

Integration of the world, national, and regional cultures as the groundwork for teaching artist educational space formation

Integración de las culturas mundiales, nacionales y regionales como base para la enseñanza de la formación del espacio educativo de los artistas

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ABSTRACT:

The relevance of the problem study is conditioned by the need to analyze modern processes of cultural integration as a condition for unification of peoples based on studying and generalizing lasting cultural legacy, thereby accelerating culture recreation processes that allow humanity to forge universal values to and move to a more humane level of civilization development. The cultural level of new society will depend on education modernization and modern teachers' training.

Keywords: Integration; regional culture; educational space; teaching artist; creative development

RESUMEN:

La relevancia del estudio del problema está condicionada por la necesidad de analizar los procesos modernos de integración cultural como condición para la unificación de los pueblos a partir del estudio y la generalización de un legado cultural duradero, acelerando los procesos de recreación cultural que permiten a la humanidad forjar valores universales y pasar a un nivel más humano de desarrollo de la civilización. El nivel cultural de la nueva sociedad dependerá de la modernización de la educación y la formación moderna de los docentes.

Palabras clave: Integración; cultura regional; espacio educativo; artista docente; desarrollo creativo

1. Introduction

The twenty-first century of information is to become the century of culture and education, whereby the level of sociopolitical and artistic-aesthetic activity will be the characteristic criterion for the well-being and social effectiveness of new society. The growing globalization and integration trends in various human activity areas update the need for education modernization in general, whereby it is especially important to improve professional teacher training that would be meeting new requirements, since the cultural level of society would depend thereon at the new stage of development. The modern period of globalization based on the economic interest of individual states has led to a global confrontation of major global powers. Evolutionary development of civilization in the globalization context is possible on the basis of harmonic interrelation of material, economic, spiritual, and cultural areas of social development.

Such national and foreign authors as J.C. Alexander (2001), R. Aron (2010), S. Benhabib (2004), I.A. Savchenko (2009), M.V. Sukharev (1997), N. Pieterse (1996), and others study contradictory processes in modern globalization in their works. Viewing culture as an integral part thereof, they proclaim multiculturalism as the only possible humanitarian project for society integration, implementing the trend towards solidarity and differentiation.

Integration of cultures is defined as a vital, objective law of evolutionary transition from technocratic to the new information society. Cultural globalization is, above all, a spiritual unification of peoples. The background for such unification should be a study and generalization of the world's lasting cultural legacy. Updated processes of culture recreation based on study, preservation, and development of the diversity of national cultures will allow humanity to forge true universal values and to move to a new, more humane level in the civilization development based on a harmonious unity of the spiritual and material spheres of life.

Being a pivotal element of culture, modern education should be aimed at adopting the body of intellectual and spiritual values created by humankind, at comprehension of the holistic world unity and conditions for its further evolutionary development. "Human education (human formation) is the process of creation and self-creation of a

whole personality as a unity of reason and affections, of spirit and will" (Vulfov and Ivanov, 1997:5). Education plays the role of a mediator between cultural and social aspects, being the most important means for the development of culture itself, of society and each individual. A new society begins with a new person – an educated, highly spiritual, well-integrated, creative personality who is able to actively participate in the evolutionary development of civilization and a future holistic cultural space based on developing global thinking and the principles of humanity.

The modern stage of world values formation assumes respect for and conservation of different peoples' traditions, a solicitous attitude to all universal historic periods reflecting in surviving works of folk and professional art. The new younger generation is to become the most important informational interlink uniting the past, the present, and the future in the process of creating an integral world culture. In this regard, liberal professions have been updated; artistic and teacher training is becoming an important area in specialist training necessary for the cultural development processes in society.

An important feature of the information age is a gradual modification of the conditions for human interaction with the world; a new public space is being created based on virtual availability of information about the diversity of nature and cultural society. Improvement and progressive expansion of telecommunications plunges a young person into the multidimensionality and inconsistency of global information that is difficult to navigate without professional consultation and cooperation with the teacher.

A contradiction has emerged between the global, rapidly changing conditions for social development affecting the new generation formation and the system of teacher training based on fragmentary acquaintance with disparate elements of the world cultural heritage. Therefore, an important problem is to identify directions for improving the teaching artist training content in the developing information society in accordance with the current requirements for professional training that increase the profession importance in the cultural evolution of society.

Research hypothesis: creation of an integrated educational space based on integration of world, national, and regional cultures involves development of new education technologies aimed at improving the overall pedagogical process through integrated implementation of such educational content components as cognitive, axiological, activity, personal ones, and effective implementation of interrelated processes of training, education, development and personality becoming of the prospective specialist. It will expand and improve the teaching artist training and will contribute to inclusive intellectual and spiritual development of an individual.

The purpose of the article is to reveal features of the cultural integration process in the information society, to determine specifics of the modern educational space formation and to identify directions for improving the teaching artist professional training content.

Research objectives include:

- to study the objective laws of cultural integration in the context of transition from technocratic to information society;
- to identify specific features of the integrated educational space influence on the modern teaching artist training content;
- to determine the forms of organization of an overall pedagogical process aimed at creative development of an individual;
- to identify effective conditions for further development of scientifically based system of continuous artistic education in Russia.

1.1. Literature Review

The concept of a human and their objective-subjective interaction in the educational space of culture has undergone a lengthy process of historical development. Many scientists have studied the influence of culture and education development processes on the formation of an appropriate personality type that would be historically in demand by society. Russian teaching philosophers of the mid-nineteenth – the early twentieth centuries referred to an important idea of "unity" as the basis of spiritual and moral perfection of humankind. The works of such Russian thinkers as K.D. Ushinsky (2004), P.F. Kapterev (2001), S.T. Shatsky (1980), V.V. Rozanov (2012), P.A. Florensky (2014), N.A. Berdyaev (1989) and many others deal with the issues of culture and education as the basis for human personality improvement. In historical terms, education and culture are engaged in the spiritual development of a person with their talents and abilities, which accordingly affects the evolutionary development of society as a whole.

It is now becoming apparent that the future of humanity is connected with the main driving force of the new century, that is, development of intellectual and spiritual personal qualities. The modern human is facing the global goal: to establish the most important spiritual values as fundamental for the development of culture, education, and society. Systematized knowledge as a collective property accumulated by humankind in the long creative experience of interaction with the world is becoming principal content of the new century. Scientists view knowledge as the only way of salvation, as a fundamental support that creates a favorable environment for progressive development of all humankind.

Cognition is unthinkable without creativity. According to N.A. Berdyaev (1989), "Knowledge in its deepest essence cannot only be a compliant reflection of reality, an adaptation to a given, it is also an active transformation, a comprehension of being, a triumph in the being of nous, sunlight in it". Human is the creator and bearer of knowledge as a cultural value, which makes the inherent worth of a person who is largely created by knowledge that awakens their inner forces enabling them to orient themselves in the world around, to transform it and to be free. Scientists from multiple countries have studied the significant role of culture in social and human development at different times: T.W Adorno (1967), W. Kandinsky (1955), V.A. Malinowski (1960), F. Merrill (1957), S. Hall (1997), N. Hess (1959), H. Sedlmayr (1955), A.D. Smith (1988; 1995), A. Tanase (1968), P. Teilhard de Chardin

(2002), L.A. White and B. Dillingham (1973), etc. Culture as a way of life, as a certain type of knowledge, as tastes and interests cannot be imposed by legislation; its development requires interaction with other cultures but in certain equilibrium, it develops independently in full autonomy.

Each generation is called upon to re-acquiring the accumulated knowledge and to mastering experience while conserving traditions, to augmenting and to qualitatively changing knowledge and culture as a whole. In this process, the teacher's part is enormous. What true values require is not a primitive perception; it is rather a deep spiritual insight into sublime meanings of the intellectual and spiritual legacy. Otherwise, creative potential is extinguished, spiritual and moral misperception of reality is formed in a young person, which prevents them from rising above ordinariness and deprives them of the opportunity to live an abundant, multifaceted cultural life, confining them to a spiritually depleted existence dominated by corporeal needs.

The difficult social and economic situation in Russia at the end of the last century had a particularly strong impact on the formation of a spiritual value paradigm. Younger generation does not always realize that they are bearers of the great national cultural heritage; they do not pride themselves and have no sense of national dignity based on their engagement with great achievements of their ancestors. Therefore, integration of cultures should begin with studying regional and national cultures with subsequent reestablishment of their interrelations with the universal world culture. Unification of various national cultures, with preserving their identity, would expand and enrich the world cultural space meaningfully, without violating its integrity. The strategy of equality and unity of all the constituents of an integral cultural space should become the principal content of the modern world education system, whereby a foundation for a new anthropogenic civilization intended for human is created.

"I would like to believe that this nascent civilization will be able to ensure progressive development of peoples, a high degree of their cultural self-identification and integration, to raise the human creative potential, to remove the sharpest antagonisms between social, national and ethnic population groups, to create conditions for development and mutual spiritual enrichment of the peoples of the Earth" (Arnoldov, 2000: 48).

In this regard, helping to a person to understand the world and themselves, to transform and improve society, culture and nature is becoming the main idea of education. Learning the world, spiritualizing it through creative thinking and improving it in the course of activity, a person constantly elaborates and expands the cultural and educational space. It is crucially important in macroeconomic abstractions not to lose the main priority, that is, personality. A spiritual personality is an indispensable condition for the prosperity of a new society, a new civilization and every nation.

The integration of cultures as the basis for shaping global mentality presupposes an unlimited expansion and a qualitative change in ideas about the holistic view of the world, while the artistic figurative language of art makes new information more comprehensible to the majority of people increasing their opportunities for interaction with the world and for creative self-fulfillment of an individual in the context of continuous evolutionary changes. Therefore, the new information society places higher demands on the level of the teaching artist expertise, whereby this profession is mainstreamed in the cultural development of society.

Modern trends in the integration of culture and in the teaching artist educational space formation are premised on culturological and axiological approaches. The culturological approach develops in compliance with a learner-centered education paradigm characterized by the educational process commitment to developing an individual as a bearer of culture (Bakhtin, 1996; Berdyaev, 1989; Bibler, 1975; 1991; Vygotsky, 2017; Paigusov, 2009; Florensky, 2013; etc.). According to Ye.V. Bondarevskaya (1999), culturological, learner-centered education is education centered on a person who cognizes and creates culture by exchanging spiritual values and personal meanings, by building up individual and collective creative works. A "work" is not only a product of art, but of any other activity provided that it embodies the creator's creative nature.

Integrated culture acquisition by the teaching artist implies, above all, laying foundations for a value-based attitude toward the diverse and integral world around them and towards themselves, as well as mastering culture-congruent work methods. Knowledge and work methods are elements of culture to the extent that the human spirit translated into them and its creative nature are embodied therein. Rather than knowledge and skills, the result of mastering culture is personal meanings and values. The logic behind mastering culture is understanding, acceptance, and love; what is important in this process is to achieve a unity of the rational and the sensory. Considering various aspects of a correlation between reason and affections in education, V.P. Zinchenko (1995) emphasizes that they are not opposed to each other, they are rather mutually complementing, since human thinking promotes their becoming a person of culture only if it is inspired by passion.

The axiological approach as the core of cultural process develops in the teaching artist a value-based attitude to the multifaceted living space. The attitude determines their psychological state, contentment, and existential fullness, while the value system regulates their behavior and activities, determines the motivation sphere and the personal orientation (Babansky et al., 1988; Boguslavsky, 2012; Bondarevskaya, 1999; Kagan, 1997; Rubinshtein, 2007; Slastyonin, 2002; and others). "The absolute value of human as a goal in itself" is characteristic of N.A. Berdyaev's axiology who considered "freedom and human rights to be absolute values", yet, therewith, a prominent place is held by values created in a creative process, they are cognitive and aesthetic values associated with morality. Values generated by creativity are "the values of culture", the axiological indicator of culture is autotelicity as the basis of inherent worth, for inherent worth is conceived as a "goal in itself" (Berdyaev, 1989: 76). M.M. Bakhtin (1996) recognizes the existence of objective universal human values and subjective, that is, value-based attitude to these values. M.S. Kagan provides a glimpse of the existence of a value relationship in the system of object-subject relations as identification of an object for the subject (Kagan, 1997: 66-67). This view is the most common in axiology, since there can be no values outside of an individual and society, and objects in themselves are not subject to value classification irrespectively of human.

Formation of a value-based attitude to the world is currently one of the primary objectives of education at all its levels. This is what M. Scheler, one of the modern anthropology founders, wrote about the importance of this

objective: "Man is encased, as though in a shell, in the particular ranking of the simplest values and value-qualities. He carries this shell along with him wherever he goes and cannot escape from it no matter how quickly he runs. He perceives the world and himself through the windows of this shell" (Scheler, 1994: 341). Values are the basis for comprehension, cognition and construction of a holistic image of the world around. Integration of the world, national and regional cultures as a foundation for the teaching artist's educational space formation enables one to develop a value-based attitude to the world around based on comprehension of the holistic view of the world in all its forms.

The culturological and axiological approaches contribute to the implementation of complex artistic and teacher training content through acquisition of aesthetic categories, through understanding of the specifics of art as a developing system associated with the notion of an artistic image. Many scholars, such as M.S. Kagan (1997), M.Ye. Markov (1970), O.V. Dolzhenko (1995), D.S. Likhachyov (1989) and others, have addressed the problem of revealing the essence of an artistic image, which is the quintessence of art, on various occasions. Integration of art and formation of a cultural and educational space of the teaching artist is possible only with a professional study of the interrelationship of figurative languages as fundamental principles of art of various peoples in their historical development.

Traditionally, the artistic image is considered in several contexts: philosophical, aesthetic, social, psychological, and pedagogical. In general terms, the artistic image is a specific, inherent only in art portrayal of reality in a specifically sensuous, directly perceivable form. The complex content of artistic training does not only portray the reality, but also includes the artist's attitude towards it that is conveyed through a figurative language representing a set of expressive means (Kagan, 1997). The image nature is determined by the experience of learning the reality and the word view of a particular artist resulting therefrom. In this sense, artistic training is a synthesis of the reflected life narrative with a program of spiritual and practical influence on the basis thereof (Rappoport, 2017). From the standpoint of the psychology of art, it is very important that the artist's inner experiences (emotional information) are able to resonate with the perceiver's inner world through the artistic image and evoke in them an appropriate emotional state that becomes a background for values, ideals, attitudes to be acquired (Bransky, 1999). Emotional experience is ingrained on the subconscious level and subsequently manifests itself in human behavior in real life situations (Vygotsky, 2017). From the pedagogical point of view, the artistic image is a kind of pattern that to a certain extent programs human behavior and arranges the life space. That is why education, in accordance with its "sublime image", has always served as an important aspect of the evolutionary, cultural development of humankind.

2. Methodology

Essential system approach to the problem study is a comprehensive study of modern requirements within integrated, culturological, axiological, and learner-oriented approaches, which has allowed the authors to identify artistic specificity of general pedagogical components of teaching artist training content.

Essential theoretical methods of research were: scientific literature searches, comparative method, system analysis and synthesis, generalization.

It is significant for the research in methodological terms that, in accordance with the current trends, education is viewed as a multifaceted process of interaction between objective and subjective factors. Objective factors include: the real nature, society, culture, and their virtual reflection that determine the organization and information support for the processes of training, education, upbringing, development; they reflect in the main components of training content. The main subjective factor is the person themselves, a participant in the educational process, possessing different levels of objective reality reflection and the ability for creative self-development and transformation of real and virtual reality.

Scientific literature searches and system analysis have allowed the authors to generalize the exploration degree of the problem and to identify the specific teaching artist training content.

3. Results

In the current integration of culture, consideration must be given to all the complex interdependencies between the philosophical, aesthetic, social, psychological, and pedagogical aspects of art and their significance for human development. For the teaching artist, it is important to make a comprehensive professional study of the objective and subjective figurative foundations of art, an analysis of work authorship creation features that include:

- 1) temporary characteristics reflecting in historical artistic and creative requirements of a particular era, based on generally accepted world ideals;
- 2) spatial characteristics depending on the artist's place and conditions of living that directly impact the formation of their artistic and imaginative experience, build their aesthetic preferences associated with continental or national ideals;
- 3) social characteristics determined by the artist's affiliation with a particular race, nationality, ethnicity, region, which reflects in the worldview peculiarities based on national traditions and ideals;
- 4) personal attributes based on reflection of the artist's unique individuality and their ideals in the images they create.

Based on such comprehensive understanding of artistic processes, a comprehensive study of the cultural heritage, mastering the integrated content of the modern educational space, the teaching artist acquires multifaceted artistic information and various types of professional activity aimed at creating new artistic images that would correspond to modern ideals and diverse areas of contemporary art reflecting versatility and contrariety of social development. Introduction of such comprehensive content in the educational process would help prepare a prospective specialist in professional terms to exercise the most important functions of culture and art, that is, formation, development, improvement of a human spiritual world in its multilateral integrity based on internalization of universal values.

The process of modern educational space formation based on the integration of the global, national and regional cultures involves the development of new educational technologies aimed at improving the overall pedagogical process through comprehensive implementation of the most important components of the content of education: cognitive, axiological, activity, and personal, as well as effective implementation of interrelated processes of education, development and personal becoming of a prospective specialist. In the teaching artist training content, the dominant idea is artistic culture, educational aspect and value-based organizational activity; all this determines the specifics and conditions for implementation of general pedagogical components of the content of artistic education.

The cognitive component is based on science as a cultural value and the modern information base of art history; it provides for solution of specific professionally directed educational problems in the course of teaching artist training:

- mastering the modern system of knowledge and ideas about the integrity of culture and art, and the laws of their development;
- formation of an adequate multidimensional view of the world, ideas about various scientifically grounded cognition methods;
- mastering the foundations of artistic culture as a sensory way of reflecting and understanding the reality, implementation of ontological human energies (Kagan, 1997; Fokht-Babushkin, 2016);
- providing psychological and pedagogical training that empowers them to work in the “person-person” system.

The component implementation is associated with cognitive activity development that provides for a phased transition from the organization of learning and cognitive activity to partially search and, finally, independent research activities.

The axiological component is based on perception of universal values and studying the features of their reflection in art aimed at solving educational problems in the training process. The content of this component is implemented through the following processes:

- mastering universal human and cultural values and their inclusion in a personally significant reference system;
- the ability to perceive, compare, analyze and realize the reflection of spiritual values in reality and in artistic image;
- formation of a humanistic worldview, a humanist attitude to the world, to people, to oneself, to activity;
- preparation for guiding value-orientation activities of students, their introduction into the world of universal artistic values.

The main content of this component is not a teaching objective, it is rather a pedagogical problem based on implementation of cultural and natural congruence principles. The axiological component is fundamental when acquiring universal human values, forming humanistic paradigms and attitudes of an individual to the world, to people, to themselves and to activity.

The activity component is premised on studying the practice accumulated by humankind, it refers to fulfillment of developmental objectives through organization of the following activities:

- mastering a variety of skills and abilities at a high level in the area of artistic activity as integrated;
- mastering the laws of artistic and figurative language and ways of implementing a conception, developing creative abilities;
- formation and improvement of professional skill in subject-pedagogical activity;
- development of the ability to cooperate, mastering modern education technologies that would take students to a creative level.

The main content of the developmental component is organization of various types and levels of activity with the implementation of this component dominated by transformational activity. In the overall educational process, it is important to ensure a logical movement in development of skills and abilities: from initial imitated actions through to reproducing activity, to the elements of transformative, independent and, finally, creative activity.

The personal component is expressed in solving educational problems that promote development of communication skills and formation of the need for personality self-development; this component implementation is characterized by:

- choice of a democratic communication style premised on the principles of cooperation pedagogy and a humanist attitude to the world, to people, to oneself;
- implementation of the learner-centered approach based on the principles of personality centration in the educational process;
- self-reflection as a mechanism for cognition and analysis of one’s own consciousness formation processes and results of activity, understanding interpersonal communication patterns in real and virtual reality;
- the strong need for self-improvement, a switch to a self-actualizing personality type and a self-realization level.

The personal component of the content of education serves as the basis for personal spiritual development in the process of organizing comprehensive communication. Communication activity implies cognition augmented to become planet-scale, realization of unity of the world, its spiritual and physical principle, integrity of the cultural, information space, understanding of goals, ideals, opportunities for self-improvement and ways of self-fulfillment.

Currently, in the context of continuous modernization at all education levels, it is very important not to lose the main point of the transformations – a comprehensive intellectual and spiritual personality development. It is a person who should become the center of all reforms, as the future of not only individual countries but the entire planet depends on the level of their education and spiritual perfection.

To implement the complex content of education, it is necessary to introduce the principles of comprehensive, integrated training into teaching practice that would allow for restructurization and expansion of the content of education. In turn, that would allow for constructive changes in the teaching methodology and for creation of new learning technologies based on generalization of valuable professional practices of practicing teachers and scientific researches devoted to the problems of effective integration of cultures into the general educational process (Andreyev, 2012; Karpova, 1996; Slastyonin, 2002; Pidkasisty, 2014; and others) and directly in the process of continuous artistic education (Savenkova, 2011; Fomina, 2003; Yusov, 2003; etc.).

The teaching artist being an important link in the process of new generation's inclusive development introduces students to culture as a specific living environment that is rapidly evolving in the information society, helps to understand traditions, and teaches creative interaction and the laws of reality transformation on a creative basis. Organizing the creative activity of a student, the teaching artist helps to cognize various aesthetic categories: what is beautiful, ugly, comic, tragic, sublime, or ignoble. Through understanding of artistic and figurative patterns, a person's aesthetic attitude to the contradictory world is formed from the positive perspective, and creation begins. If categories of the beautiful and sublime begin to prevail in the soul of a growing personality, they are ready to participate in culture recreation processes. The teaching artist in this case is a coordinating link, a conveyor of culture on the one hand, and the organizer of the process of creative development of the student's personality, on the other.

In contemporary society, there is a growing need for communication with art and for creative self-fulfillment. The new type of social media relationship gives the opportunity to exchange a variety of visual information and works of authorship. The ability to draw well is more in demand now; video and computer technologies enable one to technically process man-made images to expand the variability, to work them up and make them look more professionally. In the context of developing information technologies, formation of aesthetic, visual culture as an important component of the new generation formation becomes especially relevant.

Therefore, it is very important to conceptually review the entire system of continuous artistic education at all levels, that is, preschool, school, higher school and postgraduate, based on the unity of objective scientific and subjective emotional and sensory cognition of reality and understanding of sacrosanctity and global significance of universal human cultural values as spiritual and moral guidelines of the modern civilization development (Shabanova, 2013). New content should translate into various institutions of basic and extended education on the principles of intrinsic interrelations and pedagogical continuity.

3.1. Discussion

The content of artistic disciplines reflecting the integration of world, national and regional cultures based on the unity of objective and subjective cognition forms can comprehensively and purposefully influence the development of human creative potential, contribute to individual transformation of an individual spiritual world as part of noospheric, planetary unity. A high spiritual culture of humankind as a whole is the most important guarantor of its security, evolution, and progress. Formation of the new generation's ability for the important processes of preserving and developing culture in the context of globalization and modern information progress depends on rethinking and the level of realization of objective and subjective knowledge unity in the process of continuous artistic education. Evolutionary development of a new society is impossible without spiritual development of the majority of its members; the availability of ever-increasing amount of information in a spiritless human society is a very dangerous and unpredictable phenomenon. Only by creating something new, expanding the cultural space, transforming the world around by the laws of beauty, people can change themselves to shift from being a primitive consumer to a human creator.

Of course, when conceptually reviewing the complex content of continuous artistic education, it is especially important to improve the teaching artist professional training process. The main areas of current modernization in artistic and pedagogical education should take into account the unity of objective and subjective cognition methods as a fundamental principle of formation and development of an integrated cultural, educational, real and virtual universal space. Introduction of new information technologies in the educational process would allow for expansion and improvement of the complex content of education and more effective development of various artistic and creative activity types.

To solve complex problems of substantial modernization of the overall educational process, the methodological foundations are being revised, new forms, methods, and innovative models of modern professional training as an open informational, cultural and educational space are being developed. New online and remote learning forms are being formed and becoming increasingly relevant and adequate to the transition period conditions. The teaching artist training improvement is connected with the development of innovative pedagogical cultural practices aimed at forming a new type of professional "human navigator, a transfessional" (Rylova, 2005) able to determine the individual improvement pathway in accordance with their own vision, to discover new directions of cultural personal development for oneself and their students on the principles of co-creation.

4. Conclusions

The modern information age has made available to each person an encounter with the cultural heritage of all previous epochs, with works of art created all over the world, with national features that determine the diversity of the content of art and with the specifics of individual creativity of many artists. In accordance with the above, the authors arrive at the conclusion that one of the most important tasks of the globalization era, whereby the human society is developing dynamically, that becomes vitally important is to preserve and develop the universal cultural heritage in its inherent worth and diversity, as well as self-creation of every person on the planet in the process of interiorization of cultural values.

The analysis of the features of artistic and teacher training and modern technologies for complex educational content implementation has made it possible to identify the specifics of cultural and educational space formation, to outline directions for teaching artist training improvement, and to determine features of their professional becoming in the context of evolving information society.

Practical and theoretical significance of the results obtained is in the introduction of new integrated learning technologies would promote full development of the teaching artist personality who is capable of self-fulfillment both in the artistic endeavor aimed at building up new works and in educational activity teaching and educating a new generation based on the knowledge of universal human cultural values.

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