VALUES AND EDUCATION: RUSSIAN PERSPECTIVE

Nikolai M. Borytko*
The Volgograd State Pedagogical University, Volgograd

Abstract. This article is about some lessons of the multi-cultural analysis of a joint Russian-British educational project. The analysis, based on the achievements of Russian pedagogical science, about the achievement of the most effective cross-cultural communication, can be listed among the outcomes of the project, along with the applied results, which consists in developing an educational management training programme.The growth of innovation process and international contacts in education testifies to the fact that education culture is evolving toward a new quality. In the evolution/process, the basic needs of schools, teachers and education managers are identified and conceptualised. Sharing achievements and discoveries in professional growth should be kept in mind and that fulfilling the needs can only take place within the context of the cultural-pedagogic position inherent to an individual teacher, a group of teachers, or a school. From the point of view of cross-cultural analysis, the specifics lie in the inherent values and the level at which the activity is typically performed. This analysis equips the researcher with the criteria necessary for identifying the culture type dealt with. This latter can be used then as a tool for analysing and designing innovations.
Key words: values education, cross-cultural analysis, pedagogical culture, educational programmes.

In Russia's troubled times, characterised by political and economic instability, despiritualisation and ethnic strife/conflict, the return of education and pedagogy into the context of culture is thought to be of paramount importance. According to Florensky (1914), it is culture that provides the nurturing environment for the personality growth. After the lifting of the "iron curtain", a large number of international projects have emerged, which has brought to the fore the problem of cross-cultural differences, as well as the lack of cross-cultural communication experience. Thus, the category/concept of culture has become the focal point of numerous researches in pedagogy.

Consequently, when the British partners suggested that the cross-cultural aspect of educational management in-service training be examined within the framework of the VO x EM project, the suggestion/idea was

---
  * E-mail: borytko@nm.ru

warmly accepted by their Russian colleagues. A comprehensive analysis of the cross-cultural aspects of project-based activity was given in an paper by Ormston and Shaw. Their conclusions concerning the achievement of the most effective cross-cultural communication, can be listed among the outcomes of the project, along with the applied results, which consist in developing an educational management training programme. The analysis below, based on the achievements of Russian pedagogical science, is meant to continue the same approach/line of research.

We propose to begin with defining the concept of "culture", and then consider two of its interpretations applicable to pedagogy. We adhere to the view that there are three types of culture, and each of those is characterised by four levels of development. This results in a "map" of twelve pedagogical positions, or "pedagogical cultures". Our premise is that the "map" above is a helpful means in constructing a "road" leading to co-operation in the sphere of education.

What Is "Culture" as a Pedagogical Category/Concept?

There is hardly another word in language that has as many senses as "culture", be it used routinely or strictly academically. One dealing with it is confronted with the enormous task of selecting the one best suited for one's purposes out of the 350 currently in use. However, most of them can be reduced/ boiled down to the following two basic ones:

- Culture is the entire body/continuum of economic, industrial, social and spiritual achievements (e.g. history of ~, national ~, ancient Greek ~);
- Culture is a high level of development/evolvement achieved; skill, mastery (e.g., ~ of the manufacturing process, physical ~, ~ of speech).

In both definitions, culture is viewed as an attribute of activities. Yet, there is a difference: in the first instance, the bearers of culture are human communities/society, and the term reflects the result of human activity. Here, culture is understood as a *set of behavioural patterns* and values, a world outlook, customs and traditions, a set of societal rules for behaviour (Эфендиев, 1993: 150). Consequently, culture can be defined as the "*collective programming of the mind* which distinguishes the members of one group or category of people from another" (Hofstede, 1991: 5). Thus, taking into account the key values that regulate the relations/interaction of the humans involved; we can speak of different paradigms of pedagogical thought, or pedagogical culture types.

As for the second definition, it focuses on the individual as the bearer of culture. Here, culture defines activity as a process characterised by different levels/degrees of excellence/achievement. Hence, we speak of the "high level of development" or "skill". This understanding of culture brings it close to such concepts/categories as "competence", "qualification", "skill/mastery", "excellence", and "professionalism". It is this latter understanding of culture that we propose to examine in the paper.

The concept of culture has long been system-forming in social science. Pedagogy, however, has not been part of the general trend, characterised in the humanities by attaching the ever increasing importance to culture. Only a few researchers (Skatkin, Krayevsky, Lerner can be named) have successfully employed the concept of general culture in developing educational systems, or determining the content component of education. At present, Bondarevskaya and her disciples/followers in Rostov-on-Don use the concept of pedagogical culture to characterise the quality/ qualitative state of education in the context of society ("pedagogical reality") on the whole, as well as some of its processes and phenomena.

We cannot but agree with our British colleagues when they say: "Research done in the world of business does not necessarily sit comfortably inside the educational environment. Education is a social process, and children are not 'products', but part of the continuum of society." With this in mind, let us have a look at works researching/examining types of *pedagogical* culture.

Types of Pedagogical Culture

When examining the process of emergence and evolution of human culture in the course of history, Berdyaev pays much attention to the national specifics. He maintains that "an individual joins the humanity through the national specifics, as a national, as Russian, French, German, or English" (Бердяев, 1990: 85). He goes on to say, "All creation in culture bears the hallmark of the national genius" (*ibid.*). This aspect is examined in detail in our British partners' paper.

The specific historical approach highlights/lets the researcher see in culture the qualities/features of a (particular) national character, which makes culture belong to the continuum of the universal human phenomena. We propose to use this premise when looking at the all comprising/inclusive international pedagogical culture and correlate educational programme types with the pedagogical philosophy/ thought types that we have identified.

The Three Paradigms of Pedagogical Philosophy/Thought

At the base of this classification, evolved by Kolesnikova (1991), is the key value, which determines the paradigm type, i.e. the basic conceptual scheme, the problem identification pattern, the set of the basic research methods.

Sciento-Technocratic Paradigm. The basic value in this paradigm is *cognitive experience*, information, knowledge, but not the human him/herself. The gist of the paradigm is best expressed in the motto "Knowledge is power" (F. Bacon). Within this paradigm's framework, lack of knowledge is equated with/equals inadequacy. Adding to the student's store of knowledge is equated with/equals empowering him/her. A teacher's hesitance in giving an answer, his attempts to think aloud, or weigh the pros and cons are interpreted as signs of incompetence/weakness.

When checking on a student's knowledge, the teacher's main/chief aim is to find out where the "gaps" are. A good teacher uses this information to fill in the "gaps"; a bad one uses it to shame the student. The student's discomfort that follows in both situations is viewed positively, the belief being "Drill hard, fight easy".

Educational/Pedagogical systems based on this paradigm often boast well-informed students. It is the basis of the programmed learning system, and the algorithmisation techniques. What seems to be overlooked, is the high cost of the knowledge thus acquired, which all concerned – the child, the parents, the teacher – have to pay.

Humanitarian Paradigm. "Humanitarian" here means focused on the individual's problems; oriented to problem-solving experience; generally, to experience obtained in the course of activity ("*activity-based experience*"). Experience of activity is the key value in this paradigm. Its essence can be formulated in the motto, "Learning is power". What is most important here is not knowledge as such, but the mode of its acquisition. In this paradigm, there are no right or wrong answers; there are only different answers ("You are also right!"). The difference of opinions and evaluations is viewed as the starting point for obtaining/gaining knowledge.

The humanitarian paradigm is based on the principle of equality of different values and meanings/senses. It is a human's birthright to be continuously learning about/exploring the world. What can be the object of assessment and evaluation, is solely the result of knowledge acquisition, not the individual him/herself. Here the teacher is interested in what the student knows, rather than in what (s)he does not. The main requirement the student is to meet is possessing the ability to generalise, interpret, ascribe mea-

nings/senses. The content component in the paradigm is experiential/ constituted by experience gained in the course of activity.

Although this paradigm is very attractive, it is not without some pitfalls awaiting the teacher. If he fails to really understand the student, (s)he loses contact altogether; indeed, (s)he loses the ability to maintain dialogue, which is the only instrument of learning about the world.

Esoteric Paradigm. Esoteric (from Greek *esoterikos*) knowledge is the mystique knowledge whose source is unknown; achieving the absolute knowledge.

In the first of the paradigms described, truth is relative; in the second, it is multiple; in the third one it is absolute. It is not to be learned/ arrived at step by step, it is to become instantly aware of.

The motto here is: "Awareness is power". Consequently, the key value here is experience acquired by means of participating in relationships involving both the emotional sphere and the values (*emotion-and-value-based experience*).

To illustrate the difference in the approaches, which are inherent in the paradigms above, let us resort to the following metaphor. When walking along the street in pitch darkness, we flash our torch on some of the objects around us. We may see whole objects, or just catch glimpses of them. Esoteric, then, can be likened to a flash of lightning: it momentarily floods with brilliant light the whole environment whose photographic image in its entirety becomes imprinted on our mind. What follows, is the gradual understanding of the details of the picture. The terms inherent in the paradigm are enlightenment, "eye-opener", "dawning upon", and insight.

The esoteric paradigm techniques appeal to the very essence of a human, to the consciousness, awareness. The chief outcome here is developing an attitude, taking a stand/stance, interiorising a set of values.

Of What Benefit Is This Classification?

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

Our research has brought us to the following conclusion: the more the teacher's length of service is, and the higher his/her position in the school hierarchy is, the more pronounced his/her preference for a certain type of pedagogical culture is.

Our British colleagues, referring to Halstead (1994) and Zienau (1996), remarked on the uniformity of evaluations and knowledge base at Soviet schools. The uniformity of values dictated by the dominant Communist ideology resulted in the Russia's teaching corps' marked preference for the sciento-technocratic paradigm with its strong emphasis on knowledge. It is no easy matter to renounce the existing/well established paradigm and to declare a child's own life experience or a stand/stance taken by a child the key value. It has been done in the federal level regulatory documents, in academic research, it has become a slogan/catch-phrase. However, stereotypes are not so easy to shake off in day-to-day reality, culture being a set of behavioural stereotypes that are so deeply embedded in the subconscious are not controlled by the conscious mind.

Let us have a look at the first example of a project-related episode/incident given by our British colleagues. "The first time the Russian education managers and the British partners worked together, it became clear that we had mis-matched expectations of each other. The task, as we thought we had agreed it, was to develop ways for them as trainers to provide headteachers with practical help in managing their schools in more democratic ways. We focused on helping adults to learn, and explored how leadership and teamwork theories and training materials could enhance practice in schools, but after a while, our Russian colleagues grew impatient: we know all this — we have books on that. When asked how they changed the theory into realistic learning activities in a training forum, however, their response was, ah.... this is the real problem."

Our expectations proved to be very different indeed. They were different in spite of the fact that the declared objectives/targets were mutual. Yet, the Russian partners were thinking in terms of the sciento-technocratic paradigm, and thus *expected to receive new information, while the British partners were suggesting a change in the approach/way/mode of thinking*. The Russians were eager to acquire new knowledge; the British suggested they should try to change themselves. All the time, the British, in their position of trainers, kept saying, "you're sure to know this". This caused bewilderment: "Why talk of it, then?" The idea of the inadequacy of the knowledge possessed was very/most unwelcome and resulted in growing irritation/annoyance and low productivity. Obviously, the programme offered was not meeting the participants' expectations.

Another example: evaluation. As our British colleagues observed, different approaches to the project became manifest at a session on project evaluation at one of the all-project seminars so that all the Russian-British pro-

jects would be using the same evaluation principles. Our contribution embodied a strong element of quality assurance through self-evaluation, combined with quality control – rather along OFSTED preparation lines. This was welcomed as practical and helpful by others from the UK, but as "insufficiently rigorous" by the Russian Deputy Minister.

This is perfectly understandable within the framework of the sciento-technocratic paradigm, because the object of science is gaining/obtaining new knowledge. A similar situation emerged at the final seminar dedicated to examining and evaluating the project's outcomes. We had to defend the reliability/validity of the monitoring techniques employed. Their chief objective was monitoring the changes in the attitudes of the participants (both the lecturers and the trainees), not the increase in their knowledge base/growth of their knowledge-base. These two approaches are incompatible within one framework because they are different in principle/mutually exclusive.

Three Types of Educational Programmes

Culture is always activities-related, no matter what its definition. It being so, we think it logical to look at the programme types through the lens of the techniques employed when assimilating the target material. Here we have three programme types: the informational-cognitive one, the social-role based one, and the behavioural one (Заир-Бек, 1995: 31–33).

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

Our research testifies to the fact that in the role of students these teachers are most comfortable with knowledge-based/ imparting programmes. The target in programmes like this is new information acquisition. This dictates the organisation of work: even when the information offered is not new, a new angle of looking at it is provided, or a new combination of familiar facts is given.

Social-Role-Based Programmes. Programmes of this type target creating conditions that would provide for the students to acquire new social roles or experience predetermined by the programme. These conditions can be of various nature. They always reflect, however, the programme

developers' aim to help the students acquire experience connected with/based on the roles that are presupposed by the societal and interpersonal relations with which the subject area in question is concerned.

Programmes of this type focus on equipping students with vital *skills* that enable them to make decisions when they play various social roles. The subject content is used as the/an instrument for developing the students' attitudes and the ability to take social stands. Due to the fact that such programmes are experience-oriented, they can be said to be perfectly in keeping with the values of the humanitarian paradigm.

Generally, teachers are more ready to assimilate knowledge related to their specific subject area than to improve their teaching and pupil-related skills. Many still follow the old adage, "Master your subject, and your methods will take care of themselves". Another reason is the "normative thinking", deeply embedded in the teachers' minds after years and years of functioning in an authoritarian social system.

Behaviour-Oriented Programme Type. These are largely focused on engaging the students in imitation modelling, developing their own position/moral stance/stand, and providing them with opportunities to participate in emotion- and value-based relationships. Such programmes target developing decision-making ability, functional in various problem situations. Problems are determined in relation to the researcher's understanding of their relevance for the schoolchildren. Behavioural programmes contain descriptions of problems, situational models, relevant database, and class "scenarios". Awareness of one's moral position/stand and the process of developing it/working it out are the trademarks of the humanitarian paradigm.

Positions and Programme Types

Having matched the programme types against the expectations of the participants, we are in a position now to offer analysis of some project-related events, as well as to understand the causes of the emotional "fallout", and of some behavioural patterns. We keep in mind that the discomfort experienced when one's expectations are not met is hardly ever rationalised/perceived at the rational level; it is dealt with at the emotional level and taken close to heart.

The first group of the project trainees included English teachers and education managers. The teachers received their first taste of the project-related training at Alec Bessey's seminar (Volgograd, May 28 - June 1, 1996).

The project team was still in its chrysalis stage/emerging, which explains why their reactions were so dissimilar.

On Day One, we asked them to formulate/state their expectations; after the seminar they were to share their impressions.

As we see, the trend is a transition from knowledge-oriented expectations to expressions of satisfaction with the new skills acquired. The trend is especially pronounced in Valentina I. Bashkova's self-analysis.

"Before the seminar started, I was interested in getting the "meat" for the project "skeleton". The chief questions I wanted the answers to were: "What should be included in the programme? How is it to be made to work?"

I expected the answers to these questions to constitute the seminar content/subject. I expected to be given ready-made recipes for what I was to do. At first, I was disappointed because my questions were not addressed; the information given was well known to any teacher. What kept my attention was the lecturer's English and the fact that the information reflected a foreign methodologist's approach/viewpoint. I started comparing the lecturer's techniques with the ones used in this country. What I liked quite a lot, was his asking for our opinions and viewpoints. What was happening in our classroom, was different from a mere statement of facts; we were engaged in actively searching for different answers to one and the same question.

Participant	Day One	Post-Seminar Impressions
L. S. Konovalova	I'd like to clear up some concepts/ terms related to pedagogy and methods of teaching foreign languages. I'd also like to learn about INSET, both its content, organisational forms and teaching techniques. Judging by the first day, I'm likely to get the information I need	The seminar's fully lived up to my expectations. I've learned how to design courses. I've learned about various methods of teaching *and self-evaluation techniques that lead/prepare one to self-education*. I've been also equipped with the textbook-selection criteria, and now I know what requirements lecturers in Britain are to meet.
N. D. Sinitskaya	I'm interested in the theory of course design; I'd like to know what requirements a teacher trainer is to fulfil. What is the definition of "innovation" accepted in GB? Does it coincide with ours? As a result of my participation, I'd like to have a clear and comprehensive idea of ELT methods.	The seminar's equipped me with project-related methodological terminology. I've learned about a new classification of lesson types based on their structure. I'm now fully aware of the criteria a good teacher of English is to fulfil, and, more important still, those of a teacher trainer. I know how to carry out self-evaluation, and *how to organise "micro-teaching"*. I'm all set to go to Oxford".
L. F. Shashina	I expect to be equipped with	During the seminar, there emerged the idea of the

	specialised terms and concepts, with various approaches to INSET, also with current methods of teaching foreign languages. I also hope I'll get professional advice concerning running projects.	modular course organisation. Some of the modules are to be obligatory others are elective/optional. A professional-level discussion of project-related activities has taken place too. *The INSET approaches suggested by Alec Bessey are of considerable interest.*
S. Y. Guello	Iwant to know how to achieve a situation when teachers taking an INSET course become aware of their strengths and weaknesses and plan their own professional growth accordingly.	With Alec Bessey's help, I've got a very clear idea of the three approaches to teaching foreign languages. *What's more important, I know now how to avoid mistakes when acquiring the communicative approach techniques.*

The seminar has considerably enriched me with theory/theoretic knowledge. I feel a need to match it against my teaching experience, to apply it to my activities within the project framework."

In the course of a three-day seminar conducted by Alec Bessey, we see a shift in the teacher-lecturers' approach; the shift is from the programme content orientation toward the procedure/procedural orientation.

It would be an exaggeration to say that the seminar fully lived up to all the expectations. At the same time, there was no confrontation between the expectations and the content. offered. *The seminar started with what the participants were most eager to have and best prepared to assimilate, namely, new information or new combinations of well-known/familiar facts. This strategy resulted in the teachers' satisfaction and their readiness to revise/change their attitudes/approaches.* At that stage, it was too early yet to raise the question of their mastering the lecture techniques.

A similar situation evolved at the ten-day Oxford seminar for education managers which took place a month later. Here is what Larissa G. Kovtun, Dean of the INSET Faculty for Education Managers said about the seminar before participating.

Before the trip. "At the initial stage, I had no clear idea of the programme concept. I was also vague about the course objectives. All I had done before the seminar has leaf through some new books on general management and management in education. I hope to get the information necessary for enabling me to design a new course for school heads."

After the seminar. "The Oxford seminar has provided me with a better understanding of the concept of the course for head-teachers. I was also interested in the methodology of teaching the course which had been demonstrated by Michael and Marian.

The Teacher's Role

Our analysis of the participants' and lecturers' activities has brought us to a firm conviction that different key-value orientaion goes hand in hand with different approach to/understanding of the teacher's/lecturer's role.

Generally, the teacher's position is a reflection of the degree of importance that s/he attaches to imparting informantion. A teacher adhering to the cognitive approach sees himself/herself as *a lecturer, a master, or mentor* imparting/transmitting knowledge. It is not by chance that educationists/educators working in the INSET system are traditionally referred to as "lecturers". Logically enough, the chief /prevalent organisational form used in the system is that of the lecture.

Experience-acquisition orientation changes the approach: the teacher's role is that of *a trainer or an instructor*. The difference is that a trainer/instructor does not assume/take a superior role/position, which in the cognitive paradigm belongs to him/her due to the superior knowledge/skills. A trainer/instructor is next to the trainee when the latter is following/treading the path that leads to knowledge. A trainer's/instructor's task is also raising the trainee's awareness of the experience gained on the way. We regret to say that even the INSET seminars are not always conducted in the mode/manner described.

Still less common is the understanding of the teacher's role as a consultant's. *A consultant or an advisor* lets his/her clients /charges work independently at resolving a problem. Moreover, s/he lets them decide for themselves where, in fact, the problem lies/what the problem is and what their priorities are. Figuratively speaking, an instructor uses a map when following a route, while a consultant allows his clients/ charges to choose the route themselves. A consultant also has the right to refuse to work with anyone whose values are in conflict with his own, or whom s/he cannot help evolve.

The example given above testifies to the following: among the outcomes of the preparatory stage/phase of the project including the two seminars, we should list not only a programme designed to train teachers, but also evolving the concept of a course for head teachers and shifting the emphasis from the course content component to the methodological/procedural/technical one.

Along with this, the lecturers' ideas of their relationship with the trainees underwent a radical change. Similar shifts could be observed in the trainees' priorities/positions, although they were less pronounced. We believe, however , that our analysis of the changes above will be better

grounded if, previous to it, we examine "culture" in its second meaning, that of the level of skill at which an activity is performed.

Cultural Levels

The second definition of culture borders on understanding it as a creative process/process of creative activities. The main feature of this approach is that its followers equate culture with a number of qualities and attributes of an individual engaged in creation/creative process. For these researchers, culture is, first and foremost, the creative ability, the very essence of the human.

Orientation toward creativity/creative activities is the current trend in culture. It follows then that pedagogical culture should be considered as a specific form of creative assimilating of all the components of educatio-nal/pedagogical activities. This being so, it makes the evaluation of the "new-ness" of programmes and projects especially important. The activity-based approach to culture defines it as a sum total of all the means of transforming the human creative force into socially relevant values.

New-ness at Different Levels of the System/ Degrees of New-ness

Among the various approaches to identifying the degree of new-ness used to evaluate innovative projects, the systemic one seems to be the most promising. The degree of new-ness is determined according to the quantity and quality of changes introduced into the system (Борытко и Кузибецкий, 1996).

- Desultorily/unsystematically changing some/certain elements of the system, introducing small improvements, developing new rules for employing the traditional pedagogical means/tools.
- Changing groups of elements, combinations of traditional pedagogical means, improving their sequence/logic.
- Changing the whole system of pedagogical means and tools; adding new ones to the system; developing rules for and techniques of their application; functional growth of the system.
- Radical transformation of the whole system, changing the paradigm.

In accordance with the above, all programmes and projects can be divided into (1) improvement-level ones; (2) invention-level ones; (3) heuristic-level ones; (4) innovation – level ones.

How universal is the assessment system/ classification offered? We believe it to be applicable to measuring changes in knowledge levels, skill levels, and position, i.e. to be applicable to any type of programme and project.

What can be the basis for selecting the level at which new-ness is measured? Evidently, the project objectives should be the first consideration. Then comes the participants' readiness to assimilate the information offered, and the teacher's to present it at the relevant level.

Teacher/Lecturer Qualification Levels

According to research done/conducted by Kuzibetsky (1996), each level of programme new-ness has the corresponding teacher qualification. These are: advanced, proficient, master(y), innovative.

Some of our data allow us to tentatively put forward the following hypothesis: each level of new-ness at which information is presented, requires a corresponding participant qualification level.

The participant evaluation of the Bessey seminar appears to corroborate this premise. The seminar did not fail the participants' expectations in any way. They expected to be given new information, and they were; they wanted to be acquainted with new teaching techniques, and they were. The difficulty and the new-nes levels were within the grasp of the teacher lecturers, all except one, who dropped out immediately.

Before we proceed, we propose to briefly state/sum up our position/attitude/opinion concerning cross-cultural analysis of project-based activities.

The Cross-Cultural Matrix/Grid

Our first premise is that the three types of human values determine the three types of educational/pedagogical culture. These latter should find their reflection in three types of educational programmes.

When we overlay the four levels of new-ness and the four levels of teacher competence with the three culture types, we see that there are twelve possible teacher positions/attitudes concerning professional and innovative activities. These latter are represented in the table below.

		Cognitive experience orientation	*Activity experience/skill orientation*	*Emotion-value-based experience orientation*	
		A	**B**	**C**	
1	*Improvement*	usually passive,	acquiring separate	sporadic evaluation,	*Advanced*

	level	reproductive assimilation of separate facts, "fun" information	skills and techniques, improving on those	often groundless, not rationalised; often emotional behaviour	*qualification level*
2	*Inventor level*	tracing the cause-effect relations, interdependencies, regularities	acquiring sequences of operations, designing technologies based on previously acquired operations	conscious, well-grounded evaluations, readiness to defend those	*Proficiency qualification level*
3	*Heuristic level*	discerning knowledge systems, concept and category structure, modelling concepts and categories	designing technological cycles, adding one's own techniques to previously acquired ones	conviction-based evaluations, consistently used as guiding principles in one's professional activities	*Master qualification level*
4	*Innovative level*	using systemic knowledge and information to interpret new facts and phenomena, forecasting ability	developing one's own techniques and know-how based on principally new methodological concepts	readiness to revise one's outlook, to adjust evaluations, to specify and enrich those	*Innovator qualification level*
	The programm type	*Informative-cognitive*	*Social-role*	*Behaviour*	
	The teachers' role	*lecturer / master / preceptor*	*trainer / instructor*	*advisor / consultant*	

As any other classification, the cross-cultural matrix/grid is conventional enough. A real-life teacher's value orientation may be a mixture of all above. We have never seen, however, all of them to be equally fully represented. Consequently, we are to speak of the dominant/dominating/prevalent values that determine a culture type. For instance, a teacher's ability to perform at a high professional level may combine with his/her preference for a lower level of performance, which allows us to unambiguously determine a teacher's position in our cross-cultural matrix/grid and cause the desired shifts in the teacher attitude/position and the corresponding programmes and teaching techniques.

Expectation analysis done for the international project team testifies to the following: the Russian partners' position consisted in expecting to be furnished/provided with new facts which could be used within the traditional system of INSET for teachers and education managers (A1). As for the British partners, they suggested that the ideas about the participant role, the targets and objectives of the course be revised (C4). As we see, at the start of the project, the partners took their positions in the "opposite corners of the room", if you will. Consequently, their assessments of certain activities, facts, materials and proposals were exactly opposite, as it was aptly described by our British colleagues (see Fig. 1).

We'd like to stress/emphasize here that we are speaking of expectations as the reflection of culture-determined positions, which found their expression in behaviour, evaluations and remarks, rather than the declared expectations.

As it is known, culture defines the norms by which people of the same group live, although these norms are rarely articulated because they are assumptions about underlying values that are not discussed (Hofstede, 1991: 10)

It was only thanks to the professionalism and tolerance of all involved that in the course of two years the partners' attitudes/positions gradually drew closer. A valuable contribution to this was made by the analysis of the participant expectations' contradictory nature, which was done by the Russian lecturers. What proved most difficult was changing the attitude of the participants bent on receiving large blocks of information in the traditional lecture form(at). The interactive methods, which were offered, met with a hostile reception on the part of some participants. The reason was that they interfered with these participants' "legitimate" intentions to temporarily forget all about their professional duties, to relax, to get their information "packed and ready" (Position A1).

Teachers, in general, methodologists and head teachers in particular, take it badly when they lose their reputation of omniscient, unimpeachable persons. Therefore, they feel most comfortable in the traditional lecture format, because it covers up any possible deficiencies and excludes any possibility of "loss of face". A typical enough statement often heard at traditionally organised seminars is: "I won't be able to attend tomorrow because of an urgent business at the LEA. Please don't worry, I'll copy my colleague's notes". Another one of the series is: "Just tell us where we can read this". These sum up well enough the typical attitude.

Tipe / Level	A	B	C
1	**RU**		
2			
3			
4			**UK**

Figure 1. Partners' positions at the beginning of the project

Teachers are wary of any attempt to shift their professional position; such attempts lead to raised anxiety levels and are met with mistrust. On the contrary, the "stepped-up" friendliness and openness on the part of the lecturers, (creating) a non-threatening atmosphere/environment, in which incompetence is not revealed, but in which any kind of experience and position is

welcome – treated as legitimate, lowers the anxiety levels and the psychological barriers.

Most Russian teachers adhere to the cognitive paradigm with its orientation toward the norm ("Tell me what the right way is") and the accompanying fear of failure to meet the norm/ requirements. It being so, the lecturers, who introduced the interactive techniques, came to realise the importance of and the need for using the participants' personal perceptions and experiences. Also, the lecturers' unfailing friendliness and openness helped, along with step-by-step involvement through/via individual tasks and micro/small group activities.

Equally important were finding the most suitable grouping of the participants for each of the activities offered, clear cut instructions for every task, and generally paying minute attention to technical details.The result of the efforts was a three-day seminar for methodologists and heads of additional education institutions. The seminar was a testing ground/site for teaching a certain thematic block based on a wide range of project-related materials and techniques.

Shifts/Changes in the Participant Attitudes Positions

On the whole, the day-to-day evaluation of the seminar boils down to three reactions: (1st day) surprise – (2nd day) delight/enjoyment – (3rd day) satisfaction. Instead of the expected lectures, the participants found themselves involved in a whirlwind of active learning, which gave them a chance to become aware of their own problems and achievements, and to match their own experience against the new information given by the lecturers. They also had a chance to interact with the new knowledge via/by means of simulations and role-play and thus achieve a satisfying level of consolidation.

"We expected to be taught pure/dry theory, but received a lot of practice-related information. It being practice-related, helped us to retain all the theory", was a participant's comment. "The simulation was a good imitation of real-life practice; it gave us a chance to adjust/apply the material taught to reality",

"The lecturers' team work provided a stereoscopic view of the material taught instead of a one-dimensional one",

"I've come to understand myself and the school at which I taught much better. I've also got a much clearer idea of what I'm going to do at my new workplace, a children's creativity centre ".

On the first day, many of the participants commented on how new, unusual, and untraditional the teaching techniques used were.They met with a mixed response. Hardly anyone rejected them outright; at the same time, about one-third of the participants were experiencing discomfort to a lesser or larger/higher degree. However, thanks to the simulations used on the second day, the ice was broken: the participants accepted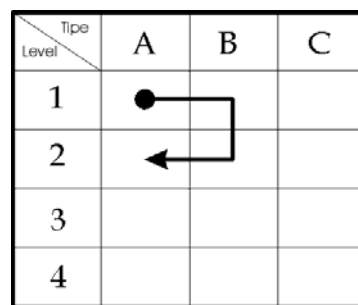 the new teaching techniques and happily joined in. The positive emotional response to activity made it possible to use the new knowledge immediately. Finally, on the third day, all the new information was systematised and added to/enlarged upon, which rounded off the theme/block effectively, and provided for its comprehensive assimilation. In the end, the seminar was called a "flexible, viable organism/system, characterised by the unity of form and content, and considerable practice-related results/outcomes. "We've learned to analyse our problems within the context of our organisational culture", – this statement testifies to the shift of the participants' position to B2. "We've acquired a new viewpoint of the head's work". "We've learned to do analysis and to arrive at well-grounded, independent conclusions" – shift to (C3).

Figure 2. The courses' start strategy

All the participants commented favourably on the lecturers' smoothly running team work. Being a part of a well-adjusted team/Working in well adjusted teams led to the lecturers' satisfaction, too. Since all the lecturers were striving to master the new content and the new organisational forms, this is understandable.

How was this altogether satisfactory situation arrived at? In our opinion, it was the result of the correct strategy chosen and followed. The lecturers had met the participants' expectations offereing them new information. Then they engaged them in a simple enough game; then they offered a more demanding game; but at the end of the seminar they worked with information again, systematised it and enlarged on it. The graphic representation of it is given in Figure 2.

Generally, we think that the cultural position should always be taken into acount when working with educators.

The following participant's story is an illustration. Head teacher, female, length of service – 26 years, headship – 3 years, "First

Qualification" professional category in both capacities. At the beginning of the seminar, this head teacher expressed a wish to know more about the head's analytical activity, to systematise and enlarge on her knowledge about management in the school.

Her answers to the questionnaire are extremely short and uninformative. The general evaluation of the courses is high enough (mostly "5s" and "6s" from 7), but there is hardly any explanation of the reason/ why. The strongest impressions of the first two days were the new organisational forms. These impressions also found their way into her final evaluation. The second strongest impression was the lecturers' unfailing friendliness and erudition. Only on the fourth day she expressed some satisfaction with the role play, positively commenting on her group's sketch. At the start, she felt acute discomfort. We think that her suggestion to shorten the fifteen-minute breaks was dictated by her discomfort. She also expressed a wish that the lecturers follow the programme more strictly. It must be said here, that on that day the material was very highly structured. In fact, it was presented in the traditional lecture format, with only a few elements of discussion. On the second day, she confessed that her anxiety level had risen, although she remarked on the lecturers friendliness and attention to the participants' needs, their competence, and erudition. She also admitted that her intellectual needs were met/satisfied.

On the third day, she mentioned the growing discomfort in the group, which produced a dictator-type leader. She was also annoyed with a lecturer, who had failed to tell them what the right answers were. As a result of this "omission", some participants' authoritarian qualities happened to be/were publicised. On Thursday/the fourth day, she did not like the activity teaching/instructing how to bring to an end a professional talk/conversation. She also expressed her fears of forgetting the new information imparted and of failing to apply it to practice. In her final evaluation, she thanks the lecturers for the friendliness displayed, she extalls their professional competence; she also expresses her satisfaction with the wide range of activities offered, and she praises the organisation of the seminar. However, she never even tries to look inside herself/offers an analysis of her own impressions.

We find these participants' situation quite typical and instructive in several ways.

Firstly, the rigid orientation toward assimilating "pre-fabricated/processed" knowledge (A1 position) prevents the participant from reconsidering/revising her approach to managerial activities/management. Moreover, it prevents her from actively acquiring managerial skills when the

opportunity offers itself. As a result, she is very tense; her reactions to the lecturers are coloured by her anxiety.

Secondly, an experienced teacher, the participant had discovered that her new job as a head made totally new/different demands on her. The inability to meet the demands had led to attempts of masking her discomfort behind ritualism, exactitude/excessive strictness, and negative evaluations of /sticking labels on the people around.

Thirdly, we see how the discrepancy between the declared and the real positions/attitudes results in a sharp increase in the anxiety level, and thus considerably lowers the learning productivity.

It should be kept in mind that Russian educators are used to the lecture format at re-training courses, whose format allows them to put down (not to assimilate!) large blocks of information without disclosing/revealing their attitude to it or any gaps in their knowledge. They appreciated the efforts made by the trainers. Yet, retrospectively, we think the amount of the material taught should have been less.

The seminar itself and the analysis that followed showed that more time and attention should have been given to the explanation of the content component and the overall scheme. A discussion of the above may have been of help. The participants had been given some project-related informatation previous to the seminar, yet it is doubtful that they were able to fully assimilate it.In the context of the sciento-cognitive paradigm, poorly understood targets and strategy lead to a high levels of anxiety and nervousness on the part of the trainees and all the project participants.

The experience gained by the group of the trainers in the course of the project activities and the INSET courses testifies to the overall effectiveness of the programmes and techniques designed for the project. However, there have emerged several technical points that have to be paid attention to.

- It is important from the very start of the course to help the partici-pants become fully the trainers and programme offered can do for them and what they cannot.
- Simulations and role play offered should help the new material with the participants identify real-life problems the school and the heads face in their day-to-day activities. This and this alone leads to mastering the new techniques. It also results in connecting the new material with the participants' previous experience.
- The methods employed should include, besides the lecture format, group discussions among the participants, based on sharing their

experiences. This will create conditions for a higher comfort level; it will also help the participants to shake off some of their inhibitions.

- The small groups should be reorganised as often as possible. Special teambuilding activities should be included. This will create better opportunities for sharing experience and establishing contacts, which is especially important for the low-qualification level groups.
- Multiple opportunities for the participants to analyse the course work and think over the experience gained should be made part and parcel of programmes like the one examined. Sharing with the participants the interactive methodology provides for its penetrating the schools; it also makes the participants more keenly conscious of the practice-related nature of the course.

And What about Vodka?

"Loss of face" seems to be the most horrifying experience that changes can bring about. Especially affected are those living and working in the context of the cognitive, knowledge-based paradigm. A recognised/an obvious difference of views between a "cognitive type" and his/her partner does not, as a rule, give them an incentive for trying to understand the other. They are more used to the "yes or no", "right or wrong" type of evaluation. On the whole, this may be typical of authoritarian cultures. What is more important to us, is the recognition that this position is typical of teachers used to imparting "pre-processed", highly structured information; of teachers, who, at best, organise "discovery" simulations for their students while knowing the answers all the time. If a teacher becomes immobilised/"fossilised" in such a position/an attitude, (s)he stops growing professionally. If this position is typical, the future of innovative projects is less than bright.

Resolving the problems above can become possible via/through revising the methodological basis of pedagogy as culture. This revision may be based on the "dialogue of cultures" theory/philosophy developed by B. S. Bibler. According to this theory, the phenomenon of culture is defined by means of/via dialogue and joint/mutual generation/production of cultures past, current and future. This/such dialogue is believed to be one of the evolutionary laws in the 20th century civilisation. We subscribe to the opinion that culture is a form of self-determination of an individual, of life, of consciousness, of thought, of a "free creation and re-creation of one's destiny in the context of its historic and universal responsibility" that ultimately is a form of the world creation/creating the world a new (Библер, 1991: 289–290).

Cross-cultural dialogue as a form of mutual penetration and enrichment of the cultures concerned, is, in our opinion, conducive to overcoming alienation, opposition and competitiveness in joint ventures/activities.
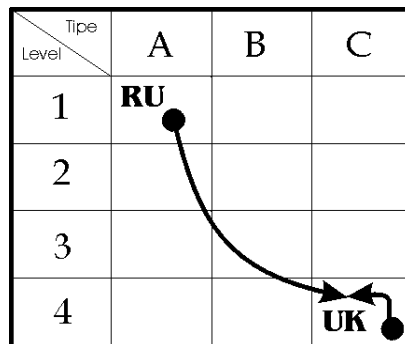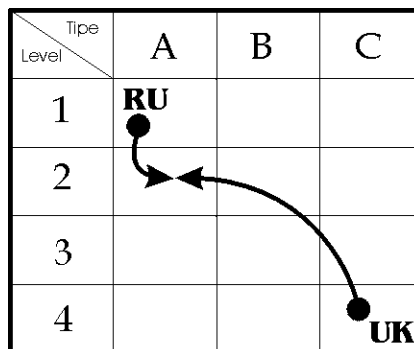

Figure 3: Changes of the lectures' positions
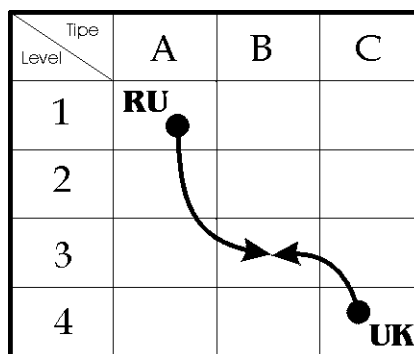

Figure 4: The level of the published

Figure 5: Changes of the listeners' positions

When the real/underlying motive is just preserving a facade of a relationship, this results in demonstrative/excessive hospitality and respect/reverence, in other words, rituals that mask the existing contradictions and do not allow their resolution. That we, having started our joint /bi-cultural activity in the "opposite corners of the room", found ways to cooperation, is, in our opinion, the highest achievement of the O x CEM project.

Our conclusions are graphically presented in Figs. 3-5. Fig. 3 represents the shifts in the lecturers' positions; Figure 4. – that in the participants' positions; Figure 5 – in the materials developed. As we see, the longest distance was covered by the lecturers. They have mastered the methods of revising/renewing their world outlooks, their attitudes to the courses taught, and to consultancy/counselling. Their evolution has been from mentors to consultants employing the dialogue format.

The methods and techniques created within the project framework enabled most of the participating head-teachers to change their positions too. Probably the least changed are the published teaching materials. They are strong on the knowledge component, but reveal/disclose little of the analysis and self-analysis techniques, as well as

those employed in building and revising one's professional position.

Conclusions

The growth of innovation process and international contacts in education testifies to the fact that education/pedagogic culture is evolving toward a new quality. In the evolution/process, the basic needs of schools, teachers and education managers are identified and conceptualised. Among these problems are needs in professional growth and sharing achievements and discoveries. However, it should be kept in mind that fulfilling the needs can only take place within the context of the cultural-pedagogic position inherent to an individual teacher, a group of teachers, or a school.

Undoubtedly, the professional position of a teacher, also called the teacher's professional culture, is shaped strongly influenced by national culture. It does not have to be, however, completely in accord with national culture. These are different phenomena. Teachers coming from different cultural and national backgrounds can belong to/share the same educational/pedagogical culture type. At the same time, teachers working with the same class may represent different cultural positions.

When analysing educational projects and multi/cross-cultural contacts, we think it is best to start with looking at the specifics of the subject content of the activity in question. From the point of view of cross-cultural analysis, the specifics lie in the inherent values and the level at which the activity is typically performed. This analysis equips the researcher with the criteria necessary for identifying the culture type dealt with. This latter can be used then as a tool for analysing and designing innovations.

References

Halstead, M. (1994): Moral and spiritual education in Russia, *Cambridge Journal of Education*, Vol. 24, No. 3.

Hofstede, G. (1991): *Cultures and organisations*. Harper Collins.

Zienau, N. (1996): *A guide to the Russian education system*. Manchester: British Council.

Бердяев, Н. А. (1990): *Судьба России*.

Библер, В. С. (1990): *От наукоучения: к логике культуры*.

Бондаревская, Е. В. (1995): Культура как педагогическая категория; у Е.В. Бондаревская (ред.): *Введение в педагогическую культуру: Учебное пособие*. Ростов-на-Дону.

Борытко Н. М. и А. Н. Кузибецкий (1996): *Разработка и экспертиза авторских учебных программ*. Волгоград: Перемена.

Заир-Бек, Е. С. (1995): Анализ подходов к проектированию экономического образования в школах Санкт-Петербурга, *Образование*, 31–33.

Колесникова, И. А. (1991): *Теоретико-методологическая подготовка учителя к воспитательной работе в цикле педагогических дисциплин, Дис д-ра пед. наук*. С-Пб.

Кузибецкий, А. Н. (1996): *Квалификационная работа и аттестация педагога*. Волгоград: Перемена.

Флоренский П. А. (1914): Разум и диалектика, *Богословский вестник*, No. 9.

Эфендиев, А. Г. (1993): Культура, *Основы социологии: Курс лекций. М.: Общество "Знание" России*, 149–210.

Николај Баритко
ВРЕДНОСТИ И ОБРАЗОВАЊЕ: РУСКИ УГАО ГЛЕДАЊА
Апстракт

Овај чланак се односи на закључке проистекле из мулти-културолошке анализе у оквиру заједничког руско-британског пројекта. Анализа, заснована на постигнућима руске педагогије, односи се на најефектнију међу-културолошку комуникацију и представља један од исхода пројекта, заједно са практичним резултатима усмереним на програм обуке за менаџмент у образовању. Све већи број иновација и међународних контаката у образовању говоре у прилог чињеници да се култура образовања развија и добија нови квалитет. У процесу ове еволуције, идентификоване су и осмишљене основне потребе школа, наставника и менаџера у образовању. Размена постигнућа и открића у смислу професионалног развоја је важан аспект, мада треба имати на уму да се потребе могу задовољити само у контексту културно-педагошких оквира својствених појединачном наставнику, групи наставника или школи. Са становишта међукултурних анализа, специфичности леже у инхерентним вредностима и самом нивоу на ком се одређена активност обично изводи. Ова анализа нуди истраживачима потребне критеријуме да би се идентификовао културни тип који треба да се обради. Затим се тај културни тип може користити као алатка за анализирање и осмишљавање иновација.

Кључне речи: вредности, образовање, међукултуролошка анализа, педагошка култура, образовни програми.

Николай М. Борытко
ЦЕННОСТИ И ОБРАЗОВАНИЕ: ВЗГЛЯД ИЗ РОССИИ
Резюме

Статья посвящена некоторым урокам поликультурного анализа российско-британского образовательного проекта. Анализ, основанный на достижениях российской педагогической науки, посвящен достижениям наиболее эффективного межкультурного взаимодействия, прикладным выводам по развитию программ переподготовки менеджеров образования.Активизация инновационных процессов и международных контактов в сфере образования свидетельствует о том, что педагогическая культура – это реальное движение педагогической действительности к новому качественному состоянию, в процессе которого происходит выявление и теоретическое осмысление коренных потребностей развития школы, учителей, руководителей школ и других категорий педагогов. Обмен находками и достижениями невозможен без учета тех культурно-педагогических позиций, в рамках которых действует тот или иной педагог, группа педагогов, школа. С позиций культурологического анализа эта специфика выражается в ценностях и уровнях

(или стадиях сформированности), присущих данному виду деятельности. Лишь после этого возможно определить конкретный вид культуры для дальнейшего использования его в качестве инструмента анализа и проектирования инновационных изменений.