

Троицкая Т.С., Москалева Л.Ю., Троицкая Е.М.

КУЛЬТУРНО-ОБРАЗОВАТЕЛЬНОЕ ПРОСТРАНСТВО БУДУЩИХ СПЕЦИАЛИСТОВ: ПРАКСЕОЛОГИЧЕСКИЕ ОРИЕНТИРЫ

Последнее время в гуманитарных исследованиях идет поиск подходов к повышению роли инновационной, ценностно-смысловой и духовно-практической направленности научно-образовательной деятельности будущих специалистов, которая всецело зависит от реального культурно-образовательного пространства. Проблемная ситуация обусловлена недостаточным уровнем концептуализации, философско-мировоззренческого и философско-методологического осмысления перехода будущих специалистов к новым способам генерализации, усвоения и практического использования знания. На основе методологической предпочтительности в выборе поискового механизма в исследованиях, практиках образования и в активизации деятельности будущих специалистов в культурно-образовательном пространстве праксеологический подход был оценен как эффективный. Философский метод как совокупность исследовательских процедур и операций дал возможность на разных этапах изучения, форматирования материала и конструирования предмета в теоретическом плане сформировать онтологические допущения и гипотетические позиции раскрытия потенциала как культурно-образовательного пространства, так и его субъектов, а в практическом плане – сформировать проекции их образовательной духовно-практической деятельности и эксплицировать основные возможности праксеологического подхода. Детерминантою гармонизации культурно-образовательного пространства признано формирование ценностно-смыслового, культурно-духовного, инновационно-интеллектуального, практико ориентированного континуума науки, образования, социума и личностного взаимодействия с ними будущих специалистов.

На основе анализа опыта и установления закономерностей развития культурно-образовательного пространства разработаны допущения относительно функционального значения праксеологического подхода: в конституировании духовно-практических форм научно-образовательной деятельности; в ценностно-духовной «селекции» норм и правил проектирования и моделирования научно-образовательной и практической деятельности; в оценивании образовательно-научных инноваций; в теоретизации практического сопровождения позитивно-конструктивной ценностно-смысловой деятельности; в расширении возможностей методологических подходов за счет потенциала комплементарности. Для перспективы исследования важной является функция этого подхода в осмыслении фундаментальных социальных констант и в разработке механизмов приобщения студентов к системе участия в праксеологически регламентированном взаимодействии.

Ключевые слова: духовно-практическая деятельность, инновация, континуум, праксеологический подход, праксеология, ценностно-смысловая деятельность.

Ссылка для цитирования: Троицкая Т.С., Москалева Л.Ю., Троицкая Е.М.

Культурно-образовательное пространство будущих специалистов:

праксеологические ориентиры //Перспективы науки и образования

Troitskaya T.S., Moskalyova L.Y., Troitskaya E.M.

CULTURAL AND EDUCATIONAL SPACE OF FUTURE SPECIALISTS:

PRAXEOLOGICAL LANDMARKS

Recently, in humanitarian research, there has been a search for approaches to increasing the role of innovative, value-semantic and spiritual-practical orientation of scientific and educational activities of future specialists, which entirely depends on the real cultural and educational space. The problematic situation is caused by an insufficient level of conceptualization, philosophical and philosophical-methodological understanding of the transition of future specialists to new ways of

generalization, assimilation and practical use of knowledge. Based on methodological preference in choosing a search mechanism in research, educational practices and in activating the activities of future specialists in the cultural and educational space, the praxeological approach was evaluated as effective. The philosophical method as a set of research procedures and operations made it possible to form ontological assumptions and hypothetical positions of revealing the potential of both cultural and educational space and its subjects, and in practical terms – to form projections of their educational spiritual and practical activities and to explicate the main possibilities of the praxeological approach. The determinant of the harmonization of cultural and educational space is the formation of a value-semantic, cultural-spiritual, innovative-intellectual, practice-oriented continuum of science, education, society and personal interaction with them of future specialists.

Based on the analysis of experience and the establishment of patterns of development of the cultural and educational space, assumptions have been developed regarding the functional significance of the praxeological approach: in the constitution of spiritual and practical forms of scientific and educational activity; in the value-spiritual "selection" of norms and rules for the design and modeling of scientific and educational and practical activities; in the evaluation of educational and scientific innovations; in the practical support of positive-constructive value-semantic activity; in expanding the possibilities of methodological approaches due to the potential of complementarity. For the perspective of research, the function of this approach is important in understanding fundamental social constants and in developing mechanisms for introducing students to the system of participation in praxeologically regulated interaction.

Keywords: spiritual and practical activity, innovation, continuum, praxeological approach, praxeology, value-semantic activity.

For Reference: Troitskaya T.S., Moskalyova L. Y., Troitskaya E.M. Cultural and educational space of future specialists: praxeological landmarks...

Introduction

Society and a modern man, in particular, are in extremely difficult, contradictory circumstances, in which the socio-cultural sphere is exposed to the most acute contradictions. Science, education and technology have always helped society to resolve contradictions and restore the authenticity of a complex organized system. Today, science and education clearly face the challenges of metaphysical and methodological penetration into socio-cultural and, above all, into the educational processes of higher education. These tasks are conditioned by the need to comprehend new discoveries of science, transdisciplinary synthesis, innovative search and the nature of modern communication. Recently, the philosophy of education, pedagogy and humanitarian studies have been paying the most serious attention to the value-semantic content and the nature of generalization, assimilation and practical use of new knowledge in professional education, in the real social space and the space of future practical activity.

At the same time, the analysis of the experience of education management in democratic countries indicates an increase in the role of its social orientation, active involvement in the effectiveness of production, in the activation of socio-cultural factors of society development. Scientists of different specialties pay attention to this fact [1; 2; 3; 4 and others]. V.V. Zinchenko notes that «...general pattern of industrial commodity-market society is intensive capitalization of the spheres of social life, or forms of human activity, which provide current income. From this perspective, the growth of investment in education is very significant. It really shows the growing influence of education on social production that is, turning it into an economic factor. Previous periods of radical change are increasingly being felt in education and training. Analysis of the current educational practice in industrialized countries (primarily transitive type) not only refutes the thesis of conditionality of the entire education system and the management and regulatory challenges overbearing social system, the class interests of the dominant social group, but rather confirms it [4, p.10].

The analysis of studies of personal, social, communicative and dialogical meanings and innovative possibilities of implementing the subjectivity of a future

specialist confirms our position that their training is becoming more and more connected with an environment in which it is possible to practically apply the acquired knowledge, skills, and test the formed competencies [5; 6, pp.57-73; 7, pp.101-120; 8, pp.92-101 and others]. A new vector of research associated with this context relates to the study of cultural and educational space. There is insufficient number of works, devoted to the philosophical and humanitarian plane of knowledge. In a number of works, the cultural and educational space is considered as a psychological, pedagogical and socio-cultural phenomenon that needs to be comprehended, which will ensure the practical implementation of its harmonization [9, p.64; 10; 11, pp.131-138; 12, pp.38-44 and others]. The analysis of theoretical and practical contradictions, which significantly complicate the process of harmonization of cultural and educational space, shows that, firstly, the transition in teaching and implementation of acquired knowledge to theories that consider knowledge as a consequence of active subject-practical activity of a person in the world around him, is largely unrelated to the theory and practice of cultural-educational space; secondly, the disclosure of the nature, potential and possibilities of cultural growth of the future specialist in the cultural and educational space does not find sufficient attention in the conceptualization of the transition to innovative methods of scientific and educational activities of value-semantic and spiritual-practical orientation; thirdly, despite the growing interest in the ontology of meanings, values and spiritual orientations of human cognition and life activity in society, the philosophical projection of the ideological and emotional-volitional spheres of human life activity is almost not represented in educational technologies. Moreover, increasing the role of value, innovation and practical-spiritual orientation of the education of future specialists requires philosophical and educational understanding of the choice of methodology for the harmonization of cultural and educational space. The theoretical analysis and practical experience of the authors of the article indicate the need to implement the praxeological approach in the research and practice of education, as capable of integrating the professional training of future specialists into the cultural and

educational space on the philosophical, ideological and philosophical-methodological foundations of various sciences.

The purpose of this work is a philosophical and educational understanding of the role of the praxeological approach in the study and harmonization of the cultural and educational space of future specialists.

Research methods

Philosophical methodology, reflecting the ultimate foundations of all types of activity, synthesizes its achievements, contributes to the formation of a worldview, the definition of vectors of individual and social creativity and attitude to the world. In theoretical terms, the philosophical methodology has given us the opportunity to form ontological assumptions and hypothetical positions of revealing the potential of both the cultural and educational space and its subjects (future specialists). At the theoretical level, the meanings, values, priorities and guidelines of the spiritual and practical educational and professional activities of future specialists are established. The use of philosophical methodology in practical terms made it possible to form projections of educational and spiritual-practical activities of the future specialist, to explicate the possibilities of a praxeological approach to the process of implementing the category of "due" (possible) into "real" and into the implementation of goals and programs of self-realization of subjects of cultural and educational space.

The use of philosophical methodology in practical terms made it possible to form projections of the educational and spiritual-practical activities of the future specialist, to explicate the possibilities of a praxeological approach to the process of transforming the category of "due" (possible) into "real" and into the implementation of goals and programs of self-realization of subjects of cultural and educational space.

The use of the philosophical method, which is complex, and is an amalgam of various research, educational procedures and operations (reflection, analysis, synthesis, universalization, intensive theorization and others), made it possible at different stages of research, study and construction of the subject (praxeological approach) and formatting of the material to conduct an objective analysis of

educational programs of various specialties of universities, documents of non-formal education, strategies for the development of higher education institutions and other documents, which represent reliable data; establish the invariance and variability of actions for any subject in an identically similar situation; comprehend the rational controllability of actions and provide for the variability of the implementation of certain steps and acts; identify and justify the coherence of principles, sequences, chains of intellectual movement in the subject (implementation of the praxeological approach in the cultural and educational space of future specialists); exclude positions that are not peculiar to the scientific method of cognition , etc ..

Results and Discussion

The inconsistency of the processes of cultural and educational interaction of the subjects of a single space is reflected in the research literature, in which the very concept of "cultural and educational space" is brought to the fore. In the most general form, as already mentioned above, cultural and educational space is often considered fragmentary, or through its components (for example, through information, communicative, dialogic space, etc.), or as a certain context, background, or as a comparison with other phenomena of culture and education.

The analysis and generalization of the perception of cultural and educational space in the methodological plane and in real scientific communication is interesting in this regard. A researcher of cultural and educational space – O.A. Yanutsh points out that this concept is used either as a metaphor, or as a purely territorial category, or (most often) as a synonym of the term "cultural and educational environment", either as a specific form of human and society existence, or as a conceptual environment of human activity as a cultural being proper" [12, p.38-39]. According to the rules of definition, the essential features of this concept are defined: the cultural and educational environment, the specific form of existence of a person and society, the conceptual environment of human activity. In the last essential feature, in our opinion, the emphasis is on the conceptualization of the cultural environment by a person, and this position can be the starting point in the functional dimension of the cultural and educational space. In this article, the cultural and educational space is

characterized as "... an objectively existing system of zones (loci) of physical and virtual reality in culture, used for the implementation of educational practices (teaching, upbringing, enlightenment) and self-development of the child" [12, p.38-39]. In this definition, an essential feature of the definition for the consideration of our subject can be that part of it, in which it is about the implementation of the practices of education (training, upbringing, enlightenment) and self-development of a person.

We perceive such an interpretation of the cultural and educational space only if a) the practices of education (teaching, upbringing, enlightenment) do not act exclusively as a form of "purely theoretical continuation of learning" or solely as a test of the theoretical knowledge obtained (by definition of practice (praxis) - the antipode of theory); b) if the cultural and educational space is not identified with a certain socio-cultural background; c) if it is not reduced to objective vector components; d) if the understanding of the role of cultural and educational space takes into account the fact that the philosophical meaning of the concepts of time and space has changed and that they have a physical meaning only to determine the order of events related to material interactions. One should also agree with those philosophers who claim that space, even in its physical understanding, expresses not only the structurality and extent of various levels of being, but also represents a socio-cultural phenomenon of individual and social life. That is why it is necessary to consider it "... not only as a practical life activity and the continuous development of the subjects of the multicultural world, but as a continuum of the realization of the subjectivity of Homo educandus, its self-affirmation, the construction of a methodology for the creation of the natural-physiological, social and spiritual spheres of life, in each of which the psychological intentions of the individual should become a metatext, the basis for the creation of an influential cultural environment" [9, p.64] . In different contexts, the personality-oriented and social meaning of the cultural and educational space is emphasized by many authors [7; 13; 14;15]. In this sense, the cultural and educational space should be "included" not only in the field of subjective experiences, moral and emotional assessments, but also in a broad social context.

Authors I.V. Oslyakova, N.E. Joffe, O.S. Abaydullina, referring to the research of N.A. Poznina [14], T.A. Fegulova [15] and other authors write: "The cultural and educational space is formed in modern educational institutions and represents a system of relations between the university and the student society, in which, in addition to theoretical training in disciplines, conditions are created for students' self-realization and the opportunity is provided on the basis of practical circles, educational methods, socio-cultural programs and events to develop creative abilities students developing the habit of students to think big, to make practical decisions and offer their own methods aimed at solving production issues." It should be noted that in conclusion, the authors point out that "the formation of cultural and educational space is provided by the educational system of society as a whole [11, p.136]. The value-semantic aspect of the cultural and educational space is presented in the analysis of its regional specifics by I. Y. Murzina: "By cultural and educational space in our work we understand a complexly organized integrity in which the key components are the spheres of culture and education, actualizing and translating the meanings created in the process of human activity in the region, determining the identity of residents and their way of life [10, p.29].

In this complexly organized integrity, the greatest experiences of future specialists are associated with unknown processes of future activity and with challenges that are determined by the latest technical achievements, the transdisciplinary nature of scientific knowledge, the intercultural communication of peace and unity. UNESCO defined readiness for such challenges as transversal competencies [16], and in practice they were called "soft-skills" (soft, flexible) skills.

Moreover, most of these skills (critical thinking, creativity, etc.) occupy three leading positions in the TOP 10 skills. These include: critical, reflective and innovative thinking (creativity, entrepreneurship, ingenuity, knowledge application skills, decision-making, conceptuality, etc.); inter-personal skills (presentation and communication skills, leadership, organizational skills, teamwork, cooperation, initiative, sociability, collegiality, etc.; intra-personal skills (self-discipline, enthusiasm, perseverance, self-motivation, empathy, honesty, purposefulness, etc.;

global citizenship and the ethics of nature (awareness, tolerance, openness, respect for diversity, intercultural understanding, the ability to unleash conflicts, civic/political participation, respect for the environment, etc.). Moreover, the list of competencies designated by UNESCO allows additions. We added "reflexive thinking", and the skill "conceptuality" to the list of skills of the block "critical and innovative thinking", since the ability to conceptualize phenomena, processes, is indicated in the program results of training (in Master's degree educational programs). The phrase "ethics of nature" instead of the skill "respect for the environment" was added to the name of the block "global citizenship", as a more correct designation of the block of transversal competencies.

The complex process of forming transversal competencies, program results, the development of technologies for measuring the level of formation and application of these competencies, as well as practical testing of skills requires the integration of efforts not only of all subjects of training, upbringing, education, science, but also of future production and the socio-spiritual sphere of human life. Without a doubt, the cultural and educational space should become such an integration continuum. However, we believe that only those of them that are consistent with the nature of a person, his sociality, spirituality and reveal the potential and capabilities of a future specialist and at the same time are an "experimental field" of innovation are full-fledged platforms for cultural and educational practices. Moreover, the analysis of a variety of options for the formation of orientations of the younger generation and its readiness for uncertainty, new conditions, risks, instability, unreliability indicates that they are largely formed in the process of communication, which is provided by the cultural and educational space [17; 18; 19; 20].

In this sense, the cultural and educational space can be considered as "a set of real elements of a socially formed cultural and educational continuum, which is represented by social conditions, information and legislative support, certain cultural and educational systems with their programs and events that really affect the cultural development of a person. In the subjective dimension – elements of consciousness

that exist in consciousness as a norm, intention, ideal and that communicates with the real state of things through value orientations" [21, p.165].

Designating innovative guidelines for teaching and practice, active search for new methods and techniques for using knowledge, skills, and abilities, it should be noted that there is insufficient value-semantic and spiritual-practical conceptualization of innovative processes in the cultural and educational space. In addition, the analysis of research on the main guidelines for ensuring the effective implementation of the subjectivity of the future specialist, presented by various review and experimental-analytical justifications, also indicates the need for value, innovation and practical-spiritual orientation of the socio-cultural context. It is impossible to solve these problems without relying on philosophical and pedagogical methodology and the foundations of philosophical and educational practice [5; 6]. The first conclusion of the work relates to the statement about the need to use in the harmonization of the cultural and educational space of higher education a praxeological approach to the formation of goals, content and conditions for the inclusion of subjects of education in the system of socio-cultural and spiritual ties in which cognitive and professional activity is realized.

The praxeological approach, as a paradigmatic part of philosophical methodology and a combination of logical, ethical and spiritual aspects of the problem, allowing complementary reinforcement by other scientific approaches, suits us most of all in the search for effective strategies, programs and ways to influence the subject area of research and practice. Praxeology and the praxiological approach are connected with the research of the Polish philosopher T. Kotarbinsky, who in the middle of the twentieth century published a treatise on a good robot [22]. His research was the beginning of the formation of praxeology and the praxeological approach as a specific way of analyzing human activity in terms of its expediency, rationality, and effectiveness. The scientist interprets praxeology as a general theory of effective ("skillful") organization of activities, which covers three groups of problems: analytical description, characterization, classification and systematization of practical actions; study of conditions and laws that determine the effectiveness of

actions; study of the development of different types of activities and ways to improve them.

The second conclusion that can be drawn from the definition of praxeology to reveal the potential of the praxeological approach in cultural and educational practices involves its use in understanding, implementing theoretical concepts, interpreting and specifying conceptual changes in research and practical activities as a set of methodological and ideological understanding and designing activities based on compliance with the standard of praxeology. Compliance with the standard of praxeology, and not praxiology, means that the use of the praxeological approach in research and organization of effective activities is aimed not just at practice, as a "test of scientific knowledge" (praxeology), but at improving all life activities (goals, content and conditions) in the cultural and educational space.

Through the manifestation of factors and conditions for increasing the effectiveness of activities, through the implementation of the tasks of social adaptation and active changes in the environment of the individual, its actualization, self-regulation, self-improvement and through the organic unification of theory and practical actions, the potential of the praxeological approach expands to the reference point of the mental sphere of practice, life in general and the factor of harmonization of cultural and educational space. G.V. Zuev, A.E. Maron, L.Yu. Monakhova, V.S. Fedotova and others made a significant contribution to the understanding of this issue, including the definition of the concepts of "praxiology and praxeology" [23, pp.7-15; 24, pp.27-31; 25, pp.76-87].

It is in this sense that praxiology is directly related to the work of the philosopher, not only in terms of the combination of categorical structures, but also in terms of the necessary extrapolation of thoughts to the real, contradictory world. Indeed, philosophizing is always connected with practical experience, because, firstly, it relies on the meanings of a certain concrete historical reality that sets a meaningful outline for practical experience; secondly, global cultural syntheses that produce meanings beyond experience always somehow come out of existing experience, and not from experience in general; thirdly, the boundaries of philosophy are the

boundaries of possible experience and practice within the framework of the existing era, and the boundaries of what is desired are within the framework of the future. They will depend on new evaluation markers, the main criterion of which is humanitarianism [6].

The third conclusion concerns the assumption that the cultural and educational space for the future specialist becomes a platform of readiness for effective work, in which the specialist is able to take responsibility, understand the importance of cooperation, be creative, quickly adapt to new conditions [2; 3]. In this aspect of the consideration of the praxeological approach, the innovativeness of the personal orientation of the cultural and educational space is ensured. According to E. Toffler's figurative remark, we are talking about "the phenomenal growth of activity, which is revealed by the principle of "help yourself" and "do it yourself" [2, p.610].

Another aspect of the implementation of the praxeological approach in the research and practice of the cultural and educational space concerns the value-semantic social and spiritual orientations of subjects. Today, in the process of assimilation, creation and realization of knowledge, new values must be approved in the competence of a specialist: non-standard thinking in the conditions of an "information boom" and uncertainty; the ability to integrate one's worldview from a variety of images; the ability to be confident in a variety of life situations. Philosophical reflection, transforming intentions, shows that modern knowledge is not only a cognitive element, but also the main construct of innovation aimed at creating new knowledge, new products, new ways of life. Moreover, cognitive innovations, new products should not just be useful, but should correspond to the "cultural code" of a person in which spirituality becomes the core [26]. Thus, the praxeological interpretation of innovation, the correlation of knowledge and practice, as unity and integrity aimed at spirituality, should, in our opinion, be considered not only in general scientific terms, but also in philosophical-metaphysical, universal and spiritual-practical.

The fourth conclusion is the possibility of the practical impact of the praxeological approach, as the spiritual and practical basis of science and education,

on the process of "suspending" or minimizing negative trends that have resulted from the large-scale influence of postmodern and after-postmodern culture: substitution of information for other types of knowledge; the cult of "instrumental reason"; excessive commercialization of scientific and educational services; identification of an individual approach with personal knowledge, which is a complex phenomenon and a mechanism of communication with the social and cultural and educational space; simplification of the algorithm for creating and evaluating innovations (from the idea, design, its implementation in practice - to the analysis of the results and methodology of generating new knowledge and innovative culture.

Conclusion

The ideas and concepts of harmonization of the continuum of institutions of science, education, society and personal interaction of future specialists with the subjects of the cultural and educational space were explicated based on the philosophical and educational reflection of the transformations of the scientific, educational and socio-cultural space. The determinants of this process are recognized as value-semantic, cultural-spiritual, innovative-intellectual, practice-oriented approaches and principles of preparing a future specialist for a full-fledged multifaceted life activity. The cultural and educational space of future specialists is presented as a system of their relations with a socially formed cultural and educational continuum (regional, state, global) and the intelligible world (ideals, values, meanings, etc.).

The necessity of implementing the praxeological approach in the process of harmonization of cultural and educational space is substantiated. There it will be possible to measure the axiological and spiritual aspects of the innovative process of learning and practice, recognition of the priority value of human-dimensional innovations in contrast to the results with "purely" technical and economic benefits, etc., will become possible.

The role and functional significance of the praxeological approach to a new dimension of educational and scientific innovations are proved, which should be not only cognitive, but also practically useful, from the point of view of performing a full

cycle of activity: goal setting, determining the real conditions of reality and determining strategies and tactics adequate to the goals and conditions of reality.

The potential of the approach is complemented by: value-spiritual "selection" of norms and rules for designing and modeling scientific and educational and practical activities; the constitution of spiritual and practical forms of scientific and educational activities; the theorization of practical support for positive and constructive value-semantic activities; the development of mechanisms for introducing students to the system of participation in praxeologically regulated interaction. The fundamental social constants are comprehended through spiritual and practical orientation.

References

1. Matsushita K. Management Philosophy. Moscow, Alpina Publisher, 2018, 188 p. (in Russ.).
2. Toffler E. The third wave. Moscow, LLC "Firm Publishing House ACT", 1999, 776 p. (in Russ.).
3. Schwab K. World Economic Forum – a meeting of state leaders, representatives of international organizations and business. Davos, 2020. URL: <https://www.rbc.ua/rus/news/forum-davose-2020-glavnoe-1579530332.html>.
4. Zinchenko V. V. Institutional trends and integrated international transformations of educational system in the context of the global sustainable development of society. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 38 (2), pp. 10-24. doi: 10.32744/pse.2019.2.1.
5. Vashchenko V.P. Innovative education: conditionality and essence URL: <http://www.stattionline.org.ua/pedagog-2018>, (in Russ.).
6. Garzon Andres & Mu Derly. Impact of pedagogical reflection in the teaching practicum from Caquetá practitioners` perspective: a literature review. *Educación y Humanismo*. 2018. pp. 57–73. DOI: 10.17081/eduhum.20.35.2658.
7. Mironov V.V. Transformation of culture in the space of global communication. *Humanities of the South of Russia*. 2012, pp.101 – 120. (in Russ.).

8. Yaroshevskaya S.V., Sysoeva T.A. Students' ideas about the success of learning: themes, guidelines and contradictions. Psychological science and education. 2021. Volume 26. No.1. pp. 92-101. DOI:10.17759/pse. 2021260106. (in Russ.).
9. Man-dimensional harmonization of the cultural and educational space of the individual: methodology, expertise and psychological and pedagogical receptions: [monograph], edited by T. S. Troitskaya. Melitopol, MMD Publ., 2012. 378 p.
10. Murzina I.Ya. Regional cultural and educational space: structure, functions, socio-cultural potential. Monograph. Moscow, Pero Publ., 2014, 197 p. (in Russ.).
11. Oslyakova I.V., Joffe N.E., Abaidullina O.S. Cultural and educational space and its potential in the formation of a professional. Human capital. 2020, No.7 (139). pp.131-138. Doi: 10.25629/hc.2020.07.12. (in Russ.).
12. Yanutsh O. A. Cultural and educational space: towards defining the boundaries and content of the concept. Man and culture. 2017, No.5. pp. 38-44. (in Russ.).
13. Moskalyova L.Y. Modern cognitive communication of Homo Educandus in comprehension of philosophical and educational meanings / L.Y.Moskalyova, E.M.Troitskaya // Human Capital, 2023. Issue No. 8 (176). pp. 211-216. (Edition of the Higher Attestation Commission of the Russian Federation K 2).
14. Poznina N.A. On the problem of formation of professional ideas of engineering students. URL: <https://elibrary.ru/item.asp?id=20448768> (in Russ.).
15. Fegulova T.A. The potential of the socio-cultural educational space of the university in the formation and development of professional mobility of the future specialist. URL: <https://cyberleninka.ru/article/v/potentsial-sotsiokulturnogo-obrazovatel'nogo-prostranstva-vuza-vstanovlenii-i-razvitii-professionalnoy-mobilnosti-buduschego> (in Russ.).
16. Care E., Luo R. Assessment of Transversal Competences. Policy and Practice in Asia-Pacific Region. Bangkok, UNESCO Bangkok, 2016. 50 p.
17. Kovaleva T. M. "Self skills" and modern pedagogical education / Collection of materials of the XIV International Scientific and Practical Conference (XXVI All-Russian Scientific and Practical Conference). Tutoring in an open educational space:

pedagogical education as an emerging anthropopractic. October 26 - October 27, 2021 Moscow: WPC Press, 2021. 350 p. p.16-22.

18. Grebennikova V.M., Grebennikov O. V., Ignatovich V. K., Ignatovich S. S., Semenova A.V. Development of research interests of high school students in the process of joint creative activity with students of a pedagogical university. Prospects of science and education. 2023. No.1 (61). pp. 321-339. doi: 10.32744/pse.2023.1.19. (in Russ.).

19. Maslova E. V. Labor market and employment regulation: development of professional competencies and employability of young professionals: monograph. Voronezh, VSU Publ., 2017. 121 p. (in Russ.).

20. Merenkov A.V. and others. Universities as a source of formation of precarious employment. Integration of education. 2023. Vol. 27. No.2. pp. 273-288. <https://doi.org/10.15507/1991-9468.111.027.202302.273-28>. (in Russ.).

21. Troitskaya O. M. Dialog and tolerance in the cultural and educational space of Higher Education [monograph], O. M. Troitskaya. Melitopol, B. Khmelnytsky Melitopol State Pedagogical University publ., 2016, 312 p.

22. Kotarbinsky T. A treatise on good work. Moscow, Economics, 1975, p.301 fb2.top/traktat-o-horoshey-rabote-713120. (in Russ.).

23. Zuev G.V. Praxeological approach to solving the problem of improving the effectiveness of teaching, Ped.obrazovanie i nauka. 2008, No.3. pp.7-15. (in Russ.).

24. Maron A.E. Pedagogical praxeology: the structure of knowledge and models of implementation in vocational training. Man and education. №2 (31). 2012 (in Russ.).

25. Monakhova L.Yu., Fedotova V.S. Praxiology and praxeology in historical and methodological discourse. Scientific review. Series 2. Humanities. 2011, No.3. pp.76-87 (in Russ.).

26. Campbell T. & Oh P. & Neilson D. Reification of five types of modeling pedagogies with model-based inquiry (MBI) modules for high school science classrooms. Approaches and Strategies in Next Generation Science Learning, M. Khine & I. Saleh (Eds.). Hershey, Pennsylvania: IGI Global, 2013. pp. 106–126. DOI: 10.4018/978-1-4666-2809-0.ch006. 785 p.

Информация об авторах

Троицкая Тамара Серафимовна

(Россия, Мелитополь)

Доктор философских наук, профессор, советник при ректорате
ФГБОУ ВО «Азовский государственный педагогический университет»

e-mail: tamaratro1950@yandex.ru ORCID: 0000-0002-4062-5764

Москалева Людмила Юрьевна

(Россия, Мелитополь)

Доктор педагогических наук, профессор,
проректор по научной и инновационной деятельности
ФГБОУ ВО "Мелитопольский государственный университет"
e-mail: moskaleva2023@yandex.ru ORCID: 0000-0002-3428-8685
Scopus Author ID: 57211538162 Researcher ID: ABE-5976-2020

Троицкая Елена Михайловна

(Россия, Мелитополь)

Доктор философских наук, профессор,
профессор кафедры истории и обществоведческих наук
ФГБОУ ВО «Азовский государственный педагогический университет»
e-mail: trromano@yande.ru ORCID: 0000-0003-4340-084X Web of science
Reaserch ID: AАН-5237-2019 Scopus: 57211292120

Information about the author

Tamara S. Troitskaya

(Russia, Melitopol)

Doctor of Philosophy, Professor, Advisor to the Rector
of the Azov State Pedagogical University
e-mail: tamaratro1950@yandex.ru ORCID: 0000-0002-4062-5764

Ludmyla Y. Moskalyova

(Russia, Melitopol)

Doctor of Pedagogical Sciences, Professor,

Vice-Rector for Research and Innovation of Melitopol State University

e-mail: moskaleva2023@yandex.ru ORCID: 0000-0002-3428-8685

Scopus Author ID: 57211538162 Researcher ID: ABE-5976-2020

Elena M. Troitskaya

(Russia, Melitopol)

Doctor of Philosophy, Professor of the Department
of History and Social Sciences of the Azov State Pedagogical University

e-mail: trromano@yande.ru ORCID: 0000-0003-4340-084X

Web of science Reaserch ID: AАН-5237-2019 Scopus: 57211292120

Авторское участие

Троицкая Т. С. Философско-образовательное обоснование значимости и допустимости концептуального моделирования и исследовательских процедур (рефлексии, анализа, синтеза, универсализации, интенсивной теоретизации и других) в конструировании таких специфических предметностей, как регулирование теоретической и практической деятельности субъектов культурно-образовательного пространства на основе праксеологического подхода.

Москалева Л.Ю. Концептуализация проблемной ситуации, что обусловлена недостаточным уровнем философско-мировоззренческого и философско-методологического сопровождения перехода будущих специалистов к новым способам генерализации, усвоения и практического использования знания в культурно-образовательном пространстве.

Троицкая Е. М. Экспликация методологических ориентиров имплементации праксеологического подхода к конституированию духовно-практических форм научно-образовательной деятельности будущих специалистов и проектированию интеллектуально-этической направленности культурно-образовательного пространства.