

2.3 Cultural and historical foundations of the modern concept of education

The cultural-historical direction in the theory and practice of psychology attracts philosophers and sociologists, sometimes culturologists and very rarely teachers, which in turn causes bewilderment because the theory of L. Vygotsky (Vygotsky, 1991) is the problem of the formation of thinking abilities, that is, the processes of orientation of cognition, internal mechanisms for the assimilation of norms and rules that underlie pedagogical activity and are inextricably linked with the process of education. It is fair to note that the theory of L. Vygotsky was actively used by Soviet pedagogical science in the 50-70 years of the last century, however, in the subsequent period, this topic was practically not subjected to rethinking and adaptation to new realities.

In addition, a diverse reading of the ideas of L. Vygotsky today causes an overly arbitrary interpretation of the essence of his theory, as noted by a well-known modern researcher of the heritage of L. Vygotsky M. Dafermos: "Much has been written about the legacy of Vygotsky and the diverse application of his ideas in various disciplines. There are many interpretations of the theoretical foundations of the cultural-historical method and possible applications of Vygotsky's theory. Many educators and psychologists appreciate the benefits of Vygotsky's theory, but in fact they know little about his work" (Dafermos, 2016).

"However, it would be wrong to limit Vygotsky's ideas only to the sphere of psychology, since they constitute an extensive system used in various disciplines, for example, in pedagogy, linguistics, anthropology, etc. ... Vygotsky's theory can become the basis for various, sometimes opposite, epistemological and pedagogical teachings... The presence of many "Vygotskyian" pedagogical, psychological and epistemological schools only reinforces the paradox of perception of Vygotsky's theory in the international academic community" (Dafermos, 2016).

And, as if supplementing M. Dafermos, the well-known researcher of Vygotsky's scientific heritage in the sociocultural sphere N. Veresov notes: "The problem, however, is that the difficult work of understanding ideas L. S. Vygotsky can in no way

be considered complete. In short, I am on the side of those who continue the rather hard work of understanding Vygotsky's positions not only in psychological, but also in philosophical, cultural and historical contexts" (Veresov, 2007).

In this article, we do not offer ready-made pedagogical methods; we argue that within the framework of L. Vygotsky's cultural-historical theory, they should be in principle. For this, the theory of L. Vygotsky and his school should not be confined within the framework of psychology, linguistics, philosophy and sociology. The psychological theory of L. Vygotsky becomes a practice to a greater extent when it is implemented precisely in practical pedagogy. The study of individual mechanisms of these processes is the relevance of the research topic.

The purpose of the article is to analyze the sources, to characterize the modern interpretation of L. Vygotsky's theory not only in the psychological and pedagogical, but also in the cultural and philosophical aspect of confronting modern cultural diffusion; conceptually consider the essence of the cultural-historical theory of L. Vygotsky from the standpoint of pedagogical meanings. Realizing the purpose of the study, it is necessary to solve the following tasks: to update the essential features of the cultural-historical theory L. Vygotsky in pedagogical senses; consider the theory of L. Vygotsky from the standpoint of the theory of methods of pedagogy and methodology of education.

Basic research methods include historical and comparative methods, methods of generalization and interpretation of the findings of different authors, retrospective and comparative analysis.

In the conditions of cultural diffusion, the trends of multiculturalism are actualized as a counterbalance to these processes. Hence the theory L. Vygotsky, for modern pedagogy acquires a special meaning and significance. As D. Elkonin pointed out in his time, following the position L. Vygotsky, different generations of people cannot have the same childhood, since different historical periods have their own content and patterns. The same opinion was expressed by the teacher P. Blonsky and the psychologist A. Leontiev.

This means that there can be no universal pedagogy; in our opinion, only values can be universal, since they unite people into a single society, regardless of the specifics of education in different periods of the functioning of society. Here, pedagogy acts as a technology for conveying these values. Values, in turn, have a cultural and historical nature, which gives them a socially sustainable character. There cannot be a single society where each generation has its own values. This thesis is the significance of the cultural-historical theory of L. Vygotsky, who revealed the social nature of the formation of the mental qualities of a person from the standpoint of the psychological patterns of their formation.

From the point of view of M. Dafermos, “the separation of the cultural parameters of psychological processes from taking into account the historical evolutionary perspective leads to a distortion of meaning and confusion” (Dafermos, 2016). This position is true for the education system in the first place.

Appeal to the cultural-historical theory of L. Vygotsky is another step towards understanding the patterns of development of pedagogy, the formation of the methodological basis of pedagogical science in the modern socio-cultural space.

The cultural-historical theory of L. Vygotsky created a special direction, which was formed by the research activities of psychologists A. Leontiev, A. Luria, A. Zaporozhets and others (Sizov, 2021).

In Western countries, the cultural-historical theory of L. Vygotsky and the theory of activity of A. Leontiev was transformed into a cultural-historical activity theory - Cultural-Historical Activity Theory (CHAT), as a special direction in psychological science (Sheviakov, 1998).

An active supporter of the cultural-historical theory of L. Vygotsky in the United States was J. Bruner, who carried out the practical implementation of his ideas in pedagogical activity.

The scientific heritage of L. Vygotsky in the psychological and pedagogical theory and practice was clearly manifested in the activities of P. Zinchenko, P. Galperin, D. Elkonin, L. Bozhovich and others.

Modern understanding of the ideas of L. Vygotsky in the field of cultural and historical direction is reflected in the studies of M. Dafermos, N. Veresov, P. Keiler, I. Bessarabova. It should be noted that modern research is mainly concerned with the interpretation of the theory L. Vygotsky, but not the methods of its application.

The essential features of the cultural-historical theory of L. Vygotsky in pedagogical senses, in essence, are the subject of his research. This subject is so broad that, in the end, it was concretized in a number of psychological directions, which now represent independent psychological schools. However, the meaning of these studies lies not only in revealing the understanding of the processes of emergence and formation of thinking, but also in how to manage these processes. Managing the processes of formation of the higher mental functions of an individual and the direction of their development is already the sphere of pedagogy. Hence, understanding the essence of L. Vygotsky's theory for pedagogical science is the most important task.

The essence of the cultural-historical theory of L. Vygotsky, in general terms, is stated as follows: “In 1930–1931, L. Vygotsky wrote the book “The History of the Development of Higher Mental Functions” (published in 1960), in which he outlined the cultural-historical theory of development psyche. According to the views of the scientist, the sources and determinants of human mental development lie in a historically developed culture. Following K. Marx, L. Vygotsky admits that the physical foundations of human existence are the product of socio-historical development. The scientist continues this idea, proving that in his development, thanks to labor, a person receives a “doubling of experience”. A person acquires the opportunity to live his life in two planes: as an individual being and as a social being. In the interweaving of individual and social experience, L. Vygotsky traces, on the one hand, the natural maturation of the organism, and on the other hand, the mastery of culture, ways of behaving and thinking” (Zashikhina, 2014, p. 42). There are no accents in this thesis, but stated even in general terms, it gives impetus to pedagogical science for a closer look at the theory L. Vygotsky.

The cultural and historical theme, from the point of view of pedagogy and education, actively begins to sound in the second half of the 19th - early 20th centuries.

In addition, we observe the cultural-historical factor in the pedagogical principle of cultural conformity since the time of classical German pedagogy A. Diesterweg (1790-1866) and K. Ushinsky's "nationality in public education" (1823-1870). Thus, formally, from the point of view of pedagogy, L. Vygotsky did not say anything new in general, which could be added to pedagogical science. However, if pedagogical science considers the cultural and historical theme, from the standpoint of historicism, as an "external" form of manifestation, as a pattern arising from cultural and historical traditions, then L. Vygotsky addresses this topic, revealing the "internal" mechanisms of influence of cultural and historical element on the formation of individual thinking. He addresses the internal shaping factors (Halapsis, 2021).

The peculiarity of L. Vygotsky as a scientist lies in the fact that he indicated the mechanism of the formation of the cultural (social) in the formation of the mental qualities of a person. It is especially important that L. Vygotsky determines the external and internal processes of the formation of thinking, on the one hand, as an individual ability of the individual, on the other, as an image of social thinking. In addition, the theory of pedagogy in the 19th century only began to talk about psychology, starting from the time of J. Herbart (1776-1841). L. Vygotsky in the 20th century made its use a necessity. Since the 1930s, pedagogical science has been receiving colossal material for study, both in theory and in practice. And today, L. Vygotsky gives the pedagogical sphere a reason for a new understanding of not only the cultural and historical topic, but also the mechanism of its influence on the formation of thinking, which in turn is associated with the mechanisms of learning.

What does "cultural-historical theory" mean, as a definition in L. Vygotsky? In various works, he gives various designations of his theory: "instrumental psychology", "the concept of the historical development of higher mental functions", "the theory of higher mental functions", "cultural-historical theory of higher mental functions". Various definitions were also used by the next generations of Soviet psychologists: "cultural-historical theory of the psyche", "the theory of the development of higher mental functions", "cultural-historical theory of higher mental functions". According to the results of P. Keiler's research, the definition of "cultural-historical theory" is not

an authentic designation of the concepts developed by L. Vygotsky: such a definition "was used in the mid-1930s by the opponents of the scientist ... in order to belittle the activities of the Vygotsky-Luria group" (Dafermos, 2016, p.22). Meanwhile, the concept of "cultural-historical theory" today has the most common definition of the meaning of L. Vygotsky's theory, especially if his ideas and those of his followers go beyond psychology.

The many-sided interpretation of L. Vygotsky's theory can easily pass into the subjective sphere, in this sense the words of N. Veresov are true: "We are talking about our attempts to pass off as something new in general, something that is new exclusively for us."

The formulation of the essence of L. Vygotsky's theory just gives rise to such conclusions. For this reason, N. Veresov highlights the main idea L. Vygotsky: "We can formulate the general genetic law of cultural development in the following form: every function in the cultural development of a child appears on the stage twice, on two planes, first social, then psychological, first between people as an interpsychic category, then inside the child as intrapsychic category. This applies equally to voluntary attention, to logical memory, to the formation of concepts, to the development of the will" (Veresov, 2007).

L. Vygotsky puts meaning into the concept of "cultural development" as a product of universal human experience. This raises the question of how objectively it is to consider the concept of L. Vygotsky from the standpoint of the specifics of the result of the cultural development of a particular society (as a special spiritual and material cultural and historical product), where the sphere of the unconscious component of the image of social thinking and behavior patterns (the so-called "cultural archetype" or mentality)? But this is a topic for a separate study. For L. Vygotsky, the concepts of "history" and "historical" were very important, since they are connected with the ontogeny and phylogeny of the human mind. The denial of the "historical" in L. Vygotsky's theory is a sign of a misunderstanding of its essence. "Cultural" and "historical" are two interrelated aspects of his theory that make up its content. (Dafermos, 2016, p.25).

It should be noted that this topic was considered in some psychological schools as a variant of the interpretation of the theory of L. Vygotsky. The most striking example is the experience of the United States. The first translations of L. Vygotsky's works into English appeared in the late 1920s. A renewed interest in the ideas of L. Vygotsky in the Western academic world manifested itself in the early 1960s in a new social and scientific context. These phenomena are associated with the name of the American psychologist and educator Jerome Bruner. "J. Bruner played a very important role in introducing Vygotsky's theory to the Western academic community. He participated in the education reform in the US in 1957 as a result of the shock caused by the launch of the Soviet satellite. The launch of the satellite led to the fact that ... America was forced to realize its own lagging behind the Soviet Union in terms of the level of training of scientists and citizens with good knowledge in the field of natural sciences and mathematics and capable of becoming intellectual leaders in the future. Jerome Bruner was one of the first American thinkers to recognize the lag behind principles of experiential learning as well as behavioral theory. It was Jean Piaget and Lev Vygotsky, as psychologists, who helped him realize the importance of studying the processes of development of the human mind. (Dafermos, 2016, p.28).

Considering the essence of the cultural-historical theory of L. Vygotsky, some conclusions of N. Veresov are curious: "The subject of the theory (L. Vygotsky - author) is not higher mental functions, but their origin and development." According to N. Veresov, Vygotsky's social environment is the source of the development of higher mental functions, as a result of the sociocultural process. However, L. Vygotsky is far from being the first to use the cultural-historical method in his research. N. Veresov writes: "But from the point of view of a philosophical perspective, we hardly find anything new or non-classical here. So, even W. Wundt insisted that higher psychological processes can be investigated only through the historical study of socio-cultural phenomena such as fairy tales, language and rituals. Incidentally, even the very term "higher mental functions" does not belong to Vygotsky, but to W. Wundt.

Thus, the nature of human consciousness is determined by sociocultural factors.