with difficult and often ambiguous moral dilemmas as a fundamental part of her work. In this section, I outline three concrete examples of such dilemmas, setting each against the background of the moral landscape of language teacher education.

E x a m p l e 1

Johnson (2003) describes her work as practicum mentor with a Muslim student teacher called Ali. Sharing her ESL class with Ali, Johnson describes a series of incidents that forced her to challenge her own expectations and assumptions. For example, Ali asked to be excused from class for short periods to be able to make his late afternoon prayer; Johnson worried that this would disrupt the class, when in fact no disruption occurred. Summing up her experience with Ali, Johnson states that this inquiry has forced her to question her own values and assumptions, not to look for answers so much as to rethink what she thought she already knew.

Johnson's experience with Ali could only be understood by examining her own values and how they related to classroom interaction.

E x a m p l e 2

A few years ago, with my colleague Cary Buzzelli I conducted a year-long study of our teacher education classrooms. One part of the study focused on a methods course I taught. In this class, one day toward the end of the semester a Taiwanese student named Shue came to class visibly distraught. It transpired that she had attempted to use some materials based on ideas from my methods course in a practicum class she was taking at the same time, and had been roundly criticized by the practicum instructor. Her predicament revealed a moral dilemma inherent in the program I was working in — my loyalties were torn between my student, on the one hand, and a colleague, on the other. I advised Shue to simply comply with the practicum instructor's requirements, and said she would have plenty of time to experiment with her teaching after she graduated at the end of the present semester. But Shue saw this as a moral inconsistency on my part, and in her reflective statement summing up her experiences in the course she wrote:

While I question the teaching of this teacher [the practicum instructor], I wonder what rights we have as students when we feel that we have been treated wrongly. I consulted the professor of this course about this issue and the first question he asked me was "What benefits could I get in resolving this problem?" Of course there are no benefits for me, but is it not the point of morality being selfless so that we benefit others? I am not satisfied with the professor's advice that students have the "right" to keep their silence. I believe that it is also the right of the students to give feedback to the teacher about our understanding in taking part in the teacher's assessment of students' needs.

In short I feel that there is a contradictory between the professor's beliefs and his advice to students.

E x a m p l e 3

Brown and LeVelle (2007) recount the story of a radical change introduced into the methods component of the MA program in which they work. In an effort to encourage their students to take a more critical and emancipatory stance towards language teaching, the existing readings were replaced with more critically oriented texts, centering around Kumaravadivelu's (2003) book on post-methods. Yet the course was a failure; in one instantiation in particular, the students became withdrawn and indeed hostile towards their instructors. Brown and LeVelle comment: "We entered the classroom envisioning students as willing,

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eager participants who would work at co-constructing the class with us. These students would be flexible, contributing their own ideas, searching out ways to BECOME a teacher instead of a formula for being one. <...> We expected that this search for becoming would be inspiring and challenging. Instead, we were challenged". As one student wrote: "I must admit that the class often feels repetitive and busy, yet contentless. When I'm feeling particularly cynical and frustrated, it seems as if I'm being force-fed nothing more significant than some trendy faux-radicalism for white academics..."

Yet Brown and LeVelle have the courage to write openly and lucidly about this failure, using the writing as an opportunity to analyze what went wrong and learn for the future. In their case, the act of writing itself becomes a moral act.

In each of these examples, rather than presenting aspects of practice as problems and then revealing a solution, the author or authors explore existing practices and find themselves uncovering hidden conflicts and dilemmas, or in the case of Brown and Levelle, analyzing an attempt at a new solution that failed to achieve the desired effect.

A New Approach to Research in Language Teacher Education

For those practitioners and researchers in language teacher education who find the perspective outlined here to be compelling, the question naturally arises of what this means for the conduct of research in our field. It would seem that a combination of certain qualities — the unique character of each teaching encounter; the fact that we are teaching students to become teachers; and the equally important fact that in language teacher education, in the great majority of cases those who do the teacher education also conduct research into it — this combination, then, suggests to me that self-study of teacher education is a particularly apt and useful form of research.

Self-study of teacher education emerged from a special interest group (SIG) in the American Educational Research Association (AERA) in the early 1990's. This SIG brought together teacher educators who were using action research and other forms of self-study to investigate their own classrooms in rigorous yet context-sensitive ways.

Self-study of teacher education emphasizes what Watson (2007) calls "small stories," and often focuses on critical incidents (Tripp, 1994) in teacher education practice. Dinkelman (2003), in arguing for the importance of self-study in mainstream teacher education, presents five arguments for why it is an especially appropriate model for teacher educators who are conducting research: the congruence of reflection with the activity of teaching, the potential of self-study for knowledge production. the opportunity to model reflective practice, the value for students of participating in self-study, possibilities for programmatic change.

Self-study produces inquiry that is focused on situated practice: on actual classes taught by particular teacher educators to particular teacher learners. It is narrative-based, accepting the premise that teachers and teacher educators learn through narrative forms of knowing as least much as through propositional knowledge. It is reflective, encouraging the practitioner to think critically about her own practice. And it is theorized, meaning that we don't merely describe "what we did" in a given class, but strive for deeper conceptualizations of our work and alternative ways of understanding the processes and outcomes of teacher education.

Self-study of teacher education offers an extremely useful approach to conducting research on the moral dimensions of language teacher education. Research, of course, is itself a value and as pointed out by Dinkelman above, self-study can be part of what we might call the professional integrity of the teacher educator — by conducting research on our own classroom, we are showing our students what good teachers do. But beyond this, self-study can reorient us in the very purposes of the research. First, in the tradition of ethnographic and other qualitative research, it can reaffirm the importance of conveying the realities of actual teacher education contexts and classrooms. Second, as suggested in the previous section, much present writing

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in teacher education follows a problem-solution pattern — the teacher educator / researcher identifies a problem and then outlines an almost always successful solution.

A self-study approach can allow us to go beyond the problem-solution pattern, which fails to reflect the majority of teaching situations anyway, and move towards a literature of exploration, of problematizing, and of dilemma: that is, a literature recognizing that we need to think beyond where we are now, and that we may not succeed at new ideas the first time around; a literature that aims to question and problematize our current practices; and the literature that recognizes the moral complexity of the classroom, and is more interested in exploring the ramifications of any choice made by the teacher, rather than adjudicating simplistically between right and wrong.

Closing Words

Moral dilemmas are present in every moment of classroom life. They are not problems to be overcome, but rather constitute the fundamental fabric of all teaching. As researchers, our job is to unearth them, to reveal the values underlying them, and to consider the moral consequences of different actual and potential courses of action. As practitioners, a heightened awareness of the moral dimension of our teaching frees us to make better choices, but also allows us to grasp the complexities of our work.

(Bill Johnston. Indiana University)

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APPENDIX Q

TEACHER APPRECIATION POEMS
(BY KEITH R. WILLIAMS)

The Teaching

Some work for the living.
Some work for the dead.
Some of them went to college
But have no knowledge in their head.
Yes, sir, that's what Isaid.
They might as well be the living dead
Walking around like zombies
Searching for a miracle.
It's hysterical, I mean incredible
How individuals get caught up in subliminals,
Wanna be rappers, and criminals,
Politicians, and false religions.
People too dumb to make their own decisions
Usually end up in prison, or worst.
No one curse
What god has blessed.
No one bless
What god has cursed.
I wish I knew the bible verse by verse.
So I could teach you,
Preach to you,
Take your hand,
Lead you to the promise land.
But it's not that easy, believe me.
People are freaky, creepy, so damn sneaky.
Some work for the living,
Some work for the dead.
Some went to college
But have no knowledge in their head.
There's a million solutions to the world's problems.
Tell me why we can't solve them.
We claim to be so superior
Yet everyday we seem so inferior
To the ways of the lord.
I'm showing the pen is mightier than the sword.
There's a ship bound for heaven
But you're not ready to be on board.
I hear your alibis, lies, and deception.
Everyday you throw away your blessings.
Respect you don't have it.

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Your hands say, grab it,
Constantly picking up bad habits.
Tricks are for kids, silly rabbit,
Damn it.
I wish I could help you to understand
Some work for the living,
Some work for the dead.
Some went to college
But have no knowledge in their head.
Some let these problems into their bed,
So they can't rest.
No way to progress.
Some say education is the key.
They've been saying that for centuries.
If I only knew the answer
To this madness that spreads like cancer
Eating away at society,
Becoming more, and more reality.
Millions or should I say billions
Multiplying rapidly
Is there a way to save humanity?
Our leaders start wars.
Our preachers sleep with whores.
Our friends betray us.
Our families portray us
As if were insane.
I ike their the only ones with brains
Is there any solution
To this enormous mental pollution?
We'll just have to wait and see!
After all I went to college
I don't even know if it helped me!!!

Teaching Students

Listen, boys and girls, and you should hear,
The midnight ride of your career.
As you sleep your way through class,
Many students find that learning is a blast.
What many in our nation do not realize,
It is that education is being criticized,
As all this trouble mounts,
What is it in education that really counts?
Are we too strict?
Or do we even teach our students to think?
Are our test scores too high or too low?

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What progress will students make? What will they show?
Quickly, quickly, the answer is near,
We can listen and we should hear,
If we want our children to learn,
And our school's to glisten,
Let us begin to come to session.
If we had been at war,
They would have called this treason,
To sat by have allowed our schools to fall apart,
Now we allow our students to depart,
Into their lives without preparation,
Is it any wonder that our students aren't succeeding?
And all our schools are doing is bleeding.
They throw money,
Good after bad,
The problem is that nothing is solved and everyone is sad,
No problems are solved
And in the end all students just loose their resolve.
That is the current status of students in our nation,
I pray that this is quickly solved and we are put
On some rations,
Can you imagine what if learning was reason?
We sent students to school,
Learning became fun and cool,
And finally we win a debate,
School is no longer just second rate.
We now worry about what is in their minds,
And not just trying to fill seats for the football stands.

Teaching is a Lifelong Journey

To teach is to touch the lives of many
And to help us learn Life's lessons.
But to teach well is to make a difference
In all the lives you touch.
To teach is to be a parent, nurse, friend, and confidant;
To be a supporter, a teacher and a motivator.
But to teach well is to be all if these things,
Yet not to lose sight of who you are.
You share a part of yourself
With all those lives you have touched.
To teach is to be tender, loving,
Strong and giving to all who rely upon you;
To encourage and praise.
But to teach well is to believe in what and whom you teach.
A teacher comes to master these many jobs

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Throughout the years.
But those who teach well
Recognize that there will always be more
To learn in life's journey,
And they never hesitate to strive to learn it.

Love Needs No Teaching

Love needs no teaching
Love needs no teaching
No soft open expression!
Your love can be disclosed!
I understand now.
When you want to tell me something at the last minute.
You do not have to be obvious; you do not need to please,
I am more quivered and heart ached.
To know that you do love me.
You have given all your good intentions.
I do not need to hear your explanations.
I am known I am tied with you limb by limb!
I do not need to think you will always be absent.
Love needs no teaching.
No need to engrave openheartedness.
No needful confessions,
Soft-spoken fulfilling gestures.
No envisions,
No wondering!
No backing out!
Love needs no teaching.

Art of Teaching

Teachers teach us a lot,
Inculcate wisdom and thought
In the way admonitions act
Those increase the intellect.
Everything he tells before
Evaluating our core
To what pressure we will yield,
Estimates he and then wield.
But life is of different kind.
Teaching man by shaking mind,
It tests courage with tribulations,
Teaches after examinations.

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APPENDIX R

LIST OF BASIC CULTURE TOPICS

1. Cultural Bias.
2. Cultural Imperialism.
3. Ethnocentrism.
4. Counterculture.
5. Cross-Cultural Communication.
6. Intercultural Competence.
7. Culture Theory.
8. Cultural Competence.
9. Cultural Dissonance.
10. Cultural Revolution.
11. Cultural Sensitivity.
12. Cultural Universals.
13. Culture War.
14. Emotions and Culture.
15. Multiculturalism.
16. Subculture (Anthropological).
17. Urban Culture.
18. Global Culture.
19. Centre for Intercultural Learning.
20. Contemporary Local Cultures.
21. Culture of New York City.
22. Contemporary Cultures.
23. Cassette Culture.
24. Deaf Culture.
25. Esperanto Culture.
26. Hacker Culture.
27. Queer Culture.
28. Underground Culture.
29. Working-class Culture.
30. La Tene Culture — from the Iron Age in Parts of Europe.
31. Paideia — Classical Greek Culture.
32. Romanitas — Roman Imperial Culture.
33. Weimar Culture.
34. Western Culture.
35. Acculturation.
36. Cultural Diversity.
37. Cultural Evolution.
38. Culture Jamming.
39. Dominator Culture.
40. European Capital of Culture.
41. Kultur — Between “Culture” and “Civilization.”
42. Kulturkampf — a Specific Cultural Fight in the 1870s Germany.
43. Organizational Culture.

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44. Cultural Islands.
45. Culture Capsules.
46. Culture Clusters.
47. Culture Mini-Dramas.
48. Cultoons.
49. Cultural Consciousness-Raising.
50. Cultural Artifacts / Artifact Study.
51. Cultural Scavenger Hunt.
52. Deriving Cultural Connotations.
53. Decreasing Stereotypic Perceptions.
54. Using Proverbs in Teaching Cultural Understanding.
55. Humor as a Component of Culture: Exploring Cross-Cultural Differences.
56. Stereotypes Across Cultures.
57. Time Across Cultures.
58. Learning Culture.
59. Love Culture.
60. Folk Culture
61. Voice Culture.
62. Cultural Lag.
63. Culture Medium.
64. Culture Myth.
65. Culturegrams.

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СПИСОК ИСТОЧНИКОВ

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Учебное издание

Егорова Наталья Анатольевна

КУЛЬТУРА И ОСНОВЫ ПРОФЕССИОНАЛЬНОЙ КУЛЬТУРЫ

CULTURE AND THE BASICS OF PROFESSIONAL CULTURE

Курс лекций
для студентов специальности
1-02 03 07 Иностранный язык (английский).
Дополнительная специальность
1-02 03 07-02 Иностранный язык (английский).
Информатика

Технический редактор *М. Л. Потапчик*
Корректор *А. М. Войнова*
Компьютерная верстка *В. В. Кукреш*

Ответственный за выпуск *Е. Г. Хохол*

Подписано в печать 05.04.2011.
Формат 60 × 84 1/16. Бумага офсетная.
Гарнитура Таймс. Отпечатано на ризографе.
Усл. печ. л. 6,51. Уч.-изд. л. 6,81.
Заказ 50. Тираж 60 экз.

ЛИ 02330/0552803 от 09.02.2010

Издатель и полиграфическое исполнение:
учреждения образования
«Барановичский государственный университет»,
225404, г. Барановичи, ул. Войкова, 21.

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