

**TRADITIONAL ETHNOGRAPHIC SERVICES  
AND INNOVATIVE TECHNOLOGIES TO INTEGRATE  
CULTURE AND EDUCATION**

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**Abstract:** The paper focuses on the ways of training specialists as "men of culture" and the educational technologies of Native Land Studies (Ethnography) that have been tested in the process of the authors' pedagogical work on the scientific and educational program of the Tambov Ethnographic Centre, specializing in the practical use of "History and Culture of the Tambov region". The authors have made a contribution to the elaboration of measures directed at the further development of both traditional and new technologies which encourage the process of integrating culture and education as well as a conclusion about the necessity of scientific and public consolidation to solve this problem.

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One of the ways to increase efficiency of the educational practice is the process of integrating culture and education through the expansion of the Humanities taught; it is the knowledge given by the Humanities which brings up a future specialist as "a man of culture", makes a man A Man and every citizen of the country A Citizen. The scientific research of recent years has found out an important way of integrating education and culture through Native Land Studies which imply today not only a special subject. It must be a system of the educational work which comprises both class activities and extra class actions aimed at making young people be acquainted with the material, spiritual and aesthetical wealth of the native land [1–3].

Nowadays when the inefficiency of the reforming process in the spheres of culture and education in Russia in accordance with the western model is becoming more evident, cultural technologies and services of Native Land Studies (Ethnography) can solve many serious educational tasks. Their comprehension and use as one of actual tasks of Philosophy, Culturology, Pedagogics and the scientific and educational practice must be done on the base of the integral analysis of comprehensive aspects on the part of the Russian society of the phenomenology of the tradition of Native Land Studies (Ethnography) in education, which is understood mostly in the process of comparison of the Russian educational practice with the principles of the educational model in Western Europe. The increase of academic hours for teaching Native Land Studies is an important evidence of the new quality in the development of Ethnography which is

functionally included in the process of establishing a civil society, remains a noticeable form of the population public participation in the solution of socially significant problems. In this context Ethnography represents some kind of Philosophy of the local settlement, which is valued in Russia today when strict social and political regulations of the Soviet period do not exist any more. It also influences the education and upbringing of the future specialist as “a man of culture” with broad competences of Culturology and Native Land Studies acquired during academic years [4, 5]. It is known how great the influence of Ethnography on a person’s mind and soul is. Academician D.S. Lihachyov pointed out that love for your native land, the knowledge of its history is the only basis on which the growth of the spiritual culture of the whole society can take place [6]. Culture is really like a plant: it has not only twigs but also roots. And it is extremely important, as the Academician noted, the growth begins with roots... The comprehension of the value of the cultural, natural, historical heritage encourages the formation of patriotism, sympathy, responsibility, civility.

The study of Russia’s past is impossible without the comprehension of the history and culture of a particular region, its settlements, without studying the history of a town, district, village, factory, local cathedral, monastery. Even in the 19<sup>th</sup> century – the beginning of the 20<sup>th</sup> century there was an idea in the scientific discourse about a close interconnection of education and Ethnography, about the influence of Ethnography on library-museum-archival practices, excursion business, some academic disciplines taught. That period was the most fruitful for Native Land Studies (Ethnography): new notions and terms were used in science such as “Native Land Studies”, “Fatherland Studies”, “Ethnography”, “Ethnographic bibliography”, “School Ethnography”, “Ethnographic excursion” etc., their definitions began to be formed. With the development of the theological education and the science about the history of the church Native Land Studies became a compulsory tradition of every Russian cathedral, every eparchy, it was understood as a part of the church archeology, which has an extensive interpretation. Unfortunately, this tradition was lost over time. In the conceptual system of Native Land Studies Ethnography was becoming one of the central ones, “Ethnography” was defined as a term, given in dictionaries, scientific and educational literature, in official documents, what stipulated the official use of the definition and the obligation of its use. Other terms and notions which were in the discourse of Native Land Studies (Ethnography) were also defined.

From the 1920s Ethnography was developing within the framework of the communist ideology, studying mainly the processes connected with the revolutionary movement, the history of the communist party, proletariat and peasantry. The problems of the religious history, the life and activity of noble educators and merchants-philanthropists were taboo. Only at the end of the 1980s ideological obstacles disappeared and specialists got an opportunity to independently evaluate the modern state, the history and culture of the region without taking political stamps into consideration. Separate sections of Ethnography were widely studied; new branches of the ethnographic knowledge were established at their junction with other academic disciplines. Gradually the ethnographic paradigm was changing, what was stipulated by the increasing importance of information in the life of the society. As a result the field of the scientific and near-scientific discourse in the sphere of Ethnography and its interconnection with other social and political institutes became so wide that it deserves a detailed analysis in a separate article. However it should be noted that mainly and on the whole the description of phenomena of Native Land Studies (Ethnography) had been formed before the information boom in Russia.

At the modern historiographical stage the formation of which is connected with the system transformation of our society in the 1990s and the use of a new methodological culture, the problem of Native Land Studies (Ethnography) in the context of its spiritual

component has become extremely actual. The recognition of the necessity of such a scientific search clearly manifested itself when they began to teach many ethnographic courses in educational institutions. The authors have become active organizers and participants of their use in the educational process. The terms “Native Land Studies (Ethnography)”, “ethnographic education” and many others were defined as well as their contents. The concept of Culturology and Ethnography is developed; several scientific and educational methods and practices, teaching aids and a textbook for higher educational institutions are made. A great contribution to the solution of problems of Native Land Studies (Ethnography) was made by scientists of the public association of Regional History and Culture researchers “Tambov Ethnographic Centre” headed by professor G.P. Pirozhkov and attached to the Tambov regional department of the Russian Academy of Natural Sciences [4, 7–9].

The problem of making education cultural also implies the comprehension of the thesis that the education acquired on the base of Culturology, Native Land Studies (Ethnography) is realized not only in the system of general and professional education; the teaching role is proper to other subjects as well: the government represented by its bodies, noncommercial organizations, mass media. An important role is attributed to the family. According to the Russian Federation law “About education” the first teachers of children are parents [10, 11].

Ethnography as a science, an academic discipline and as a branch of the humanitarian practice bears a significant scientific-and-applied and an educational potential: it performs the function of people’s culturological adaptation. We think that Ethnography should be taught to migrants from other states (there are many of them in every part of the Russian Federation after the collapse of the USSR), migrants from distant places of Russia, if they want to get a job, to study, to feel confident in the cultural and living conditions of the region where they have come. To do this it is necessary for them to get acquainted with the history, culture of the region – a new place of their residence, in other words, to go through the culturological adaptation. Their cultural education is impossible without this, otherwise they will remain strangers and it will be only their fault.

Teaching Ethnography as an effective means of the process of integrating education and culture is considered to be one of the most important spheres of Applied Culturology (together with such disciplines as: Theory of cultural policy and activity of institutes of culture; Social and cultural prognostication, designing and control; Process of integrating education and culture; Protection of the cultural heritage; Museum business etc.), in which they develop technologies and methods of passing of cultural norms and values. It turns out that Ethnography and the process of integrating education and culture are two spheres of Applied Culturology. Taking into consideration the specific features of Ethnography as a complex science directed at the study of a particular place with its method of the local description, this interconnection is more effective in the position “Regional Culturology – Ethnography – Process of making education cultural”.

The explicit dependence of the contents of the notion “culturological and ethnographic education” and the meaning of the notion “education” is noticeable. For example, finding out the ways to increase the quality and efficiency of education is a central problem of pedagogical science, therefore in the contents of the education acquired on the base of Culturology and Ethnography the pedagogical problems are necessarily represented, in particular, the quality of education is determined by specific features of not only professional but also a teacher’s training based on Culturology and Ethnography. We showed a special role of the ethnographic education in the process of improving a specialist’s culturological competence; some methods of teaching it are proposed [5, 8], what has been appreciated in the scientific and pedagogical community [12].

It is doubtless that in the scientific and educational sphere (mostly in the education based on Culturology and Ethnography and educational work) the following problems are actual today: the creation of new technologies of the cognitive analysis of local practices concerning Native Land Studies, the clarification of the place and role of ethnographic research in them connected with the study of the historical experience, perspectives of the further positioning of Ethnography in the research field of Regional Culturology, what encourages the spiritual enrichment of students. It is important to consider all this as the creation of new moral realities of the modern provincial science, culture and education.

The main research problems of the education based on Culturology and Ethnography are: the notion, specific features concerning different educational programs and peculiarities of the audience, disciplines (History, several branches of Psychology, Methodic, Didactics etc.), types of activity (making science popular, the ethnographic work with historical sources etc.), features of the use of the material based on Culturology and Ethnography (in the process of teaching, creative work).

The peculiarity of the modern stage of educational development is the inclusion of the full information about different cultural aspects into educational programs of educational institutions. In literature this tendency refers to education in general and is called "the process of making education cultural". The aim of the process of making education cultural is to educate a personality able to develop the modern national culture. Thus it is necessary not to bring this process to a halt at the preliminary stage: the address of cultural aspects as the context (background) of education.

The ways of the process of integrating education and culture with the help of Ethnography can be considered as follows (on the example of the higher professional education).

**1. For all courses in general.** Due to the necessity of acquiring cultural and professional competences of Bachelor students it is important to use assignments and projects aimed at doing research on the base of the local, ethnographic material, to include, when it is possible, episodes from the history of the culture of the region, where the educational institution is. The formation of emotional and moral relationships during academic years will provide future specialists with a humanistic motivation of their conduct, spiritual, practical and professional activity.

Nowadays the active participants of the educational process (in a higher educational institution these are tutors and students) from the representatives of the social sphere can be governing bodies, educational institutions participating in the fulfillment of a social order for specialists. The means to integrate all participants, interested in the formation of specialists is a unified, open, practically-oriented sphere uniting the educational, research, methodical, technological and communicative activity of subjects of this process. From the informative perspective the sphere reflecting various tasks will help to provide a qualitatively new single whole which has forecasting and heuristic features. The orientation to practice will aim students at the profound study of particular courses of the practical ethnographic work. The tendency to attract public organizations to educational processes makes ethnographic units a compulsory subject of this sphere: the mechanism of its functioning is contractual relations between the subjects of the educational process. Thus the sphere, on the one hand, provides the educational process in a higher educational institution with the practically-oriented contents, on the other hand, it transfers the experience of the science taught at a higher educational institution into the activity of ethnographic institutions and public unions of ethnographers and as a result it creates a peculiar phenomenon of the research-and-production association.

The project "The process of integrating education and culture: traditional services and new technologies of Native Land Studies (Ethnography)" has been developed for several years by the researchers of the Tambov Ethnographic Centre attached to the

Tambov regional department of the Russian Academy of Natural Sciences. Its component is a scientific-and-educational practically-oriented program-compendium “History and culture of the Tambov region” on which the Centre has been working with official partners – the department “History and Philosophy” of Tambov State Technical University (head of the department is Doctor of Historical Sciences, professor A.A. Slezin) and the Tambov branch of Moscow State University of Culture and Arts (its director is Doctor of Technical Sciences, professor V.M. Tyutyunnik). The authors of the program – lecturers of Tambov universities – consider it to be a perspective form of educational integration into the cultural sphere, as an effective means of combination of intellectual and spiritual resources of a man and the society and their habitat. The originality of the program-compendium was admitted by the scientific-and pedagogical community: its main ideas are given in several articles, published by the members of TEC in popular journals of Russia, Ukraine and Belorussia (they are included into the list of publications of the High Certification Commission), in the materials of international and All-Russia conferences [1, 9, 13].

The aim of the program is to familiarize future specialists with the main stages of the process during which the versatile world of the culture (cultural space) of the region (within the borders of the Tambov region) is formed with its concrete historical dynamics and specific features of its representation at every historical stage. To realize it an interdisciplinary (historical-and-sociological together with culturological) option for its formation is chosen. The statements of “the theory about harmony” from the Chinese Philosophy, according to which a man, society and nature is a single whole, are taken into consideration. The aim stipulates the main tasks of the program-compendium: to encourage future specialists to learn a particular amount of information and ideas *about the organic structure of the cultural space of the region as versatile and complex*, made by individual and collective efforts of the citizens of the Tambov region (native citizens, migrants, temporary and forced migrants etc.); to make future specialists realize their close interconnection with historical roots of existing in the region subcultural layers, their personal participation in the formation, preservation and transfer of regional cultural traditions in material and spiritual spheres; to acquaint future specialists with historical-and-culturological methods of measuring social-and-cultural processes and to form skills to use them for studying regularities and peculiarities of the infrastructure of the regional cultural space; to encourage future specialists to perceive culture as an integral valuable component of the regional and national development which influences social-and-economical perspectives of the country in the 21<sup>st</sup> century. The basis of the program-compendium are principles aimed at the solution of the supertask: it is necessary to form an idea in a young person’s consciousness that cultural values are clustered not only in the world and Russian centres but also there where he lives. The study of culturological-and-ethnographic disciplines helps a student to look into the surrounding world, “to switch on” his knowledge and imagination and does not allow to form a provincial self-consciousness on the part of young men and women. On the contrary, it must be self-evaluating, self-sufficient. These are basic principles of the program-compendium. Ethnography is traditionally considered to be the study of nature, population, household, the history and culture of some part of the country, an administrative or natural place, and settlements, done mainly by the local population. At the present moment it takes a position of a separate complex scientific discipline, a necessary means of education and upbringing, the training of a specialist, who will have to live and work on the territory studied by Ethnography. In this sense Ethnography is a science, practice and a way of the regional transformation. Therefore teaching Native Land Studies (Ethnography) is not only an effective means of making education cultural but it also provides the training of practically-oriented specialists for the region which is impossible without their profound

competence in Native Land Studies. The constructive study of the experience connected with teaching Ethnography, in a broad sense – Native Land Studies (Ethnography) allows us to assert that Culturology-Ethnography as a new scientific paradigm has a sufficiently elaborated theoretical-and-methodological base with its research methods and the comprehension of “the region” as a man’s cognitive ability what allows us to say about a culturological-ethnographic education.

So it is quite logical that there are such electives as “History of the Tambov region”, “The problem of peasantry on the Tambov land”, “History of the Russian peasantry”, “History of architecture and town-planning in the region” etc. in the curriculum of Tambov State Technical University. Nevertheless the profound training of specialists for the region in the sphere of Native Land Studies (Ethnography) supposes the inclusion into the curriculum for the students of all courses of not only an elective “History and culture of the Tambov region” (minimum 18 academic hours) but also its practical (out-of-classroom) part (minimum 18 hours). The training can be effectively organized by the department “History and Philosophy”. The teaching of the theoretical part of the course “History and culture of the Tambov region” is sufficiently supported today by the number of: a) scientific projects [two scientific schools (of professor A.A. Slezin on the base of the department “History and Philosophy” and of professor G.P. Pirozhkov on the base of the Tambov Ethnographic Centre attached to the Tambov regional department of the Russian Academy of Natural Sciences); a postgraduate course at the department (majors 07.00.02 – Homeland History and 09.00.03 – History of Philosophy); the editorial board of the scientific-and-theoretical and applied journal “Historical, philosophical, political and law sciences, Culturology and Art History works on the base of the department; “Problems of theory and practice” (is included into the list of publications of the High Certification Commission); the Tambov Ethnographic Centre publishes the journal “Bulletin of Tambov Ethnographic Centre”, has the Internet site] [13]; b) theoretical-and-methodical materials (a study-laboratory “History of the region” which is in charge of Candidate of Historical Sciences, Associate Professor I.V. Dvuzhilova who prepared a number of scientific-and-methodical publications “History of the Tambov region”). The practical (out-of-classroom) part of the course “History and culture of the Tambov region” is supported with the help of such resources-and-information institutions as the museum of V.I. Vernadsky of Tambov State Technical University [15, 16]; the Nobel library, the Nobel archive and the Museum of A. Nobel of the International Information Nobel Centre (IINC) with the head office in Tambov and branches in Moscow, St. Petersburg, Baku, Vienna, Hamburg (the library, the archive and the museum are located in the Tambov branch of Moscow State University of Culture and Arts); the library and the archive of the Tambov Ethnographic Centre; museums of industrial enterprises of Tambov (“Pigment”, Tambov Plant Repairing Carriages and others). Close connections of the department “History and Philosophy” and TEC with state institutions of culture, education, information institutions (state archives, libraries, the regional ethnographic museum, the picture gallery, editorial boards of newspapers and others) will also help to organize this work. The guarantee of the effective work in this direction is the staff of the department: at the present moment five Doctors and nine Candidates of Sciences work here, there is a group of postgraduate students who have graduated this University.

It is logical to introduce a course, for example, “A document as a culturological-and-ethnographic phenomenon” (or “A document as a phenomenon of culture and a real object of knowledge”) for students taking a bachelor’s degree course with the major “Document Studies and Archive Studies” in the Tambov branch of Moscow State University of Culture and Arts. This course fully corresponds to the concept of Methodology of History introduced by Russian scientists and which can be called culturological due to its sense and historical due to its methods. The informative part of

the course can be based on the analysis and comprehension of features of a number of documents (as a cultural phenomenon), kept in Tambov resources-and-information state institutions (such features of a number of historical sources in Tambov archives and libraries are known as detailed, well-kept, unique etc.), in public associations (IINC of professor V.M. Tyutyunnik, the Tambov Ethnographic Centre attached to the Tambov regional department of the Russian Academy of Natural Sciences of professor G.P. Pirozhkov), in private collections (the museum of S.N. Denisov; the collection of bookmarks of the European level of the TEC member A.S. Chernov; the collection of ethnographic documents, materials and artefacts of TEC member A.V. Tarasov and others).

For Master students the themes of graduation qualification works, the scientific-and-research work, the program of the state exam must contain elements from the spheres where special disciplines correlate with other cultural phenomena. It is important to refer to the Declaration of Culture Rights (1995) when students study a part of the course for example about the basics of the constitutional system, responsibilities of the state and citizens. This document is seldom represented in the programs of higher educational institutions as it is a normative legal act.

**2. For Master's degree courses.** While teaching disciplines of the philosophical scientific section and disciplines of the basic part of the professional section it is necessary to include cultural aspects into them. These can be such problems as a culturological approach and methods comprising it in the scientific research on ... (theme); the cultural function of the modern state; the aesthetic concept of the state.

It will be quite productive to represent cultural aspects in the elective part of the program for students taking Master's degree course with the help of disciplines specially dedicated to this. For example, to educate lawyers it is possible to include disciplines "Cultural rights and duties of a man and a citizen in Russia and foreign countries" or "Constitutional Cultural Studies" into the program for students taking Master's degree course. The main tasks of teaching these disciplines are the formation of the knowledge about the constitutional-and-legal control of the cultural space and the cultural policy of the state and the civil society, about the mechanisms to protect cultural rights and cultural duties of a person and a citizen. Thanks to "Constitutional Cultural Studies" special features will appear in the current model of teaching a constitutional right: the presentation of constitutional-and-legal phenomena as achievements of the creative development of the society; the comprehension of the constitutional-and-legal culture in the common context of various cultures; the awareness of tendencies which express the constitutional-and-legal influence on the cultural space.

So the education on the base of Native Land Studies (Ethnography) is a diverse complex phenomenon of the spiritual culture, general due to its place in the educational structure; culturological, philosophical, scientific, artistic, ordinary due to the character of cognition; social-and-humane due to the classification of sciences; it must be considered to be an effective means of making education cultural under the conditions of its increasing reference to the problems of culture. The introduction of such a discipline based on Native Land Studies (Ethnography) as "History and culture of ... region" into University programs, the use of both traditional services of Native Land Studies (Ethnography) and new technologies by those who regulate science and education and teachers will help to solve the main problem – to educate highly-qualitative specialists for the effective realization of innovative and investment projects included into the Strategies of the social-and-economical development of federal districts in the shortest possible time. The training of practically-oriented specialists for our region will help to solve the problem determined by the Strategy of the social-and-economical development of the Tambov region – to provide a really high quality of

training of different specialists needed for the technological modernization of the production, reformation of the social sphere through the system of applied bachelor's degree and master's degree courses. The increase of academic hours for teaching Native Land Studies (Ethnography) in educational institutions will help new specialists to actively participate in the process of the civil society formation, to become leaders of the public activity of the population to solve socially significant problems relying on the knowledge of peculiarities of the area where they live.

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## **Традиционные краеведческие сервисы и инновационные технологии культурологизации образования**

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**Ключевые слова и фразы:** авторские краеведческие проекты; бакалавриат; кафедра «История и философия»; культурологизация образования; локальные родино(крае)ведческие практики; магистратура; программа-компендиум Тамбовского центра краеведения; «человек культуры».

**Аннотация:** Впервые в литературе представлены проверенные временем средства формирования специалиста как «человека культуры» через родино(крае)ведческие образовательные технологии, апробированные в процессе педагогической работы над научно-образовательной практико-ориентированной программой Тамбовского центра краеведения «История и культура Тамбовского края». Разработаны меры по дальнейшему развитию как традиционных, так и новых методик, способствующих культурологизации образования, сделан вывод о необходимости научной и общественной консолидации для решения данной проблемы.

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## **Traditionelle heimatkundlichen Services und innovative Technologien der Kulturerhöhung der Ausbildung**

**Zusammenfassung:** Im Artikel sind zum ersten Mal in der Literatur die von der Zeit geprüften Mittel der Ausbildung der Fachkraft wie „des Menschen der Kultur“ durch die heimatkundlichen Ausbildungstechnologien vorgelegt, die im Laufe der pädagogischen Arbeit der Autoren am praktikausgerichteten wissenschaftlich-ausbildenden Programm des Tambower Zentrums der Heimatforschung „die Geschichte und die Kultur der Tambower Region“ approbiert wurden. Der Autorenbeitrag besteht in der Entwicklung der Maße nach der weiteren Entwicklung sowohl der traditionellen, als auch der neuen Methodiken, die der Kulturerhöhung der Ausbildungen beitragen, sowie in den Schlussfolgerung über die Notwendigkeit der wissenschaftlichen und öffentlichen Konsolidierung für die Lösung des vorliegenden Problems.

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## **Services traditionnels ethographiques et technologie d'innovation dans l'éducation culturelle**

**Résumé:** Dans l'article pour la première fois sont présentés les moyens de la formation du spécialiste comme «homme de culture» à travers les technologies ethographiques d'éducation approuvées dans le travail pédagogique des auteurs lors du

programme scientifique et éducatif du centre d'étude de la contrée «Histoire et culture de la région de Tambov». L'apport des auteurs est dans l'élaboration des mesures pour le développement ultérieur des méthodes traditionnelles et nouvelles contribuant à l'éducation culturelle ainsi que dans la conclusion sur la nécessité de la consolidation scientifique et sociale pour la solution de ce problème.

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