

Victor Andrushchenko

THE DAWN OF EUROPE

*Problem of Forming a New Teacher
for the United Europe of the XXI Century*



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a New Teacher
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The manuscript analyses the flowing of unifying processes on European area, contradictions and obstacles on that way, possibilities of avoiding them and minimizing the danger by means of education and upbringing. It is underlined that the main individual and leader of this process is the teacher. The author defines the necessity of the new styled teacher formation on the basis of general human values.

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*To His Majesty the Teacher –
The Personality, who is the first one
giving the life directions to everyone of us forever, is dedicated*

The Author

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Introduction

More than 100 years ago a distinguished German philosopher and expert in culture O. Spengler published his famous work called "The Phantom of Europe". Analyzing the types of cultures and their development dynamics he reached the conclusion that during the period of the classical capitalism final consolidation, Europe will be faced with the **imminent decay**. This deplorable outlook was related by the scholar to the mass character of social life, the value system crisis, the proletariat (working class) accession to the history scene.

I'll lay it on the line: O. Spengler virtually didn't miss his guess. In Europe the 20th century took a turn for such historical cataclysms that no other region of the world had ever faced in the history. In the beginning of the second half of the past century Europe came to the brink of collapse. The beginning of the century, which according to the forecast of the science authorities was to be most fruitful for civilization, was overshadowed by World War I. Then followed the October disturbances in Russia, which, according to an American journalist J. Reed "shook the world". The same disturbances of working class took place in Germany, Hungary, and other countries of Europe. Now the plot thickens: the Civil War, the Famishment and mass repressions in the Soviet Union, fascism in Italy and Germany. Millions of World War II victims, unexampled ravage of material values, production deterioration, dissolution of morals, and mass infatuation for illusive transformations, which have to ensue from so called socialist construction. One more step and ... One can only conceive of Europe and the world developing in case, Heaven forbid, fascism or any other "ism" had triumphed.

Fortunately, there appeared to be people in society, who brought this process to a stop, steered the development of Europe to civilized course, laid the foundation of and supported the rehabilitation and consolidation process, which gradually redeems its forfeit fame, diligence and leadership in blazing new common trails for the whole civilized world. The Victory of our fathers in the Great Patriotic War of 1941-1945 became the cornerstone, from which the deeply moral, spiritual, humanistic, compassionate course of contemporary European and world history marked their beginning. In the face of colossal civilian and military casualties, ravage of material values and considerable distortions, which the countries and the peoples of so called socialist camp had experienced, Europe didn't surrender itself to despair. It discovered, probably, the only true algorithm of its development. **The dawn is breaking on the verge of the horizon, bringing with it the revival of Europe, its consolidation as a united, integral, perspective association of countries and peoples – a model of civilized development for the world.**

Europe casts off the illusion of rapid revolutionary transformations, gives up totalitarian forms of life arrangement, rejects the incursion of terrorism, upgrades production capabilities, political and intellectual potential, and as a natural result, lays a claim to priority in alignment of forces in the world history. As yet this mission is the prerogative of the United States of America.

We should not be blind to the fact that the beginning of the new millennium revealed to the world renovated China, Japan, which go forward at a steady gait, Brazil, India, making rapid progress. Several other countries of different regions of the world claim that their status as "leading, developed, well-off" countries to be recognized. And this is naturally determined, for, in spite of the fact that the development of the history runs slowly, it has been constantly accompanied with some outbursts, repeating bursts of activity of certain peoples, countries or continents, which for a certain time are at the head of the civilization process, lead the way to the humankind, form the models of social and individual activity for it. Certainly, the latter cannot be everlasting. As L. Humilev convincingly demonstrated, after having exhausted their "passional potential", certain peoples draw back from the front line and stop being domineering, give way to others.

Sumerian and Babylonian culture and the cultures of ancient India and China were civilizingly active in due time. During a certain period in history Tripolye culture and the peoples of ancient Egypt prevailed. There was a time, when this function was performed by the cultures of Aztec and Maya Indians, in the American continent in particular, and in European area the same function was performed by ancient civilization and Rome, other passional peoples. However, it is significant, that the influence of Europe on the development of civilization was historically if not

the most durable, but at least the most impressive. It was Europe that virtually **in all historical times predetermined parameters of civilizing development of humankind**, delegated the world unique models of social experience and culture, which became a part of social and everyday life of other peoples of the world. The so called European colonization gave an extraordinary jump-start for the development. In spite of the facts of despoilment and enthrallment of peoples being on the lower level of civilization development, it in many respects “pulled them up” to a higher standard, helped them to catch up with the level of norms and demands of contemporary way of life.

Contemporary Europe consolidates, uniting the nations, which from the remotest times have been living in this historical area, accepting people, who due to various reasons transmigrate to it. Ukraine is among the others. Someone tries to present things in unfavorable light, allegedly we “strain at the leash to Europe”, knocking at the doors, shut tight by some ambitious politicians. This attitude was taken up by narrow-minded primitive theorists on political science. With their “heroic effort” they try to “elbow our way to Europe”, putting aside the fact, that Ukraine has long been a significant integral part of it. We indeed strive to enter the European free trade area, to engraft European Currency Unit, touch base with European Terror Law Convention, Civic Rights Convention, Sovereign Immunity Convention, Civil Aviation Convention, Local Authorities Charter, the distinguished Bologna declaration ...

Ukraine is heading to Europe, discovering its European cultural roots and opening with Europe and the world for which it was hidden for centuries under foreign cultural and political haze. We know in Europe, its ancient cultural nature, and West European know ourselves in our history, expanding their understanding of himself.

M. Popovich

Культура : Ілюстрована
енциклопедія України. – К.,
2009. – С. 181.

This is all a regular and consistent realization process of European choice of Ukraine, the process of deepening and strengthening of ties, intensification of the ingress. For Ukraine remains unvarying integral part of European area, though it was partially or completely withdrawn from it almost for a century by the revolutionary rebellion of 1917. Thus, not “accession” but retrieval, revival, renewal and, of course, modernization of those integral ties, which have always united Ukraine with the European nations, should be in question.

A certain distortion, which some of the countries of the European area have undergone after the same October rebellion of 1917 and the World War II, seems to be left in history. Poland, Romania, Hungary, Czech Republic, Slovakia and other countries, peoples of which had been infatuated by Marxism, have long ago cast off the illusion of the “countries of the social camp” unity.

Today European countries go forward at a steady gait. The intelligence, which the USA collected from the whole world during the war

and which provided them a powerful upsurge in historical space and time, practically has become equal to the new intelligence sprung up in post-war Europe. Taking into account challenges, conditioned by such world processes as globalization and information revolution, intensification of cross-cultural communications and migrations, counteraction to the terrorism, propagation of drug addiction and AIDS, the necessity to provide environmental safety, and the peculiarities of Muslim (Asian), African and American worlds development, European nations look for the answers, which would provide the maintenance of traditional and implementation of innovative strategies of development, balanced the world systems, lead the continents to the way of steady human development of civilization. It is a matter of prospecting ways and resources of production and consumption modernization, optimization of political relations between nations and citizens, convergence and harmonizing of cultures, formation of the life process’s unifying philosophy based on the principle of humanism, justice, charity and freedom.

It is significant, that consolidating, European nations do not lose their own national features, character traits, ways of behavior and thinking. On the contrary, they try not only to preserve national cultural heritage, but also to integrate them into a common cause of joint European House formation.

Integration of Europe is an objective and inevitable, but far from unproblematic process. There are obstacles in its path, finding of stepping stones for which is the first and indispensable condition of the integration process intensification and optimization. Among them there are globalization and migration processes, mass transmigration of refugees from different, especially Asian and African countries to Europe, intensive development of cross-cultural communications, activization of transit transportation through Europe of drugs, persons, involved in the world organized crime, white slavery. These processes increased dramatically the critical mass of people of so called high-risk group. The number of migrant children in the comprehensive school of European countries grows. Being the representatives of their ethnic groups, nationalities, religious communities, confessions, property statuses, et al. they bring with them values, which not always agree with those dominating traditionally. Irreconcilable contradictions arise, for example, between the bearers of Islamic and Christian values. Even in such democratically developed societies as Sweden, Austria, Switzerland, et al. some parents do not want their children to study in one class (in one school) with the children of other value systems representatives. However, we should search for an alternative. As the authors of the recent appeal to the Council of Europe note, "To live together in Europe of the XXI century under the condition of freedom and diversity" (Yoshka Fisher, Emma Bonino, Javier Solana and other outstanding and eminent figures of European integrative processes), as far as the majority of those, who have come to Europe and their children are not going to return to their native land, contemporary Europe is doomed to diversity, and therefore it has to search for the ways, resources and techniques in order to "live together", with minimum forcing and with maximum faith (see: День. – 2011. – 11 трав.).

The problem of communication of pupils, the representatives of so called democratic nations and nations of the abnormal risk level, arises not less critically from the perspective of international terrorism. The children of the latter fall into the category of high suspicion and fill far not comfortable even when their parents have not the remotest connection with this disgraceful phenomenon. School does not accept them, the same do the streets. After a while we are liable to develop a person with spiritless character or fractured mentality, bitterly resentful, confrontational, embittered, and afterwards – potential felonious. He (or she) is about destroying, demolishing everything beyond his (her) restricted subculture. The wellbeing of so-called well-to-do (successful) communities arouses their particular hatred. We know about the bursts of indignation in Athens, Paris, London, Berlin being a striking illustration of potential danger to the public peace and comfort of democratic world. At the same time the representatives of so-called well-to-do communities practice the same attitude to the migrant children.

Tragic events in Norway proved that no country, even the most problem-free one, can be sure that anything of the kind doesn't repeat in it, may be on other basis or in other forms. While analyzing crisis processes someone give way to despair whereas reasonable researchers follow up and substantiate the models of their overcoming, accumulation of civilization life-creating potential. As a famous Russian sociologist P.Sorokin wrote in due time "whatever severe the present crisis were – and it is much more severe than a lot of people think –after a hard period of transition, definitely not a quagmire of death, but a highland of life emerge, from which new horizons of creating and renewed view of eternal Heaven open up" (Сорокин П. Социальная и культурная динамика. – СПб., 2000. – С. 16).

Overcoming of present global contradictions depends directly on strategic resource of civilization development – intelligence – science, culture and education, training and bringing up of new generations, the development of which is considered now to be one of the most topical problems of life-assertion of European, and with time – of world community also. **The dawn of Europe will be ensured by new generations of people, brought up in the new system of values, first of all moral and political ones, which according to their meaning and tendency assert high culture, tolerance, mutual understanding between nations and solidarity.**

A major contribution to accomplishing this mission may (and ought to!) be made by the representatives of different lines and scopes of social life - scientists and politicians, cultural and politicians, cultural and art workers, businessmen et al., though the key role in this activity must be

played by the representatives of a special sort of human activity – a spiritual one, namely by a clergyman and a teacher. For each of them the goal of person's and society's value orientation formation is the subject of their direct activity. Each of them forms the value scale, which contributes to and ensures the unanimity of person and society, person and state, person and person in common European area. Each of them sees and forms New Europe – financially endowed, integrated politically, spiritual. However the contribution of each of them is not the same. This is understandable. Only those who have strong faith in God, acknowledge the teaching of their (but not the other) Church (confession) apply to the priest, show obedience to him, do his bidding and try to follow his example, whereas every family takes their children or grandchildren to the teacher! Because, to enter an independent life world, each child has to obtain appropriate knowledge and education, world outlook and culture, has to form appropriate civic and professional skills. This is ensured by the school and the teacher. That is why **His Majesty Teacher should be deemed to be the main subject of the European uniting process**. By teaching and bringing up children, forming their outlook and culture the educator nourishes the subject of the present and the future uniting processes, develops the ability to live and work under the conditions of polycultural interaction of the nations of the European Area, commensurability of propositions and actions, tolerance and civil solidarity.

It is logical to put a question: **“Is a contemporary teacher ready indeed to realize this historic task?”**.

A remarkable American futurologist and writer of political essays Olvin Toffler states competently: **not quite and not in full measure**. In a famous book “Shock of the Future” the scientist draws our attention to unprecedented pace characteristic of the contemporary economic, cultural, political and even moral changes. The humankind may perish not from the eco-catastrophe, resource depletion or nuclear collapse, but from the shock, which people receive, bringing them to a state of behavioral stupor, to the most real danger – lack of spiritual core and the sense of purpose, the humankind is going to face.

This situation is described excellently by a famous Russian philosopher P. Gurevich. In the introduction to the book by O. Toffler mentioned above he writes: “... you go to the shop and are thunderstruck by growth of prices... it is time, perhaps, to accept the situation, for there are going to be a great number of changes ahead to follow. Hence, the soul cannot keep pace with them. The world seems to be hostile and frightens with inscrutability. An acquaintance calls and tells that a despicable girl from their class became a chippy... And he, who was sharing the same desk with her and dreaming to become an academician, now, turned out to wear an expensive leather jacket. He hired out as a yard cleaner... The acquaintance called a friend, who entered a post-graduate department, stupid. The underground crossing deafens you with the sound of accordion. You slow your stride. A few months ago you saw this musician on the cover of a fashionable illustrated magazine... In the evening a television anchorman appears on TV screen and announces the price collapse of the rouble. The miners set up roadblocks on the railways. Teachers and lecturers are looking for a job in vendor kiosks.

It is said that a wolf may have a heart attack if it should happen that the area where he lives suddenly becomes restricted. And what are people supposed to feel when they suddenly find out that they cannot show up in the other district where people of different nationality live?..

A scientist has wounded self-esteem after losing his position in society. An employee of an enterprise which had been promising a while ago suddenly becomes unemployed. A communist director, three times decorated with an order, has been still cherishing hopes that everybody would return to the previous course. But these hopes are wearing thin... An expert in atheism wears an orthodox beard. A lecturer in Science Communism runs his own business. Nowadays we observe a complete dissolution of moral principles by which society coheres. We are the witnesses of licentiousness of sacred things. A girl, who has got a job at a firm, suddenly receives a proposition from her boss. “Why on earth should I?”, - she asks. And the reply is: “Are you crazy?”...the usual way of life is plummeting down, what had been the purpose of our life a while ago becomes a thing of the past. The orientations change. All the values have changed altogether. The person is left alone before approaching uncertainty. **Sometimes the teacher is at his or her wit's end, not knowing what to tell the children...**” (see: Гуревич П. Бог поразительных перемен // Олвин Тоффлер. Шок будущего. – М., 2001. – С. 3-4).

Danger, becoming more vivid, should be comprehended at all levels of social hierarchy, at the level of the leaders of the states and governments in particular. The incursion of vulgarized pragmatism and spiritual impoverishment must be brought to a stop. The humankind should return to the values of the “eternal world” of I. Kant, “veneration before life” of A. Shveitzer, renovated “free education” of Zh.-Zh. Rousseau and L. Tolstoy, the idea of “akin labor” of G. Skovoroda, “cordiality of teaching and education” of V. Sukhomlinskiy.

It is clear enough that **this is at the powers of only a new teacher**, the training of which should become the first and foremost aim of forming a New Europe of XXI century. “Give me 2000 qualified teachers and I shall ensure the foundation of new Germany!” – “the man of blood and iron” Otto Bismarck, a founding father of German empire often said. And this is especially true not only for the past and not only for Germany, but for contemporary Europe as well, which has been searching persistently for resources and opportunities for integration and development. One of the most powerful sources of it is the teacher’s intelligence, diverse science and education of high quality. It is **the spiritual renewal of a human** – that is a condition under which the leading states of the world have already started civilizing-integration race. The realization of this historic task requires to modernize the teaching and educational process in teacher-training (and vastly in classical) universities, to equip its content on the basis of the verified by European experience scale of values, which unify nations, raise the person above the circumstances, form his (her) best essential features.

It is quite natural that hard-working Europe became the first in that direction. Bologna process has become the illustration of it, uniting all the subjects of European educational area by means of forming common rules of educational and scientific activity, behavioral norms at both: state (formal) and everyday-life levels.

One would hardly deny the fact of concurrence and cooperation of the educational systems, functioning in different continents – American, Asian, European. The first of them is represented by the education of the USA, the second one – the education of Japan, the third one – the system of education of the countries of Bologna area. Having much in common, each of the systems develops according to its own philosophy, its own rules, original techniques, outlook, values... And when their development seems to be similar to the discrepancy of the great Universe planets, one can’t help but notices the fact of their identity and close interaction on the basis of concentration on the teaching and education of a person as an individuality and a professional, capable to self-realize and create culture in complicated and contradictory realities of XXI century. For each of the above mentioned systems of education common is the desire to make the life activity of this personality successful, efficient, constructive, culture-creating, which would bring with him (her) and consolidate high spirituality, humanistic values, peacefulness and democracy, regardless of the field of social production, in which this life activity will develop.

Thus, the efficiency, success and humanistic priorities are eternal foundations of civilization. According to such standards practically all universities of the world put in place their activity. The unified systems of education of different continents concur in their desire to train an individual, capable to ensure the most efficient socialization of the personality who would organize and reproduce continually interaction and cooperation, comfortable and secure coexistence of nations, mutual understanding and respect of cultures, tolerance to each other. The role of a teacher is in question – the teacher as an enlightener and educator of the rising generations, who hereditably picked up the baton from the family, parents, pre-school educational establishments and continues this noble cause till the verge of the person’s entering the independent life and creativity.

The profession of a teacher is not only unique, but also exclusively human. It was formed meeting the demands of systemic transfer of knowledge, practical experience and values from one generation to another, rising of the personality in the line of that system of norms and regulations, which are accepted in a certain human society – in a tribe, people, nation, state or society in general.

At each continent original systems of training and education of a future teacher formed historically, and their experience in many ways may be useful for the

colleagues overseas. **American pedagogical** science is mostly based on the liberal philosophy of T. Jefferson, B. Franklin, T. Pain and pragmatism of W. James and G. Holl. Its fundamentals go back to the middle of the XVIII c., and it experienced a distinctive rise in the XX c. In **Japanese system of pedagogical education**, formed in the post-war period by analogy with the USA, the influence of a remarkable Chinese philosopher Confucius (K'ung-fu-tse, the Master K'ung) is evident. From the forepart of Christian era (Anno Domini) the Japanese pedagogical culture consolidated its grip in traditional forms for several centuries; its system had remained closed for implementation of pedagogical innovations. **European pedagogical science** has matured on the ideas of Antique philosophy, philosophy of Renaissance, Enlightenment et al., and of such distinguished pedagogues as Ya. A. Komenskiy, Zh.-Zh. Rousseau, Voltaire, A. Makarenko, V. Sukhomlinskiy... It is quite logical that **the initiatives in the field of education, upbringing of personality, pedagogical activity per se were taken over by the educational establishments of European area from the forepart of Anno Domini**. Even more actively the European pedagogical tradition has made itself known since the time of birth of the first universities – the Bologna and the Prague ones. Irrespective of the burst of activity in the development of Japanese and American pedagogical science in the middle of the XXth c. (especially regarding education as the country's competitiveness insurance factor at the world markets of labour and production), they didn't upset the initiative role of formed earlier European pedagogical science. Even now it remains an initiative and innovative science of authority, the science which predetermines the parameters of development to the pedagogical systems of other nations of the world.

It is worth bearing in mind the fact that European pedagogical science is experiencing fare from the best of times. The world crisis caused the collapse of many, seemingly reliable and solid, institutions and systems. The system of education is not an exception. And, though in the literal sense we do not mean the decay of European school, by perforce, the European school, in order to be efficient, has also to change the outline, to modernize the content of the education and upbringing, and what is more – move on to formation of the new scale of values, stipulated by the problems of the XXI c..

The end of the XX c. and the turn of the XXI c. were unmerciful to the education, schooling and enlightenment. Two world wars, revolutionary and civil wars, repressions and famishment, the difficulties of national economy post-war rehabilitation and illusions of a developed socialism, multiplied by the problems, accrued in the movement of the USSR collapse, activation of the migration processes, cross-cultural communications and international terrorism, have fundamentally changed the value system not only in the local dimension, but also in civilization one. More acutely this problem is outlined for the countries of the Soviet and post-Soviet area, in Ukraine in particular. In spite of the enactment of a number of progressive documents and putting forward practical reformatory initiatives of the past period, the situation remains obscure, painful, menacing. According to a Russian expert in political science F. Porshnev, the teacher nowadays is in great perplexity; actually, he (she) doesn't know, which scale of values to relate to the pupils, what and how to teach them on the whole. The same, as we have already mentioned, is characteristic of not only post-Soviet countries, but also practically of all countries of Europe.

The present day Europe combines efforts in productive sphere and consumption, industry, tourist sphere and politics, in domain of the environmental protection, exchange of cultural values etc.. People gravitate to each other, understanding that only by a joint effort they will be able to withstand those global challenges, which are brought by the realities of the XXI c.. However, whatever perfect those joints were, whatever advanced manufacturing sciences of their organization were introduced and whatever convincing slogans accompanied them, the efficiency of this process will be close to the zero line, unless their subject – a person – sees a partner in the other one, but not an enemy, unless there are established good neighborly relations between people, unless they unite for the sake of solving the problems, which have arisen before the humankind. The significance of the teacher here is immense. The teacher trains and brings up, forms the norms and the principles of people's life activity regulations, exposes the child to the universal values and experience of humankind, familiarizes with culture.

In the social production, social and political institutions and systems crisis, the actual misunderstanding of the problem from the part of authorities, as it was mentioned above, the representatives of public institutions that did not cover themselves with shame before history, at all times were and remain the source of spirituality, the bearers of humanistic culture of humankind, the civilization spiritual elite - the clergy and the school, the church and the university, the priest and the teacher have to take the responsibility for the future of man and society as a whole.

I've already said that, but I'll express myself clear: these institutions (as well as their representatives) from the very first days of their existence and till now establish the ideals of humanism, reason, freedom, creativity and love of mankind. Behind each of them there is the deeply-rooted history of unity of peoples and cultures, spiritual growth of nations, the development of freedom and rejection of violence. However, the humanistic mission of religion has not always been performed. History remembers predatory Crusades, the Inquisition, the various forms of religious persecution of heretics. In fact, even today in some countries, including Ukraine, there are inter-religious or inter-confessional (sectarian) confrontations, clashes, conflicts. There are quite a large number of people who profess (propagate) an atheistic worldview and are quite skeptical to religious guidelines. However, everybody comes to the school and the teacher. And no matter, in which social and cultural space, under which political system or ideology the school and the teacher realize their teaching and educational activities, history does not know the facts, when a teacher, a school or a university would call to confrontation or violence, spill out of their bosom grains of evil and injustice. Throughout the history these institutions have been orienting towards eternal values of civilization - the truth and the good, the order and the justice, humanism and humanity, democracy and freedom. Even totalitarian school geared toward mostly and primarily humanistic values and priorities.

That is why I give the palm for the consolidation of European nations in the XXI century not to politicians or production workers and even not to the clergy, but to the universities, schools and teachers. Developing science and spreading knowledge, universities bring together people and cultures. Moreover, preparing a teacher as the leader of scientific knowledge and progressive outlook, creative attitude to life and advocate of freedom, they lay the foundation for the spiritual growth of the individual, forming a new outlook, attitude to the world and world vision, and most importantly – world recreation/reorganization - for hundreds of millions of children of different nations. **It is the teacher, first and foremost the teacher and principally the teacher who usually prepares a new subject of life activity – an active advocate of society unanimity and its progressive changes, based on humanistic and democratic principles, on profound unity and cooperation between peoples and cultures, on the priorities of peacekeeping, environmental safety, welfare and social order, tolerance and solidarity.**

As a matter of fact, the role of universities (and teachers) to strengthen the unity of the peoples of the European area is unique. University is the democracy and humanism, scientific knowledge and the best social experience; it is **the scientific schools** in all fields of public life, which turn to be a deep and inexhaustible source of innovation of any sphere of human life and society as a whole. Universities are developing strategic programs, explaining their essence to the authorities and the general public, stepping up their efforts to progressive changes. To prepare a professional - Center for their research, training and educational activities is - a person of high professionalism, active, creative, not indifferent, able to fulfill an important social function of an organizer, manager of production processes, educator of a team. The main thing is in the fact that this accomplishment begins with the training of **a new teacher** - professional mentor and educator of new generations for united Europe.

The implementation of this historic mission requires a radical change of social status of the modern university and the school, the role of a teacher, his (her) training and educational activities. It is important that universities would prepare new teachers on the platform of values, clear and acceptable to different nations and cultures; that school programs would ensure formation of a single scale of education and humanistic values (scientific, political, moral, aesthetic, etc.),

equally loved and appreciated by people of the countries of European area; that the access to them would be given equally for everyone, irrespectively of wealth status, religious orientation, ethnic origin, color, etc.; that the teacher would clearly express the values for each of the students, provide continuity of spiritual growth of a personality according to the needs of practice, the main of which is the entry in the noval phase of human history - the noosphere.

Unfortunately, quite a long time training and education in schools and higher educational establishments were carried out on confrontational manner. The teacher and the school became hostages to value split of the world: in different social systems they had to promote different values. As the representatives of “their own” peculiar world teachers formed a special image of the “other” as a stranger, cultivated a strict scale of confrontation, mistrust, and hostility. The symbol of this conflict was the infamous Berlin Wall, which for years had divided not only German, but all European nations. Today the situation has changed. The collapse of the ‘Evil Empire’ started the unification process in Europe and the world. The university, the school, the teacher again became the main champions of this process. A new scale of values has gradually been asserted in the European area. On its basis the personality - democratic, tolerant, creative, able to accept the value systems of other nations and cultures, open to dialogue and cooperation - is formed. However, note that this process is now in its early stages.

The first «swallow» of integration of European nations through intelligence became Lisbon agreement (1997) concerning the recognition of qualifications in the field of higher education, the second - more powerful - the Bologna Declaration in relation to «common standards» of university education structure in the European educational area. Participation of the European area countries’ ministers in a number of summits, a personal acquaintance with leading scientists and educators of well-known European universities allow me to conclude that with these arrangements the European community only started (and has nowise completed) unification process; other productive proposals are under development, including, perhaps, most urgent **need in the formation of a new teacher for the united Europe of the XXI century.**

The creation of a sort of consortium of European universities of pedagogical specialization, forming a single scale of values that could be the basis for training and education of new teachers in all European countries has become **the first step** towards its implementation. The Concept development and appeal to the governments of European countries with a proposal concerning its implementation has become **the second one**. Transmission of the problem into practical plane, taking into account national and other peculiarities of the European area countries has become **the third one**. And only when tolerance, peace, environmental safety and other fundamental values would become firmly established as the principles of the content and training the new teachers in the majority of, and over time - in all European countries, we can be sure of the irreversibility of the European unification process. Only then, precisely due to the activities of the new teacher, the spiritual platform of a new type of life of the united Europe - humanistic, democratic, universal - will be formed.

Ukrainian Association of Rectors of teacher training Universities of Ukraine, which I have the honor to lead, has reasonable grounds to initiate this process in Europe. **First**, we, the Ukrainian teachers are direct and immediate successors of, profound in content and powerful as to the teaching and educational influence, **educational tradition**, founded by M. Pirogov, K. Ushinsky, A. Makarenko, V. Sukhomlynsky, who rightly lead the best rating educators in Europe and the world. We are brought up on it. This tradition came in our flesh and blood, while for the Western experts it exists as an outside teachings that they have yet to learn. **Secondly, Ukrainian pedagogical tradition in its essence is the most attractive for Europeans** because it has been being formed and reflects the essential nature of man as a creator of culture, human being as a free creature, whose activity is based on fundamental human values. A kind of core of this tradition is

the philosophical credo, defined by Sukhomlynsky V.: «The heart I give to children.» What could be more humane and perspective in the person's education of the XXI century? The question is rhetorical in nature. And if so, it is this foundation, - a sort of Ukrainian Education matrix, – that should be taken as a principle of the teachers training process for the united Europe of the XXI century. It has actually become a cornerstone of overcoming the confusion, dispersion, pragmatism and alienation of person from person, cultivated by uncontrollable riot of market element. It also laid the basis for association and interaction of peoples and cultures as opposed to confrontation and discord. **Thirdly, we are ready to share** its knowledge and understanding with the teachers of European and non European countries. Today in Italy, Canada, China, Germany, Japan and other countries to the study of the content, role and importance of theoretical and practical heritage of Ukrainian educators are in primary focus. This is not just a tribute to history or to new fashion for pedagogy of yesterday's spiritual rise, adherence to the principles, justice. This is a profound need of European society in the rebirth of values, degraded by the total, not controllable development of market relations, by globalization, process of vulgar internationalization and so on., which on the one hand, «has taken the lead,» established in the social space and time as a society of high level of life, material well-being and comfort, on the other - sustained serious distortions in the development of spirituality, morality, humanism, and humanity. European unification process requires prompt treatment, the revival of humanistic essence, returning them to social space. It is impossible to perform this task without the teacher, formed on a common scale of values.

The teacher imprimis has to overcome Lack of spirituality in the education area in Europe. The teacher is the main actor and leading subject of current and future social transformations, as far as the teacher prepares social change - the new generation who have to go in life not only with pockets filled with money, but with dignity, humanity, high spirituality and morality. The most important thing is – not to lose a Person. Give it its due since childhood, from the cradle, from the pre-school and school. And then the pragmatic attitude to life as the main trend of the current European education and training will be balanced by spirituality, humanism, warmth, and we will witness **the dawn of prosperity and dramatic growth of Europe as a region, which is the first to enter the stage of human noosphere development and leads other nations of the world.**

* * *

And a few more final words. Having read the book, my dear reader will see that not only European pedagogical experience it summarized in it, but it has prognostic orientation. I want that my prediction matched up to reality. It is built on a foothold of historically proven facts concerning education, science and culture, intellectual and spiritual development of the peoples of the European area, Ukraine and the world.

Unfortunately, our society, or rather civilization, covering all continents, still uses, building its internal and external strategy, mythologized version of globalization and information revolution. Some of us see in these processes the source of well-being, great wealth and prosperity, rapprochement of peoples, cultures and civilizations, while others see in them the collision of values, restriction of human rights, strengthening of control over personal and social life of a person as a citizen and so on. Thus we have two views, two approaches, two deep illusions on which you can build as a «kitchen version of» progress. True processes, trends, which develop, remain beyond the theoretical analysis. Black and white picture does not make understanding the essence closer. Globalization and information revolution, international migration, and other powerful social processes should receive theoretical reflection as their essential contradictions, and only then we can start a conversation about the causes, trends, regularities, and then - to offer to the states more or less reasonable model of social development.

As to my opinion, today in social science there is too much subjectivity and too little substantiation, proof. Scientific philosophy has popularized. We forgot about the classics, and therefore fall within the zone of risk, causing major social deficiencies. Former classics of Marxism-Leninism, for example, called for «global social (socialist) revolution», a prominent German philosopher, political scientist and expert in culture Oswald Spengler frightened Europeans with «the decline of Europe»; a modern theorist of civilization development of mankind Samuel Huntington predicted a «clash of civilizations»; not less prominent theorist Francis Fukuyama warned us of approaching «the end of history»; the world famous ideologist of U.S. foreign policy Zbigniew K. Brzezinski predicted a «new global status of America,» etc., etc..

Close look at these projections or opinions shows that in addition to historical or current facts, put in proper order, they do not have more or less expanded theoretical basis. Life went on their floats, which eventually led to the fact that almost all the «prophets» have changed their opinions on the development of world history and its regional or local civilizations. Scientists must be objective. They must analyze all the facts of history and present, not to choose and not to arrange facts, accomplish analysis and prediction based on the classic philosophical heritage, scientific achievements, needs and realities of social practice.

As it has been mentioned in the article of the members of the group of leading figures formed on the initiative of the Secretary General of the Council of Europe Thorbjørn Jagland, “It is vital for Europeans to find more effective and agreeable responses to the challenges they face, and, speaking frankly, far more effective than now. This time the error is unacceptable. Unfortunately, there are signs of the fact that that particular error can be made. These signs are obvious to everyone: the rise of intolerance, increased support for parties, speakers under populist and xenophobic slogans, discrimination, the emergence of an entire category of immigrants without documents, virtually disenfranchised; «parallel» community, whose representatives have almost no links with the surrounding population, Islamic extremism, loss of democratic freedoms, attempts to limit freedom of expression of opinion in favor of imaginary interests of freedom of religion” (Жити разом у Європі в ХХІ столітті // День. - 2011. - 11 трав.).

Practical need, classical philosophy, social experience of generations ... It is for this methodology, that I tried to build the book.

* * *

At the end of the preface I would like to express gratitude to known and outstanding scholars and teachers who helped to work on the manuscript, expressed constructive judgments and advice.

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I am grateful to colleagues from NAPS of Ukraine, in scientific discourses with which more or less clear vision of the problem and its solution that meets the requirements of time and perspective singled out. Some scenes of the book (concerning in particular the characteristic, life and activity of

outstanding personalities of European and Ukrainian Education) are prepared with the help of using the findings of basic research conducted by prominent scientists, such as **S. Goncharenko, I. Zyazyun, A. Savchenko, O. Sukhomlinska** et al. In the book some results of my students' dissertation researches are also partially used, including **Natalia Bazylyak, Olga Skubashevska, Uliana Naumenko**. I am grateful to them for creativity, novelty in setting objectives and development of European educational experience, which long remained closed to me and my generation of scientists due to insufficient knowledge of foreign, particularly English language.

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Infinite gratitude I express to the publishers, thanks to whom the work saw the light (was published). I hope the book will arouse public interest and will be read.

Chapter I

The European way of life: economic order, culture and science

Formation of market relations: the European experience

Consolidation of democracy

Prevention of global ecological catastrophe

Humanist camertone of life creation

Throughout history, from the «axial time» (Karl Jaspers) and up to now, Europe predetermined parameters of civilization development of humankind. Overcoming the postwar U.S. leadership, today it is an example of progress, humanism and humanity.

European civilization can hardly be attributed to the ancient civilizations of the world. However, since the time of its appearance its influence on world history has been and remains today practically the strongest.

It is believed that the first civilizations arose in Mesopotamia in the interfluvies of Tigris and Euphrates (III-II millennium BC. BC). They also include Egyptian kingdom on the river Nile, Indian kingdom on the river Indus and Chinese kingdom was on the Yellow River (Hwang Ho). From the nomadic lifestyle the population of these regions turned to agriculture, which is characterized by very complex tools for the cultivation of land, here the towns/cities (settlements) are formed as administrative centers, there appears a state, the division of labor takes place, writing appears, art (literature, architecture, music) develops, a spiritual community of peoples on the basis of unity of language, culture and religion emerges.

Historians also emphasize that the first historical cultures have also emerged and developed civilization progress on the banks of major rivers. The peculiar characters of these cultures were the first empire of city-states Sargana 1 (Asia Minor), agricultural culture in the valley of the Nile and architectural masterpieces of Sumer, a collection of religious texts on papyrus - «Book of the Dead», the laws of King Hammurabi, the Egyptian symbol of beauty – the bust of Nefertiti, the Egyptian pyramids, eminence and fall of Carthago, the Greek colonization in the Mediterranean and the founding of Rome.

Actually, here, perhaps the history of Europe begins.

It is impossible to reproduce it completely. Europe is inhabited by dozens of nations, each with its own history and still lives and works in the «European way», which is markedly different from Asian, American and other ways of life of local civilizations. It is also difficult to call the historical period of formation of Europe as a historically holistic phenomenon. The sources for this are perhaps many legends about the abduction of Europe by Zeus, transporting it to these practically free from settlers lands. Drawings on the walls of buildings of famous Pompeii, which was absorbed by Vesuvius, canvases by Titian, Rembrandt, Rubens, Veronese, poetry of Homer and Ovid reproduce this legend in various forms, with different psychological tension, with different characters (God, bull, etc.). . the Only the presence of the beauty Europe remained stable except that, the fact of her abduction and transportation to new, unexplored and not inhabited lands. The latter enables historians to talk about the organic relationship of the newly created inhabitancy of people with culture of ancient Egypt and ancient Greece.

Avoiding widespread discourse concerning the creation of Europe - it is beyond the scope of our study – I'll cite an extract, voluminous enough, from the meaningful monographic work of **Norman Davis**, probably one of the most authoritative «biographers» of Europe: «...First, there was no Europe - wrote the researcher. - And for five million years there was only a nameless long, tortuous

Peninsula, which looked like the Ship shape carved on the bowsprit of the world's largest array of land. In the west there was the ocean, which has never even been crossed. In the south - two internal, interconnected seas, dotted with their own islands, peninsulas and bays. In the north there laid a huge polar ice cap, which throughout the ages alternated between sprawling and shrinking, like some ugly ice jellyfish. In the east – there was the land that linked the peninsula with the rest of the world from where all nations and all civilizations had to come.

In between glacial periods first intelligent beings settled on the Peninsula. Neanderthal humanoids and cave Cro-Magnon men must have had names, faces and ideas. But it is impossible to know what they really were like. Blurred image of them can be made only on the basis of their drawings, material culture remains and bones.

When the last glaciers drew back, only twelve thousand years ago, new surge of settlers moved to the Peninsula. Unsung pioneers and researchers slowly moved westward, skirting shores, crossing lands and seas, until they reached the farthest islands. When the Bronze Age came in the stead of the Lithic Age, in the distant island at the edge of the settled area, their greatest masterpiece arose...

At the other end of the Peninsula other people among those who lived at the dawn of the Bronze Age, founded the society, the influence of which has been felt till now. Traditionally, the Hellenes (ancient Greeks) came from the inland of the continent in three main tides, establishing their dominance on the coast of the Aegean Sea at the end of the second millennium BC. They subjugated the local population and intermingled with it. They settled down on thousands of islands scattered between the coasts of Peloponnese and Asia Minor. Hellenes learned the contemporary mainland culture and even more ancient culture of Crete. Their language distinguished them from the «barbarians» - those, «who hath muttered in a babble of language». Hellenes were the founders of Ancient Greece» (Норман Дейвис. Європа. Історія. Пер. з англ. - К., 2000, - С. 13).

It is possible to speak about the «mythological Europe», starting with the events that occurred nearly 10,000 years BC. In the second millennium BC it can be seen as the hearth of Aegean culture. Prehistoric era gave the world Rome, Sicily and Carthage. With the beginning of Christian Era Rome and Constantinople arose in the historical area of civilization.

Europe – is the part of the land, which lies in the northern hemisphere. The area of Europe is 10 498 km². The population – is about 600 million people: the Russians - 1 141 million, the Germans - 76 million; the Italians - 50 million; the Ukrainians - 47.3 million; the English - 44 million; the French - 39 million; the Poles - 31 million; the Spaniards - 22.3 million, the Romanians - 15.7 million, and others.

Then European history is accelerating. It is permeated with extensive migrations. Over time there appear and raise a kind of bifurcation centers of European history and culture: the Netherlands and the Muscovy (XIII-XVI cent.), Europe of Mozart with his remarkable journey to Prague (XVII cent.), Europe during the Great French Revolution and Napoleon, the First and Second World wars, the «new Europe» and Europe of the period of «Cold War» and the scientific and technological progress and, finally, modern Europe.

Renowned and revered by the whole world «European way of life» in its modern properties crystallized in the middle of the twentieth century, after World War II was over. About its qualitative

self-sufficiency we can speak since the fall of the Berlin Wall, the collapse of so-called socialist camp and revival in its territory a number of independent states - Poland, Romania, Slovakia and the Czech Republic, Hungary and Ukraine, Baltic States, Russia and the Balkan area.

In a strict sense, «European lifestyle» is a common abstraction. Each of the countries of the European area has its own characteristics, national traditions and values. However, each of them for its unique lifestyle, behavior, thinking or feelings of people somehow echoes something in common, general, akin. Presented in generalized form it actually creates those quality indicators that distinguish the European community of peoples and cultures from the peoples and cultures of other continents, or are common for them.

Roman Empire and Roman law; ancient philosophy and democracy; the Renaissance prestige of a person and no less authority (prestige) of reason in the Enlightenment; Christianity;

flourishing of arts and sciences, engineering and technology; the development of world trade and, finally, the discovery of America... At the same time - the omnipotence of the Inquisition and the Crusades, two world wars and fascism obscurantism, totalitarianism and genocide, famishment and terrorism. Such, in general terms, Europe is known in history. Every people of the continent wrote in it its own unique page, and all together - have formed the material and spiritual culture, identity, morality, a system of aesthetic and political values that make life different from the «Asian», «U.S.», «Chinese» and other worlds, which is rightly defined as «European».

Europe became the first region of the world where a modern economy based on commodity agriculture and industry started to develop, and it remains one of the major industrial regions in the world with one of the highest average annual income per capita.

Британіка. – М., 2006. – С. 646.

We are becoming accustomed to live in a so-called Western-style renovation (European-quality repair). German «Mercedes» or English «Jaguar» are perhaps the best cars in the world. We are impressed by unsurpassed accuracy and reliability of Swiss watches and banks. The sign of excellence has long been Finnish mobile phones. Europe and the world are proud of Austrian (Vienna) Opera, the masterpieces of French Louvre, German (Dresden) Art Gallery, the wisdom of the Pope who spiritually united states, cultures and peoples of the world for the triumph of human progress and humanistic values. The economic basis of this way of life forms, primarily the targeting of the European nations to market relations; its spiritual foundation is democracy. The third feature of life of European nations is their common concern for the protection of the planet from the dangers brought by the global problems of today. Prevention of a Third World War threat, strengthening (safeguarding) of peace between nations, ensuring cross-cultural communication, improvement of the environmental safety of civilization – this is not a complete list of topics on which European politicians and scientists, production workers and government officials, clergy and teachers are working, transferring their achievements to the nations, who live on either side of the Atlantic.

There is another characteristic of the European way of life, on which other peoples of the world pattern their behavior - high spirituality and culture, the unity of the rational and sensible, reasonable and moral, which realize in all areas of productive and creative life and self-realization of European people.

Based on these values, Europe, consolidating, showed the whole world the possibility of their realization in practice. «The driving motive of the founders of the European Union was a lasting peace, - emphasizes J. Stiglitz, Nobel laureate in economics. - Nowhere in the world the neighboring countries do not live together in greater peace, and people do not travel more freely and more safely than in Europe» (Стігліц Дж. Глобальна місія ЄС // День. - 2007. – 31 бер.). Today in Europe there is every possibility of using what is called «soft power» - power and influence of ideas and example - to become one of the central pillars of modern multi-polar world.

Let us enlarge upon these characteristics.

Formation of Market Relations: European Experience

Whatever attitude to Marxist theory we practiced yesterday, practice today or will practice in the future, we can hardly dismiss (or bypass) the main tenet of economic theory of Marx that the bedrock of any kind of life is **material production**. Another thing is that this thesis is not sufficient and complete. Social experience of civilization development of the states and cultures shows that lifestyle is based on a kind of «**spirit of the nation**», which, in turn, has deep natural, social,

historical, cultural, psychological and other roots, is formed in the process of historical development, descend from generation to generation until the people (nation, culture) does not exhaust his passionate supply.

Material production is also a kind of echo of the spirit of the nation, but the one, which objectifies «spirit» in certain forms of culture. This is understandable. According to the basic research of L. Humylov, some nations went down in history as the nations industrious, organized, accurate and responsible; the others are characterized as consumer ones, and the third type - as lazy, indifferent, «thrifless and unpractical». However, every nation creates its own way of life and hardly anyone would deny the fact that it is related to all those characteristics that are delegated by the «spirit», proven by practices, were fixed in the character of people, primarily because of their relation (involvement) to material production. In the crucible of material production not only the objects for meeting immediate human needs are created, but the features of the individuals are formed that determine the characteristics of their holistic way of life as a people, nation and culture.

The lifestyle of a people is formed as direct (material or spiritual) production, distribution, exchange and consumption. Material production (according to Marx) plays a key role here, precisely because it creates objects that are destined to distribution, exchange and consumption. It unfolds as the interaction of the productive forces and production relations, the quality of which, in turn, is determined by the shape (type) of property on which it (production) is built.

The history of civilization knows several forms of ownership: tribal, private, collective, corporate, public, state etc. Each of them has the source of origin, historical feasibility, «terms of reference», and the lifestyle that goes down in history with its special characteristics is formed on each of them (or their combination). The history of European peoples is a vivid demonstration of persistent search of the optimal way of life (built on one or another form of property) which conforms with the true, not imaginary human nature, ensures decent existence and self-realization. Having survived a series of dramatic and tragic periods, European history has finally crystallized out the order of life of people as the order that optimally suits its nature. This order - a way of life – is based on patterns of ownership plurality with the leading role of private property and ramified social relationships between people, the main role in which is played by the exchange (commercial) relations. Capitalism «could not emerge from one, strictly bounded source. The economy, politics, and society contributed in it, culture and civilization also left their mark. The same did the history,

which often was the last instance, which determined the alignment of forces» (Бродель Ф. Матеріальна цивілізація, економіка і капіталізм, XV-XVIII ст. Т. 2: Ігри обміну, - К.: Основи, 1997. - С. 339-340).

One of the first social philosophers, who understood and reproduced this truth, was the German scientist Max Weber (1864-1920). He went down in the history of intellectual development of mankind as the founder of the so-called cognitive sociology, theory of social action, ideal types, universal-historical model of capitalism development as the triumph of principles of rationalism in economic, political and social life of society. Max Weber takes a nonconventional approach to capitalism. He sees in it a kind of historically formed system, method of economy (management), organization of social and individual life on the principles of expediency, rationalism, reasonable desire for realization of private interests coordinated with the interests of human communities and society.

Naive view of capitalism, according to which the essence of this lifestyle is determined by the pursuit of profit,

The current capitalist economic system - a huge space in which the individual abandoned at birth and whose boundaries each at least as individuals, change is not free. An individual, as he hit the web of market relations must follow proper business conduct. Maker, which long neglect these rules, fails with the same inevitability as the worker who does not want or can not adapt to them and therefore finds himself unemployed in the streets.

M. Weber

М. Вебер Протестантська етика та дух капіталізму. – К., 1994. – С. 51.

entrepreneurial activity, pecuniary benefit in spite of all human moral values, have nothing in common with civilized capitalism. Since earliest times these universal desires are characteristic of people of all types and social groups, all ages and all countries. They always reveal themselves at every opportunity.

Capitalism, according to Max Weber, is a system that tries to overcome (and overcomes!) these irrational pursuits or attempts to resolve them rationally. The mode of production based on the expectation of profit due to opportunity of the exchange, i.e. high functional and properly organized business with broad economic foundation is called capitalist economic system. Capitalism - is a system of production, exchange and consumption, aimed at an accurate calculation, the systematic use of material resources and personal effort for profit so that calculated in the balance final profit exceeded the initial capital involved in its organization (Вебер М. Избранные произведения. – М., 1990. - С. 48).

Sources of this method of economy lie, according to M. Weber, in a kind of intellectual activity of people, their philosophical and moral principles formed in the early stages of the life of mankind and communicated to present days by generations, which have passed an economic selection. This way of thinking Max Weber refers to the term «rationalism». The researcher sees its roots in religion, especially in its Reformation reading (interpretation), that is, in Protestantism, according to which the foundation of love for God is first of all the accomplishment of professional duty - rational transformation of environmental social space (cosmos) in behalf of people. Organized activity within their own profession gives people an opportunity to make sure there is salvation, and the success is seen as confirmation of godlikeness (divinity). Rationalism – is one of the key features of «Europeanness», its attribute. Europe, as it was emphasized by the famous Ukrainian philosopher S. Krinsky, - is «very rationally organized civilization» (Сергій Кримський: Впродовж століть Україна завжди була невід'ємною частиною Європи // День. - 2004. - 2 квіт.).

Developed and verified by time system of consciousness requirements - the spirit of capitalism, - said M. Weber, - is embodied in the guidelines of B. Franklin. In general, it focuses us on the following key values: time – is money; credit (loan) – is money; money are fertile (prolific) by nature and have the ability to give birth to new money; accuracy - is money; straight dealing and being full of enterprise in business - is money; abstemiousness in consumption - is money. Accuracy indicates that you are mindful of your duties, - said M. Weber, - that you are not only a punctual, but an honest person, and it increases your credit.

This type of consciousness, actually, brings forth a new way of organizing of all system of life and communication. Religious moral dominant conditions motivation and inner bent of people on decency, mutual respect and mutually profitable relations, creates the appropriate values orientations. This system, according to Max Weber, is progressing according to the growing needs of people, their internal focus on welfare benefit, financially secured and morally weighted life.

Money, therefore, become a kind of core of life processes in the system of market orientation. They, as the famous French historian F. Brodel mentions, «stratified on all economic and social relations.» Money, as «an ancient reality, ancient technological method, the object of attention and greed» (Бродель Ф. Матеріальна цивілізація, економіка і капіталізм, XV-XVIII ст. - К. : Основи, 1995. Т. 1: Структури повсякденності: можливе і неможливе. - С. 373), gradually established themselves in the function of «vascular system» of market economy, indispensable «language of market» and of everyday life.

Characteristic features of lifestyle that is based on market relations, - rationalism, focus on the exact calculation, the systematic use of material resources, abstemiousness, accuracy, expediency, reasonable pursuit of realization of private interests in accordance with the interests of human communities and society in general, – have firmly established, submitted to the rules of life not only on the European continent, but also in the cultures of other nations of the world. In the mid-twentieth century they crystallized as universal. It gave an opportunity to the

American-Japanese researcher F. Fukuyama to suggest that humanity has finally found the ideal (most perfect) form of social organization, and pronounce in connection with this the prophecy about the «end of history». Although some later the scientist has denied his own opinion - in terms of science, the «end of history» is probably the same illusion as its «beginning» - grounded by M. Weber and tested by European practice values (characteristics of the European way of life) remain dominant orientations for all humankind.

Morality of capitalism – is one of the key modern European values. The global crisis has once again reminded that social progress - is not only and not so much economic growth. The principle of «success at any price» -is a dead end, the road to nowhere. Now, as, for example, the results of this year's World Economic Forum in Davos prove, there is a paradigm shift – both, economic and value ones. Before the crisis the paradigm was as follows: borrow and consume. Consumer culture was cultivated and in every possible way fueled. Now the paradigm sounds as follows: save and invest. In this respect French President N. Sarkozy said, that «we can save capitalism, reforming it, but under one condition – it must be moral» (Про зміну парадигми //День. - 2011. - 11-12лют.).

Market dominance in the modern sense is the first and main line, around which a European way of life - production, distribution, exchange and consumption, and with it - politics and culture, religion and morality, a system of training of a person for life, the main component of which is educational process, - is formed. Market lifestyle caused the special rules and regulations of the organization and implementation of education. Another, no less influential dominant in this process is democracy. European education and science are subject to democratic traditions as much directly as to the market economy. Teaching the life and work in conditions of market economy and democracy is the leading characteristic of the local European civilization, the main standards of which are models for many other peoples and cultures of the world.

The consolidation of democracy

Democracy - actually, it is a European value that characterizes life according to such parameters, as: real sovereignty of the people, universal suffrage, elected positions of officials, freedom of speech and press, the presidency of the law and others. The first attempt of social and political organization of society in the form of democracy is rightly considered to be the polity built in Ancient Greece (Athens) under a ruler Solon (VII century. BC. E). Later, in the form of representative government – the soviet of five hundred - it was developed by Cleisthenes. Actually, the term «democracy» to denote sovereignty of the people has spread around the V century. BC.

Now Democracy is called the «morning star of humanity» in different regions and cultures of the world. Well, that's fair enough. Democracy is the rule of people, where everyone finds their own place in the social hierarchy of ideas and social activity and everyone can express (realize) their «I» in the subject forms of culture. As far as «my» self-expression often encounters (clash with) the expression of the «other», democracy can also be defined as a mechanism for optimal coordination of interests of people to achieve consensus in all spheres of social life and individual life of personality.

The first leaders and critics of «democracy» can be considered ancient philosophers Plato, Aristotle and Democritus. However, some dull-witted and superficial authors try to put on Plato a shirt of «antidemocrat» and give the palm to Democritus. The American political scientist Karl Popper endeavored especially in this. Trying to identify the deep roots of totalitarianism and criticizing this system as the most hostile to man and humanity, he unreasonably showed Plato as

the founder of totalitarianism. However, Plato's position was different. The philosopher did not accept «democracy» in the form in which it was first introduced at that time in some ancient countries –high-handedness of the people, depravation of the youth by «dubious texts of Homer» or dissipated lifestyle. The philosopher stood up for the order, sought for the organization of society that would, in his opinion, be most consistent with human nature. In this sense his attitude to democracy as a form of human freedom (which does not cancel and do not limit the freedom of others) is quite positive.

Most characteristic expression of the democratic way of life is the direct participation of the masses in government, which was first implemented in some Greek city-states, and later - in town meetings in New England and some cantons of modern Switzerland. Most of today's democracies are based on the institution of representation, which were best spread in medieval Europe and during the Enlightenment, as well as during the French Revolution.

The first detailed concept of «democracy» was introduced by the ancient philosopher Pericles (495-429 BC. BC). The philosopher is considered a model of a statesman of ancient Greece. He ruled the city-state Athens from about 461 to 429 BC. During this time, owing to successful wars, it has grown almost to the extent of the empire. The Name Pericles in Greek means «surrounded by glory». The years of his rule were very successful for Athens, in terms of both, science, arts and military success. Moreover, these were years of Athenian democracy prosperity. Pericles left a heritage to the descendants in the form of not only a beautiful architectural structure - the Acropolis, which is preserved even in the ruins of our time, but of such values as freedom of expression of opinion, human dignity and civic pride, participation of the city-state citizens in politics.

Digester of ancient philosophy Aristotle understood democracy as a system in which free and poor people, accounting for their majority, would have power. Its principle he considered freedom, as well as the principle of aristocracy - honesty and principle of oligarchy - wealth. An interesting and instructive in this regard is «Athenian politia» written by Aristotle. It gives us detailed information about the functioning of democracy in this polis, though democracy existed in many cities of the Greek world - from Sicily in the west - to Asia Minor in the east (today - Eastern Mediterranean littoral), from the Black Sea and Azov littorals- to North Africa. Democratic system, dominated orders existed in Megara (in this city democracy had emerged before other cities – even on the verge of VII-VI centuries BC), Argos, Ephesus, Corinth, Kyrenia, Chersonesos et al. Many democratic practices existed also in Sparta, where the procedures of elections and others were widely used. Of course, democracy reigned not everywhere. Each city-state had its own system of government, its organization, lifestyles of its inhabitants was in concordance with the existing circumstances.

Athenian democracy is considered a classic one. It existed nearly two centuries - in the years 507-322 BC. Polis democracy was not only the right but the duty to participate in public life, with responsibility for the consequences of joint decisions and actions of the polis community (demos). Only adult men considered to be the citizens. Women, slaves and foreigners were denied the right to participate in public affairs. People's Assembly was the highest organ of government, there citizens resolved on the major issues of the polis life. Attitude to the views and proposals were expressed by applause, shouts, laughter, and also by vote (chirotony). Accepted by the majority decision was considered binding for the community.

Participation in public affairs was not limited to the people's assembly. The people was involved in the administration through the continuing governing institutions. In Athens there were about a thousand, among them - the Council of five hundred (Boulay), setting out the agenda of the assembly. Some of these institutions were filled through elections, others (these were the majority) - by ballot (drawing lots), each was able to hold managerial positions only once in life. Any citizen may also apply to perform judicial duties, they needed to make (once a year) an oath of a judge and participate in the respective draw (they were held separately in each case). For the citizens of

Athens politics was a natural expression of social activity, not separated from the rest of life. Polis and its matters he saw as the picture of order (cosmos) and competition (agon), as an extension of their own «I» and not something distant and alienated. However, even in Athens, democracy was not perfect and unproblematic. Important role was played by aristocratic families and groups formed by them (heteria), which often determined the major decisions of the people's assembly. To achieve results propaganda was used (mostly - oral rhetoric, a direct appeal to the public) discredit (conscious undermining the reputation of a competitor, disseminating slander, etc.), creation of an enemy image (traitor) and others.

Politics was a cruel game in which personal ambitions, family and friendly interests often got the best of it. Dissenters (or those considered dangerous for public order) were subjected to the ten-year (later - five-year) ostracism. As for well-known politicians other means of control and punishment were used - the removal from office, monetary fines, confiscation of property, and in extreme cases - death penalty. There is reason to believe that the assembly was attended by minority of the citizens and the poor had no significant influence on them. It is believed that Athenian citizens were about 30-60 thousand, while the total population of Athens was 300-350 thousand. Still, it was the first experience of institutionalized, based on law, democratic governance, besides, it was generalized theoretically. The experience of ancient Athens (by the way, the same as ancient Rome with its republic, the Senate, the right of veto, the forum, etc.) has become a recognized classic of democracy, important universal human achievement and an initial point of the analysis of the phenomenon of democracy.

European area of the Middle Ages had peculiarities: there and everywhere religion dominated in it. It also left its imprint on the institutions of democracy, inherited from earlier eras. In medieval epoch various religious communities, European urban commune with their long struggle against the tyranny of feudal lords, deep traditions of the university authorities and others contributed to preservation and enrichment of the democratic traditions. One of the modern scholars of democracy Ch. Tilly, referring to the problem of defining democracy, said that somehow all the different possible definitions of this phenomenon can be reduced to four types: constitutional democracy (especially when taking into account the laws that define political activity); essential democracy (when attention is focused on the living conditions and policies that support this regime), procedural democracy (crucial value is attached to the limited set of means for implementation of governmental policy), process -oriented democracy (this approach provides establishment of a minimum set of continuing processes necessary to define the situation as democratic) (Тилли Ч. Демократия. – М., 2007. - С. 21-23).

I think each of these approaches has value and none of them can be considered exhaustive in the analysis of a particular society status. There is a key set of certain criteria, which determine the fact of existence and the level of development of democracy. These include elements of a democratic system, initiated by Athenians. First of all, we talk about the **existence of free citizens** - the main persons involved in the public governance. Citizens are usually the bearers of community interests, aware of the common matters and able to influence public life in the desired direction by participation on their own. A person feels an integral part of society and apprehends his affiliation with it as meaningful and significant fact. Indeed, the deep meaning of democracy lies in the fact that a free citizen consciously serves society, community, citizenship. It is not enough to have just «population», ordinary «inhabitants». Without free and conscious citizens democracy really can not occur. It is worth mentioning that conscious citizenship - is not only the use of formally granted citizenship of democratic state. The terms of democracy urgently require consideration of the rights and freedoms of stateless persons, refugees, migrant workers, tourists and others.

The second element that forms the foundation of a democratic system, there is **recognition of all citizens equal and possessing equal rights**. Each participant of the democratic process, of any

democratic procedure must know and recognize the principle of formal equality of citizens. Every voice matters as much, as any other voice. This does not mean depersonalization and neglect of unique individual unique personality - just at the time of making joint decisions every vote should be equally important. As well as everyone should be equal before the law. This outwardly formal principle of equality is one of the fundamental moral principles of democracy. Recognition of equality is a source for altruism (the principle that once was justified by the distinguished French philosopher Auguste Comte), which directs a man to live for others, equal to him (her).

The third important component of a democratic system is **respect for a co-decisions and willingness to perform them faithfully**. In the basis of the principle is laid an assumption (which long ago acquired the nature of belief) that the decision taken as a result of public discussion, by proclamation, and comparison of various alternatives and propositions, more often are the most appropriate, balanced and full of common sense. Shared commitment and collaborative efforts seem to help to overcome the narrow-mindedness and weaknesses of each in particular. It gives special power and significance to the joint decision. This is basis for one of the fundamental principles of democracy – majority rule when that decision is mandatory, for which majority of those who participated in the vote, polled.

Democracy - is the public self-government, which equal citizens realize by taking part in the discussion and solution of public affairs hv free choice (vote).

In the modern sense the term «majority» - is a set of minorities integrated in a particular political community. Respect for minority rights - is one of the achievements of modern democracy, where citizens are convinced that there are no other power than they themselves, as belonging to the majority or the minority has no permanent character: today in solving one question you belong to the majority, and tomorrow in solving another question - to the minority. Citizens - are the foundation of democracy, they nourish the democratic spirit by mutual trust and

respect for the principle of equality; joint will of the equal is no longer just a number, but is a manifestation of a special quality – a higher law (about which the ancient Roman proverb literally emphasized: «The will of the people – is the highest law!»). The above specified primary elements of democracy are combined and implemented with adequate fullness in the elections, which are essentially important feature of this system. Without genuine elections one can not speak about democracy, though it in no way is limited to the elections and there is more to it than that. For democracy elections – are «the moment of truth», declaration of will of free citizens, making power, the embodiment of self-government, the ability of adult and self-sufficing people to understand adequately their true interests and protect them competently.

Elementary requirement for the true choice is the awareness of citizens in the matters, concerning which the decision is being resolved. Therefore, freedom of assembly and freedom of expression of an opinion become important under democracy. Democracy is worthless without opportunity to appeal to the public, without convincing rhetoric and criticism, when alternatives, positions, arguments, information are brought to the attention of community - all those things, without which it is difficult to make the right decision. So democracy is to affirm and uphold the freedom of speech, without which it is impossible to freely discuss urgent needs and find the best ways to solve problems. With free speech and under its influence the public opinion is formed and lives – acting (effective) force of democracy.

Freedom of speech clearly shows how the benefits of democracy are integrally related to the difficulties and problems. The same freedom can be used to the detriment of democracy, especially when the authorities are incompetent and dishonest people. Newspapers, broadcasting and electronic media can be completely filled with a variety of news and loud sensations, but conscious and critical citizens may be deprived of any reliable and relevant information on leading indicators of socioeconomic development, budget management - state or local,

state of compliance with civil liberties and so on. Thus, the listed items of democracy create its image, which we can state, giving such initial definition.

An important figure among theorists and practitioners of European democracy was in due time a member of the British House of Commons of the Parliament of Ireland, a brilliant orator, writer of political essays and theorist of politics, **Edmund Burke** (Edmund Burke, 1729-1797). He made a notable contribution to the legalization and social recognition of such institutions of representative democracy as opposition, political parties, free deputy mandates. E. Burke belonged to the Whig party and the bulk of political activity was in opposition. He spoke in defense of the American Revolution 1775-1776, but the work «Reflections on the Revolution in France», written in 1790, in which Burke proved the value of evolutionary change and danger of violent revolution, tagged him with the title of one of the founders of the theory of conservatism.

Another interesting figure - politician and scholar – concerning the confirmation of democratic way of life, thinking and acting was the greatest English thinker, one of the founders of the theory of liberalism, **John Locke** (1632-1704). Being a contemporary of the two English Revolutions, he drew conclusions based on their analysis, which was important for democratic governance. His writings laid the foundations of the most important liberal democratic concepts: natural rights of people, social agreement, civil society, separation of powers and others. Locke advocated for non-interference of the state in the affairs of church, arguing that there are two types of power - the secular and the ecclesiastical, promoted tolerance and liberal attitude towards religion, committed to paper interesting thoughts on education. Locke's ideas had a profound impact on French and American educators and reflected in the American Declaration of Independence and U.S. Constitution (see: Локк Д. Два трактати про врядування - К.: Основи, 2001).

The famous philosopher **John Stuart Mill** (1806-1873) went down in the history with the grounding of understanding of democracy as a representative form of government. Democracy, considered the philosopher, was based on electiveness and replacement of people in power, parliamentarianism, separation of branches of powers, rule of majority, which, however, respects the rights of the minority. He identified democracy with a constitutional government, which guarantees human rights. This vision of democracy finally consolidated in in political science owing to the works of J. S. Mill «On Freedom», «On Representative Government», etc. (see: Джон Стюарт Міл. Про свободу. Роздуми про представницьке правління. Поневолення жінок / Transl. from English. - К., 2001).

A known theorist of modern social liberalism, **John Rawls** (1921-2002) made an important contribution to the development of philosophical principles of democracy. His Book «Theory of Justice» («Theory of Justice», 1971) made a revolution in concepts of modern liberal democracy. A heated debate of philosophers and scientists around his work arose. However, it has become one of the most popular books on the theory of social liberalism in American higher education so that by mid-90's book had run into more than 20 editions, and in academic circles it is known (which is rare for such serious publications), under the abbreviation TJ (see: Ролз Дж. Теорія справедливості. - К.: Основи, 2001). J. Rawls is also the author of other famous works, «Political Liberalism» («Political Liberalism», 1993), «Law of Peoples» («Law of Peoples», 1999), «Lectures on the History of Moral Philosophy» (Lectures on the History of Moral Philosophy, 2000).

Primary, true form of democracy (in that case, democracy is fully developed and reveals its essence and identity) is defined as a straight and direct democracy. It received this name because the citizen has the opportunity to directly and without intermediaries affect the state of affairs, to exercise their freedom to express their own opinion. Despite all the changes taking place in the world for thousands years, democracy retains this simple and significant nature - it must always be a matter of citizens who possess a sense of responsibility and duty, willing and able to be masters of themselves and their lives.

The return to democracy in modern times was characterized by the loss of some its characteristics and acquiring others. The right of subjective freedom, - said G. Hegel - is a landmark

and central point of difference between *antiquity* and *New Time* (Гегель Г.В.-Ф. Основы философии права. - К., 2000. - С. 115-116) . It was it that created a new kind of liberal (from Lat. *liberalis* - free), pluralist (from Lat. *pluralis* - multiple) and representative democracy. Since the end of XVIII century liberal values of individual rights and freedoms, constitutionalism and the rule of law have taken the prominent place in the concepts of democracy. Democracy and Human Rights created a universal core of the constitutional state, various versions of which emerged due to American and French Revolutions (cf. Хабермас Ю. Демократия. Разум. Нравственность: Московские лекции и интервью. - М., 1995. - С. 60).

In general, the concept of liberal representative democracy has the following features: the representation of the sovereign power of the people not through direct participation in decision making, but after the election of representatives – first of all in the legislative structure; the use of mechanisms of participatory and direct democracy at the national level only in solving the most significant problems (adoption or passing of the constitutions, changing state territory, joining international alliances etc.); recognition as normal the «diversity» of social life, the inevitability of struggle of interests and even conflicts and elaboration due to this the mechanisms of social and political pluralism, which ensure coordination of interests and settlement of conflicts; legitimatization of opposition and real competition in the struggle for power; guarantees of the rights and freedoms of a person, which provide a particular degree of personal freedom; wide citizenship and high level of the people's participation in politics, which provides the maximum reduction or cancellation of qualifications (property, age, sex, education, residence ones); the crucial role of free media in political communication, which form the core of modern democratic process (on these and other features of modern democracy, see.: Dahl R. Democracy and its Critics. - New Haven; London , 1989. - P. 214-220).

During the second half of XIX century and total XX century democracy became the concept, which comprised a universal and comprehensive content, a system of views and ideology; it is identified with a number of liberal values and projective ideals (the ones that essentially affect the reality and contribute to changes). These include the protection of minority, seriousness (not «decorative») struggle for power, openness (transparency), autonomy, participation in decision making, obtaining of greater social equality and so on. These features refine the current understanding of the democratic ideal, the understanding the essence of democratic governance as a certain manifestation of the rule of people and their right to control and change the government.

The implementation of the democratic ideal, including in the field of government, provides first of all insurance of human rights. European History – is a complex, contradictory process of human-oriented ideology of «personalism», whereby a person, his (her) rights and freedoms are fundamental value of society. Europe has created effective institutions to protect these rights and freedoms. The European experience in this area is so important and undeniable, that gives reasons to believe that «today only the words of Europe about general human rights are credible. For our common good - J. Stiglitz stresses - Europe must continue stand for human rights, and even insistently than it did in the past» (Стігліц Дж. Глобальна місія ЄС // День. - 2007. - 23 бер.) .

Summary of world and European experiences gives the opportunity to determine that democracy – is a natural way of self-organization of society, form of government (Republic), a set of specific institutions, principles and rules under which the state organism is formed and functioning as a whole; a form of political regime, the method of power realization when the power is limited (and consciously self-restrained) by law; a specific set of procedures through which a decision can be made and passed, taking into account the joint (cumulative) experience and taking the responsibility by those who accept this solution; a set of values that underlies the democratic beliefs and forms the foundation of ideologies of democratic orientation (in a broad interpretation - democratic ideologies).

Analysis of approaches and concepts of democracy shows heterogeneity of this historical phenomenon, but at the same time the inability to give democracy any unambiguous and exhaustive

«correct» definition. This is because democracy exists at the same time in many aspects, dimensions and understandings. Its different definitions and interpretations do not deny, but complement each other, highlighting new facets and meanings where everything seemed «crystal-clear» even yesterday. We stated above concerning democracy as a kind of polis, then - state, system. It is clear that democracy has other forms (ways) of being, which surely must be taken into account when we speculate whether there is (and how, and what for) a democracy.

Do not forget that one thing – is the democratic ideal, the other – is its practical implementation. The problem of ensuring effective participation of citizens in the political process, the problem of transparency in government is vital not only for transitional societies, but also for countries with established liberal democratic regimes. It was here where during the last decades there was quite a substantial reduction in public trust in the political elites, reducing the legitimacy of government. More and more louder we hear talks of «crisis of democracy», which particularly increased in connection with the events around the site WikiLeaks, a phenomenon of which also requires deep comprehension. The key issue today – is the legitimacy of democracy. Though it is, as noted by A.Bilyi, «not on the formal legitimization based on the strength and effectiveness of government, but on the essential one - it is based on values. The guiding narrative (and one of the main problems) of Western democracies is making legitimate preventer of violent actions, and in close connection with this is mental normalization of individuals - the recognition of another person as free and equal entity» (...Коли філософ не говорить з людиною, з нею говорять віщуни, гороскопи й... політики! // День. - 2011. - 18-19 лют.).

Averting of global ecological catastrophe

No less important feature of European life style is the subject-effective aspiration of Europeans to protect a human, a social world, the continent from global menace produced by the rapid development of science and technology. Objective awareness of the threat of the global world catastrophe, the finale of which could be collapse and death of civilization as such (per se), appeared in the European area in the middle of the twentieth century. At this time the world somehow involuntarily became involved in a complex of global problems and contradictions generated by scientific and technological progress: the threat of military nuclear collision of two opposing worlds; the danger of energy and raw material depletion of the Planet, demographic and environmental problems; the threat of social upheaval (explode) due to increased gap in economic level of developed countries (leaders) and developing countries (outsiders) etc.

As the most acute and urgent among them the European community considered, firstly, the possibility of nuclear conflict, and secondly - an environmental problem - the threat of extinction of humankind due to destruction of natural conditions and means of human existence. Formation of new political thinking, an agreement on non-use, non-proliferation and limitation of the nuclear armaments race stabilized the global atmosphere, relieved the acuteness concerning a possible military clash and thus moved the probability of nuclear conflict to the second, and possibly the third place among global problems of to-day. However, along with the development of social production, increase of human pressure on nature, the threat of ecological collapse of the planet has not decreased, but the on the contrary - increased with more and more acceleration.

Sharp population growth, the introduction of new types and kinds of not always optimally adjusted in terms of environmental security scientific and technical systems, manufacturing technologies have increased the pressure of society on nature. There was a situation where, on the one hand, the humanity is trying to take from the nature as much as possible, but on the other hand – to return to it the «remains» (there is also no less) for processing. With the both processes the nature can no longer cope on its own. It is exhausted and dies under the weight of production and

consumption residue. It threatens the existence of nature in general, and therewith - a man and civilization. The current situation has been identified by the scientists with the term «environmental disaster».

Environmental distress (ill-being) is attributed by Catholic Church to the category of grave sins. In early 2011 the Vatican in the person of Pope Benedict XVI has put forward an initiative to expand the list of established by confessor deadly sins. Previously, there were mentioned pride (arrogance), envy, gluttony, lust, covetousness (avarice) , sloth, wrath (anger). Now they proposed to add five more, including - and environmental pollution (the other four - abortion, drug trafficking, manipulation of human genes, pedophilia). And that, as it was mentioned by the well-known Ukrainian scientist, academician of NAMS, corresponding member of NAS of Ukraine I. Trakhtenberg, «is not only fair, but also reminds the society that a disturbances in the biosphere and the environment (air, water, soil) caused by anthropogenic factors - one of the most insidious signs of past and present centuries» (Трахтенберг І. Майже дежавю: Роздуми після форуму Академії медичних наук //Дзеркало тижня. - 2011. – 12 лют.).

Over the past 500 years mankind has destroyed 60% of forests, which caused a strong impact on the biosphere. Forests – are the lungs of the globe, providing fresh air and the existence of sources. Today, humanity included within the scope of production 70% of all fertile land, 70% of major fish populations, 10% of water. For each resident of industrialized countries from the bowels of the earth about 30 tons of minerals are mined each year; 1-1.5% of this raw material takes the form of the product for consumption, and 98.5% of it is production waste, most of which is harmful for humans. Scientists have calculated that if the production will grow with the same rate, the humanity will have enough iron for 250 years, tin – for 35, Zinc – for 30, copper – for 29 years. By the year 2500 humankind will exhaust the supply of all metals, if they do not find alternate materials. Uncontrolled raising of the rate of production has led to the ecological crisis, overcoming of which is one of the toughest problems on the whole-civilization scale.

Most characteristic manifestation of the ecological crisis is environmental pollution by the remains of industry, radioactive substances and pesticides. The great oceans gradually become unfit for life. Internal water reserves are depleted or polluted. Accidents on oil fields or oil tankers pollute the water, resulting in the death of sea birds, fish and other living organisms. The earth's atmosphere is supersaturated with harmful residues of industry and toxic gases of cars. As a result of deforestation the amount of oxygen that reaches the atmosphere reduces. Among people the disease spread, the main reason for that - is man-made changes in living conditions, pollution, harmful production, radiation, etc.

Under these conditions all need to realize that «economic» capacity «of the Earth is not infinite and the present danger rose to full height», - said President of the National Academy of Sciences of Ukraine, academician Paton (День. - 2011. – 20квіт.).

The most acute and urgent environmental problems of the XXI century are:

- the threat of increasing temperature on the Earth due to the concentration of carbon dioxide and other chemicals in the atmosphere. Scientists believe that even a slight increase of these substances can cause a large (if not catastrophic) climate change;
- the destruction of ozone layer - a thin membrane that is contained in the stratosphere and protects life from harmful ultraviolet radiation of the sun. The research conducted by the satellite, indicate that in the past decade ozone shell became thinner at 3%. Moreover, the so-called ozone hole, area of which exceeds the area of the United States, appeared over Antarctica. The similar holes, though smaller, are also seen over the North Pole and other regions;
- the depletion of oxygen suppliers of the Earth due to the barbaric deforestation, the area of the forests is reduced by 15 million hectares annually. Along with the forests humanity loses various species of flora and fauna, which also adversely affects the climate and the environment;
- depletion (exhaustion) of the oceans, which along with the forests are the main supplier of oxygen for life support of the planet. As a result of oil and petrochemical products pollution the property of

the ocean to reflect radiation (albedo/reflectance), which affects the energy balance of the planet, gives the corresponding proportions of moisture;

- pollution of the circumterrestrial space and the environment with the hundreds of millions of tons of chemicals and radioactive substances, which have large radioactive-decay periods;
- a gradual depletion of natural resources.

Humanity has suffered many tragedies associated with the environmental problem.

Chernobyl disaster in 1986, the final consequences of which are still unknown was too painful for humanity. For such seemingly simple questions («How many people live in adverse environments?», «What tools and resources are needed to overcome the effects of radioactive contamination?», «What means can be recognized as the most effective?» etc.) hardly we can find more or less grounded response. All these questions are still waiting on research and practical solutions. Over time, their relevance is not reduced but rather increased, particularly in the context of two significant events - the 25th anniversary of the Chernobyl disaster and the recent tragedy in Japan at nuclear power plant «Fukushima-1». According to Ukrainian scientists Yu. Tunytsya and T. Tunytsya, the root causes «of both, Ukrainian and Japanese disasters at nuclear power plants, like all other environmental disasters, at which now the world quakes, lies in anti-ecological method of management» (Туниця Ю., Туниця Т. Чорнобильський синдром віддзеркалює анти екологічну сутність ринкової економіки // Дзеркало тижня. - 2011. – 2-8 квіт.).

Not only radiation but also chemical, metallurgy, biotechnology and other hazardous industries cause environmental problems. It should be noted in this regard that «there are more than 1.3 thousand of enterprises in the territory of Ukraine, which store or use in the production more than 440 thousand tons of hazardous chemicals, including about 8 tons chlorine and 214 tons of ammonia. In all over 12.0 million people (about 26% of the population) reside at the areas of possible chemical contamination» (Національна доповідь про стан техногенної та природної безпеки в Україні у 2009 р. - К., 2010. - С. 5).

This brings to mind the words of Marx: culture, if it develops spontaneously, and is not directed consciously, leaves behind a desert. Protecting nature of destruction appears today as a problem of human survival on Earth under the conditions of increasing technological capabilities and industrial production. All this requires a new vision of nature. Because of thoughtless attitude to it as inexhaustible depository of wealth (material values) humanity has to get to the primordially respectful, careful protection of nature as a necessary condition of life - the most amazing and mysterious phenomena of the Cosmos. Unfortunately, the social theory and practice of technical civilization of XX-XXI century virtually ignored this tradition, carried away with efficiency, and believe in miraculous rise of technical and technological rationalism, the devastating effects of which even the most radical dreamers could not prognosticate.

However, sooner or later there will be an outstanding person for any problem who initiates its reasoning and, perhaps, offers solutions as well. The flag of the **new ecological** thinking again was raised in Europe. It was in the hands of prominent Ukrainian researcher **Vernadsky V. I.** (1863-1945). Considering humanity as a planetary geological force, Vernadsky proved the need of efficient regulation of «nature - society» system, the theory of careful systematic use of nature, preserving and enhancing of the planet's natural resources, control over their use, environmental education of youth. He became one of the founders of antropocosmizm – the system, in which natural history, natural (in the broadest sense -cosmic) and social-humanistic traditions of science development merge into a single unit, creating a new paradigm of world-view and practice. This paradigm has given the scientist possibility to reconstruct a coherent scientific picture of the world, to prove the concept of the noosphere, the idea of which was introduced in science in the early twentieth century by French naturalists and philosophers P. Teilhard de Chardin and H. Leroy.

According to V. I. Vernadsky, who worked out the concept of active geological role of humanity, the biosphere of the Earth is evolving a new phase - the noosphere – the sphere, rebuilt

by the collective mind and work of humanity to meet their needs. The scientist considered this process to be an objective scientific phenomenon and regularity of interconnected evolution of nature and society. The victory of the scientific mind is inevitable, but only through hard and persistent work, full-bore physical and intellectual efficiency of man and nature.

Biosphere – is an area of life, i.e. the part of the Earth, filled with life or products of life activity. With the advent of man and society evolutionary processes to some extent accelerated. A human mind makes a qualitative change in the character of Earth's evolution. Man creates new technologies, involves into life activity new resources of the planet and also removes from the circulation of chemical elements in nature more and more amount of substance. Thus, a person appears as a geology-making force, a powerful factor of further development of the planet. With the advent of man and his mentally-technological activities Biosphere gets new quality – the quality of noosphere, in which life processes occur as rational, technologically grounded, morally verified processes.

V. I. Vernadsky believed that the formation of the noosphere, is conditioned by two relatively independent and yet interrelated processes: the evolution of the biosphere and the evolution of society. In theoretical terms noosphere emerges as a combination of science about the nature with the sciences about man; in practical terms – it is the sphere of human (moral, humanistic, socially-fair) being of the nature and the human being. These two processes coincide. V. I. Vernadsky emphasized: «... important for us is the fact that the ideals of our democracy are in unison with the natural geological processes, with the laws of nature, correspond to the noosphere. You can therefore look forward into the future with confidence. It is in our hands. We will not miss it» (Вернадский В. И. Несколько слов о ноосфере // Успехи современной биологии. - 1944. - Т. 18, вып. 2. - С. 119).

The scientists spoke about the necessity of studying the natural evolution of the biosphere in order to monitor its condition and direction of development. Geological power of humanity requires full control. Lack of control increases its destructive aspects that may lead to bifurcation of the biosphere, its disorder and destruction. For the present the biosphere can withstand anthropogenic pressure, but at any moment crisis or disaster can happen. In case of overloading the atmosphere and biosphere, a person can cause an irreversible process of decay, the negative consequences of which can not be foreseen.

Along with the program of determination of the limits allowed for the biosphere humankind should work on the program of study, organization and control of the processes in society. Its development, emphasized the scientist – is a continuous chain of appearing and solving the discrepancies. One of them – is a contradiction of combination of evolution of mind, technology, practical activities and the biosphere. Natural sciences are to determine the limits of intervention in the life of nature; social (humanitarian) ones - are to find ways to achieve compliance of the inhabitants of the planet with objective limitations. Universal (civilization, human) interests create conditions for overcoming class, national, international conflicts, finding a compromise. All this, actually, according to V. I. Vernadsky, is noosphere - the sphere of human existence, of reasonable regulation of biosocial processes, moral and humanistic unity of man and nature.

Almost simultaneously with V. I. Vernadsky the famous philosopher and humanist, theologian, a progressive public figure, a doctor by profession Albert Schweitzer (1875-1965) advocated for the ideas of the moral unity of man and nature in Western European intellectual grounds. He based on the so-called new rationalism that rejected the Cartesian understanding of existence and offered a reverence for life as the principle of the world-view and activity. The fact of life, considered A. Schweitzer, should be placed above everything. Since it is realized in the natural environment, we must do everything possible to keep it in liveable condition, to extend life-giving potential of the planet. This is the foundation of the person's morality, the guarantee of his (her) future, the progress of culture.

Such prominent European scientists as A. Einstein and M. Born and N. Wiener and A. Sakharov, D. Meadows and A. Peccei, D. Marsh and Ivan Pavlov, R.V. Park and M. Amosov

worked on the environmental problems. Scientists, artists and politicians, economists and ecologists join together in a common concern for the situation on the planet, consider on environmental issues, the prospects of human civilization, ways of overcoming the ecological crisis.

The most famous and most influential association at world level, which aims to attract the attention of governments of Europe and the world to resolve environmental problems has become the **Club of Rome** - an international NGO that seeks to deepen understanding of human development in the period of scientific and technological revolution. As it was stressed by one of the founders of the club, this organization was created not for discussions, but for practical actions - for the search for alternative variants to the current nature-destructive course of human development, a constructive nature- and people-protecting direction. Established in 1968, the Club of Rome brought together about one hundred prominent scientists from more than 30 countries. The members of the club agreed that these problems need collective efforts of humanity, the consolidation of states and peoples, but nobody is directly involved in it and everyone cares about «his own»: class, national, state. The fate of humanity is left without a particular carrier and performer. Each is responsible for «their» and no one is responsible for the situation in the world. It is this function that the Club of Rome undertook. According to the program of its activity the two objectives were set: to facilitate faster and deeper understanding of the challenges of human development, use all available knowledge to stimulate formation of new relationships, policies and institutions that contributed to correct the current situation.

The first Club of Rome report, prepared by professors from the U.S. D. Meadows and J. Forrester as a mathematical model of the global situation on the basis of consideration of such interrelated variables as population, capital investment, resource use, pollution and production of consumer goods, became a worldwide sensation. The authors' conclusion that, provided that the existing trends in scientific and technological progress and global economic development are maintained, the humankind of the first half of XXI century will face a global catastrophe, caused shock, confusion, and sometimes outright rejection as too pessimistic. The supporters of Marxism, in particular, have accused the authors of methodological drawbacks and apologetics of capitalist society. Though, the experts who think realistically - politicians, government officials, managers and owners of economic organizations and enterprises - accepted the report as an appropriate one, carefully examined it.

Later, under the direction of Mesarovic (USA) and E. Pestel (Germany) the report «Mankind at the turning line» (1974) was prepared, and later the world saw such work as «Viewing World Order» (J. Tinbergen, Netherlands, 1976), «Goals of mankind» (E. Laszlo, USA, 1977), «Beyond the waste of days» (D. Hobar, United Kingdom; U. Colombo, Italy, 1978), «No boundaries of education: reducing disparities in the level of education of people » (M. jumper, Romania, J. Botkin, USA Mal-Mandzhry, Morocco, 1979), «Dialogue of wealth and prosperity» (O. Dzharini, Italy, 1980 .), «Guides to the future: a more efficient society» (B. Havrylyshyn, USA, 1981) and others.

The members of the Club of Rome organized a number of fruitful meetings, dialogues with the statesmen of the world. As a rule, they were listened, were asked advise of, involved in drafting the relevant national and international programs and forecasts. The main conclusion of the scientists - a recommendation to seek zero growth (later - organic growth) - caused a productive debate among experts and the public. The study of the Club of Rome drew attention to the global problems of modern civilization, their rational solution. In particular, the problems of limiting the armaments race, providing humanitarian assistance to developing countries, rational use of energy resources, human factor, the regulation of scientific and technological progress and others appeared before mankind more strikingly. The works of the Club of Rome promoted awareness of politicians, businessmen, scientists and the general public of the West in wrongness of rampant practice of extensive growth, based on thoughtless exploitation of natural resources. Appearing in the midst of energy crisis, these works have contributed to the turn of some countries to

use energy-saving technologies as a main direction of development of productive forces of society.

The scientists and politicians of our country subjected to sharp criticism ideas and groundings of the Club of Rome because of their weak methodological framework, the reformist way of social development, a keeping their ideas in tune with the findings and recommendations of neo-Malthusians, targeting to multinational corporate capital, financial circles and the intellectual and technical elite.

The works of the Club of Rome are actually unknown to the general public of Ukraine. The works of A. Peccei «Human qualities» (1977) and J. Forrester «World Dynamics» (1978), published in Russian, are the only exceptions. However, even they have not been studied in university courses, have not been widely publicized in the press, have not been analyzed deeply and professionally, and therefore remained «not read» and not adequately appreciated. At the same time the ideas and suggestions grounded in them are fundamental for humanity as a whole and for our country that builds its sovereignty and independence in particular.

Thus, A. Peccei offers a project of practical activities aimed at solving global problems that threaten humanity. In this project the person appears as a starting point, the main goal and means of activity. The scientist addresses the project to outstanding representatives of the scientific world, politicians, businessmen, public men, the general public. He believes that understanding of the fact that global catastrophe threatens mankind and each particular individual, will predetermine the need for unity and integration, concord in the most essential thing - in the struggle for life, despite the class, national or group discord. As pointed A. Peccei, the main purpose of the proposed plan is to revive the human spirit, without which the whole human system will be in the enthrallment of such concepts and extreme circumstances which inevitably will lead it to its destruction (A. Печчеи. Человеческие качества. – М., 1977. - С. 280-281).

You can have different views on the proposed program of the scientist. In Soviet literature it is characterized as a limited by liberal-bourgeois world perception and methodology, as a fantasy generation, having no prospects, abstract humanism. The attempt to solve global problems from the standpoint of abstract humanism, nonmetering real social and political conditions of existence of two social systems, said D. Gvishiani, the author of epilogue to the book by A. Peccei «Human qualities», is a hopeless way, precisely, because their solution depends not on the man and his qualities, but on radical changes in social structure, which generated these problems.

Today's reality represents something other estimates and projections that are much closer to the ideas of A. Peccei and the Club of Rome, than to the «verdict» of traditional Marxist orthodoxy. Humankind, as liberal scholars (A. Peccei, J. Forrester, D. Meadows, M. Mesarovich and other members of the Club of Rome) predicted, now is walking the paths of abstract humanism – up the steps of human values and priorities, rather than social and class confrontation and revolution. Such goals for mankind as internal and external boundaries, cultural continuity and the international community, resettlement and optimum production system have become more urgent than when they were substantiated by the representatives of the Club of Rome. The need to solve global problems actualizes the community, rather than confrontation. Environmental threat does not choose its victims among the «bourgeois» or «proletarians» and destroys all in a row. Social and class tension that is also negotiated by appropriate structural, economic and political reforms, becomes less urgent than environmental one.

It is important to note, that the doctrine of V. Vernadsky on the biosphere and the noosphere has acquired further development in scientific researches and particular practical recommendations of modern Ukrainian scholars. Thus, the Academician of the National Academy of Sciences of Ukraine Yu Tunytsya is directly related to the development of Environmental Organic Legislation of the Earth (EOLE) - general universal agreement, in which the incentives and sanctions, concerning solving environmental problems in their relationship with socio-economic development, should be underlain (incorporated). EOLE, according to Yu Tunytsya and T. Tunytsya, should «have the status of the basic law of survival of humanity and its sustainable development, which would ensure the right of every person (citizen of the country and at the same time a citizen of

the planet) to live in the environment safe for their health and wisely use natural resources».

The essence of EOLE was stated most concisely in the editorial of international journal «Sociallook International» (2007. - № 2), which used the materials of Ukrainian scientists. In conclusion, the magazine says: «Of great importance is the fact that the way to save mankind was suggested by the scientist from Post-Chernobyl Ukraine». In addition, since 1997, statesmen and politicians joined the scientists to lobbying the idea of creating EOLE.

First, the President of Ukraine Leonid Kuchma announced the initiative of a World Environmental Constitution at the 19th special session of the UN General Assembly in 1997. The second time he returned to it the Appeal on the occasion of the closing of the Chernobyl nuclear power plant in December 15, 2000.

In 2006 to support the idea of EOLE the Prime Minister of Ukraine Viktor Yanukovych expressed himself in a letter on behalf of the government addressed to the members of the International Conference «Environmental Constitution as economic and legal framework of global strategy for sustainable development and environmental security of the planet».

The initiative of the creation of Environmental Constitution of the Earth was once read in the UN the President of Ukraine Viktor Yushchenko (2008, 2009) and the Minister of Foreign Affairs of Ukraine A. Yatseniuk (2007).

It is important to emphasize that the idea of Ukrainian Environmental Constitution in its second, institutional, part (concerning the establishment of the World Environmental Organization) coincides with official initiatives of other countries.

In particular, the joint letter of Angela Merkel and Nicolas Sarkozy on September 21, 2009 to the UN Secretary General Ban Ki-Moon concerned the need for «further movement towards the World Environmental Organization». Germany and France believe that the decision to establish such an organization should be made in 2012 at the UN Conference on Environment and Development in Rio de Janeiro «Rio+20».

Since the essence of the problems of the UN Summit on Environment and Development («Rio 1992» and «Rio 2012») lies in the need to transfer of the world economy and national economies to the way of sustainable development (an essentially new way of management associated with the necessity of transforming the market economy in «green» or environmental), nowadays it's worth to take into consideration the personal view of the UN Secretary General Ban Ki-Moon, who for several years has consistently been advocating the need of formation of a new ecological economics. In particular, in his article published in «The Washington Post» he says: «In the last century we have witnessed three economic transformations. Now ... we are on the threshold of another great change: coming era of «green» economy ... The scientists have done their work. Now it is up to politicians to continue». (Туниця Ю., Туниця Т. Чорнобильський синдром віддзеркалює анти екологічну сутність ринкової економіки // Дзеркало тижня. - 2011. – 2-8 квіт.).

Humanist camertone of life creation

Another feature of the European way of life is the establishment in all areas of social and individual life of Europeans the humanistic norms, priorities and values. European person - is a person of humanism, tolerance, justice, freedom and solidarity. Thus, they not only establish these rules for «internal use», but also delegate them to the cultural field of other nations of the world.

Humanization of the world is a historical mission of European civilization. Although such ugly man-destroying phenomena and processes, as the Inquisition, world wars, social revolutions (Russia, Germany, Hungary, etc.), totalitarian regimes (Italy, Germany, Russia and other countries)

etc. took place actually in the European area, Europe was the first to throw off its illusion of «forcible success», social confrontation of two systems, «total heroism of a person» (people, nation), «cult of personality» over other people and peoples of the world, and proposed mankind an alternative (as opposed to totalitarianism) model of sustainable human development, «which became the basis for renewed humanistic ideas of life creation and self-development of the personality. European civilization gave the world humanistic camertone of life creation. Dozens of countries of non-European civilization are now trying to demonstrate reference to it, the formation of life process to its «charming tune». Although they are building their own «humanistic world» mostly on the basis of their national traditions, the European context of humanism can not help but finds in them its life-creating equipment.

As you know, the primary rudiments of humanism – the system of ideas and views about a person as the highest value - can be seen in the priceless monuments of ancient Indian, Egyptian, ancient Chinese philosophy, philosophical treatises of the great Confucius, the works of ancient philosophers Plato and Aristotle. However, one should seek out their origins in the conceptually verified form in the works of the Titans of philosophical wisdom of the era of **European Renaissance** - Giotto, Botticelli, Raphael, Mikelandzhelo, Leonardo da Vinci, later - in the works of F. Petrarck, J. Boccaccio, L. Ariosto, T. Tasso and other original thinkers, who challenged the Christian scholastic culture and proclaimed the man the most perfect work of nature, the highest value of world civilization.

By humanism (from Lat. *humanus* - human) in a broad sense, researchers see a striving for humanity, to the creation of decent conditions of life. This particular meaning was read in the concept of «humanism» by Secretary of International Relations of the Humanistic International A.G. Uydobro at a conference devoted to the establishment of this organization, emphasizing hereby other aspects, such as humanitarian concern for the happiness of individuals and nations, or the cumulative denotation of humanities and social sciences (see: Перспективы человека // Обществ. Науки и современность. - 1991. - № 6 - С 69).

In the narrow sense, the humanism is defined as the ideological and educational movement that emerged in the Renaissance and the content of which is the study and dissemination of ancient languages, literature, art and culture. T. Panfilova characterizes the notion of humanity as «historically conditioned system of views that recognizes an individual as self-sufficing value, considering him (her) as a conscious subject of his (her) own actions, development of which according to the laws of their own activities is a necessary condition for the development of society» (Панфилова Т. В. О содержании понятий «гуманизм» // Филос. науки. - 1990. - № 9. - С. 116).

You can also suggest other definitions of humanism, such as: affirmation of human dignity and completeness of his (her) existence; particularly educated view of human; the ideology of progressive social and economic structure (of civilization, supersystem); it is a free association of fully developed individuals who are in harmonious relations; the content of culture, social relations, which facilitates human development; it is a specific reflection of the processes of human development in the public consciousness; the type of spiritual orientation and more.

We do not issue the challenge of critical analysis of these definitions. We are primarily interested not in a strict definition of the notion, but the nature of the matter, the dynamics of this phenomenon changes both, in historical dimension, and under condition of our present controversial life. In a well-known «Letter on Humanism» M. Heidegger distinguishes different historical forms of humanism: Roman, Renaissance, romantic, humanism of Marx and humanism of J.-P. Sartre, and also Christian humanism. We believe that you can agree with this classification, emphasizing the special role of the three historical periods in the development of humanity - of antiquity, the Renaissance and capitalism. Although the criterion for classification of M. Heidegger is quite complex, lying in different planes.

Even in ancient times the researchers tried to put a human in the center of Cosmos. In general, they suffered a theoretical defeat, because they could not withstand the onslaught of social factors and numerous public disasters. However, none of the ancient philosophers, even

the representatives of stoicism, ever ignored the humanistic set of problems. Instead, they tried to conduct research so that these problems would not be overlooked and would not fall out of the theoretical construction. According to Seneca, most of our life we fritter away on stupid things, so we should return to our own benefit. «What is it? - Asks the philosopher. – It is to cure and cleanse the soul, which would compete with the gods and rose above human limits, seeing everything for itself in itself. You are - an intelligent being! What is your benefit? A perfect mind! Call it to the highest goal, for it could rise to it, as high as it can» (Сенека Л.-А. Нравственные письма к Луцилию. Трагедии. – М., 1986. - С. 264).

Reflections on humanism of ancient authors have given to M. Berdyaev, Karl Popper, M. Heidegger the possibility to state fair enough that the philosophy of the ancient Greeks tried to make human life conditional on reason rather than fate. This approach of it had world-historical importance, because it objectively laid the foundations of European humanism, of Western civilization in particular. The latter is not the inherent contradiction of the Greek world, when the mere mortal, predestined by the fate to become a villain, fights against the fate, but is punished for the evil deed that had been the decree of fate. The struggle of human freedom with the power of the objective world inevitably ended with the defeat of the mortal, while the humanity was first conceived and set as an objective in the era of the Roman Republic. Here the «human person» opposes himself to the «barbaric man», it is in Rome, that «the first humanism» takes place (Поппер К. Открытое общество и его враги: in 2-volumes - V. 1. -С. 216; Хайдеггер М. Письмо о гуманизме // Проблема человека в западной философии. - С. 319).

Finally humanistic fundamentals of philosophizing of Greek philosophers gave way to theology. More than a millennium the religion and the church overwhelmingly did everything possible to subordinate human nature to God. However, these theory and practice were not able to reveal the essence of a real person in real situations, each time giving rise to certain illusions. Illusory nature of human life was too pale copy of the existence of God, contradicted to real life. This incoherence of human being (real and illusive) objectively called to life the Renaissance thinkers.

These thinkers not accidentally applied to the outlook and philosophical traditions of antiquity. In them they saw the phenomenon, able to provide a solid foundation for the transition from illusion to reality of human existence. Such was humanism, the principle, which affirmed the human dignity in real human life. However, despite the fact that humanism, the idea of human dignity unites different periods of the Renaissance, different ideological approaches, this era is also characterized by inhumane manifestations, criticism of a person, medieval adages.

Most researchers who thoroughly studied the Renaissance, stress, as a rule, a strong influence of the ideas of antiquity on the thinkers of this period, they even note the elements of borrowing. Without denying the presence of opposing views on the ideological influence of ancient scientists, we focus on ideological continuity, based upon the humanistic principle and faith in God associated with faith in man. Criticizing and accepting the virtues of stoicism and Epicureanism, a representative of the humanistic period in the evolution of philosophical thought of the Renaissance L. Valle stressed: «Our same virtue, (that is) of those, who are Christians, is the same, which, as I said, was earlier and was desirable primarily not for the sake of itself, as a strict, bitter, painful one, and not for the sake of benefit that is terrestrial, it is a step to that bliss, which the spirit or soul enjoys, freed from mortal limbs at the creator of things, from which it originated » (Валла Л. Об истинном и ложном благе. О свободе воли. – М., 1989. - С. 223).

Renaissance Humanism is characterized by typical «maximums» and «minimums», it is limited by sensory-concrete framework, by the Christian traditions, can not explain many things, but it becomes a foundation for formation of social knowledge, in the center of which is a person with his (her) joys and sorrows, search and inactivity, thirst for knowledge and unbelief. It was during this period that the first bricks were laid in the foundation of social philosophy based on a new paradigm that explains the diversity of relations «man - the world». An important basis of this

philosophy was humanistic principle that allowed to return to the person and outstanding universal human values of terrestrial origin.

Return to the person as to the terrestrial being stimulated further development of humanism and appeal to human reason in the next centuries. «The concept of humanism and humanity, - said E. Fromm, - having origins in Judeo-Christian and Greco-Roman tradition, re-entered the European history during the Renaissance and fully revealed itself in the XVIII - XIX centuries». (Фромм Э. Душа человека. – М., 1992. - С. 307). We shall add that in the XIX and first and foremost in the XX centuries humanistic theories have suffered the most difficult vicissitudes in their development. This is due to several reasons, but generally speaking, we should recognize that the era of industrialism has imposed a serious negative impact on the process of humanization of social relations and social science. Therefore, special attention should be paid to the last two centuries of the genesis of humanism in human history, using humanistic ideological sources of previous historical periods, especially the Renaissance era.

It should be remembered that the powerful humanistic principle of the Renaissance is characterized by a number of contradictions. It is not by mere chance that some researchers wrote sublimely about regenerate omnipotent person, while others noted the horrible moral and political anarchy, which reigned in Italy in the XV century. Apparently, both, the first and the second were right, for the periods of rapid social transformations are always characterized by contradictory trends, processes and phenomena. It is important to determine which of them will gain the advantage and will be realized in further social development. In particular, the desire of Erasmus, Desiderius and other thinkers of this period to develop human in the person through education and books later received a powerful impulse in the Age of Enlightenment, when a significant number of former contradictions they managed to solve: «... faith in man in this era - writes C. Frank – came into the characteristic of humanism of modern times opposition to any religious faith at all; it was combined with religious unbelief, with naturalistic and materialistic worldview. In this particular combination lies the essence of that same view that ruled over the human mind over the past two centuries...» (Франк С. Духовные основы общества. - С. 414).

European enlighteners, defining the history of life of society as the continuation of the development of nature, saw in the person himself (herself) and in the knowledge, that he (she) received, a great power, able to overcome all difficulties and achieve the «Kingdom of the Mind». Though, here again the contradiction arose because on the one hand, the person is called to govern over the world, on the other - it belongs to the kingdom of nature and it is subject to its blind forces. The enlighteners were unable to resolve this contradiction satisfactorily, to offer effective recipes of organic combination of nature and society. At the same time the Enlightenment should not be associated only with the amount of knowledge that spread in society. In the European sense, said Kant, the Enlightenment – is a person's ability to dispense with external authorities in the activity and think with the help of his (her) mind («the ability and courage to be guided by their own minds»).

Considering this aspect, we can trace the strictly defined evolution in the development of humanistic concepts: humanists of antiquity depended on external factors of natural and social character. Representatives of the Renaissance still refer to external authority, but in the famous ancient Greek thinkers, who are wrong and make mistakes. Subsequently the scholars of the Enlightenment rejected scholasticism and deification of previous researchers, critically reappraising their humanistic potential. To some extent, they broke the illusion accumulated over the centuries, though, they could not overcome the social illusions and remove the contradictions that were constantly reproduced. The so-called bourgeois epoch brought people closer to reality, but with the help of the same reality (exploitation and miserable existence of the vast working masses) captivated them. The ideologues of proletarian impatience, rebellion, revolution assumed responsibility for the fate of humanism, freeing it from the harsh embrace of reality. However, this was a burden they could not afford. Humanism is not gained by violence, and if it is acquired, this

violence is volatile and acts on people as a sobering-up station, as waking from hard sleep, where the most incredible and the hardest evil for the sake of good and justice takes place. Though the violence, which will become the norm of life of society – is the path to totalitarianism and anti-humanism.

Such world-influential in the past direction of philosophizing as Marxism tried to overcome the contradictions of anti-humanity of the XIX century. Although the ugly world of «Communist reality», which was based on it (or on the basis of its misunderstanding), developed afterwards, even ideological opponents recognized the humanistic potential of Marxism. As Karl Popper noted, Karl Marx lived during the period of the most shameless and cruel exploitation, that is why his passionate protest against the committed crimes ensures him a place among the liberators of mankind forever (see: Поппер К. Открытое общество и его враги. - С. 142-143). However, along with the humanistic fundamentals, reasoning of the «real humanism», «humanized nature» and so on, K. Marx developed the outlook and methodological guidelines of opposite direction related to the historical mission of the proletariat, its dictatorship, very far from establishing universal humanistic values.

The development of history and theory of historical process undoubtedly shows that the defect of Marxist humanism begins exactly where it sees its most important humanistic achievement: the class struggle has no general historical status and the need for the dictatorship of the proletariat, but also it does not lead to society without classes; the world-historical role of the proletariat, on which the recognition of humanistic teachings of Marxism was based, proved to be illusive, but the purposeful creation of a socialist society gave birth to a number of deformations and transformed into significant distortions, departure from the common line of human development.

The specified number of theoretical inconsistencies with reality raises questions about the *rightfulness of Marxist humanism* and the power of Marx as a thinker, who went down in history. In my opinion, the power of Marxist humanism is, above all, in realistic, truly scientific analysis of contemporary (i.e., eighteenth-nineteenth century) capitalist society, exposing the negative aspects of its development and factors of social conflicts, reasoning the ways of transformation to post-capitalist society. Irrefutable genius of Marx revealed the *source of capitalist exploitation* and theoretically proved historic futility, indeed, - the impossibility of existence of a social system based on oppression of man by man. Several orders of magnitude higher than the ancient philosophers and humanists of the Renaissance, the Reformation and the Enlightenment, Marx *raised the problem of human*, liberation of the human person, explained the necessity of overcoming the lost harmony with nature and other people. Another important achievement of humanistic profile – Marx's grounding of the *role of an economic factor* in society, material production as the basis for its existence and development. The science-based conclusion that, *on condition that the trend of increasing impoverishment of the masses, the public is at risk of social explosion, and the result of the explosion can only be a dictatorship of the oppressed (according to K. Marx - the proletariat) over the oppressors (according to K. Marx - over the bourgeoisie)* is urgent and socially significant item of Marxist social philosophy. The above prediction (which, incidentally, was confirmed by real history) and, especially, the practice of the period of dictatorship of the proletariat of the Soviet model sobered up almost all apologists of classical capitalism much more than pseudo-revolutionary, the most radical social-utopian hypothesis of all times and nations put together.

Western theorists perceived the prognosis of objective conditionality of replacement of capitalism by communism primarily as an object of Marx's philosophical speculations. The idea of dictatorship of the proletariat simply horrified them. In combination with the social practices of the late XIX - early XX century it urged both, theorists and practitioners to explore new options for social organization. The result of this search in the theory became new philosophic structures (patterns) of humanism, in practice – it was the transformation of capitalism in «post-capitalist» democratic society. It may sound ironic, but it is a fact: it was Karl Marx, who was one of the founders of theoretical reconstruction of classical capitalism in the society of modern type - new

property relations, patterns of power organization and self-actualization of personality. That is capitalism used the criticism of Marx for self-improvement.

Assessing the general humanistic content of Marxist doctrine, one should be aware of the fact that, firstly, it was created more than 150 years ago, so it does not give the answer to the problems caused by modern realities. So, there is no need to search in it what objectively can not be there. Secondly, a number of «fundamental provisions» reasoned by Marxism do not have general character, but only match the conditions of a particular society – the period of the first crises of capitalism as a social system. Thirdly, the historical development of this theory by the followers of Marx and Engels shows a significant simplification and absolutization, often arbitrary interpretation of the fundamental assertions that distorted the theory as a whole, deprived of opportunities to explain the reality through the methodology of it, drove away the humanistic motives and orientation from it (e. g., the neglect of Marx's thesis about the victory of socialist revolution in the most technologically developed countries). Finally, Marxist humanism can not be the top of humanistic wisdom, interpreted as «the highest rise» of social and historical views of humanity. This humanism has its «pros» and «cons».

Today humanity is entering a new phase of socio-historical thinking, begins «theoretical reconstruction» of realities and prospects of social coexistence of people based on pluralism of ownership and harmonious combination of universal, class and other priorities. All this, the same as in the past, can not cause changes in the theoretical and practical principles of humanistic thought and action. It is in this context that we should assess the place and role of Marxist humanism in the history of culture, study it along with a variety of social doctrines, in which our civilization is extremely rich. The tragedy of Marx's humanism was that by proclaiming the slogan «The goal that requires unjust means can not be considered a righteous one», a great philosopher and humanist finally resorted to the means, which allow the use of violence and coercion. *That is why Marxism has never become the humanism that was realized. remaining the humanism on the level of theory, it produced great social evils in practice and as such must give way to more realistic view of man and society, justice and humanity.*

The twentieth century was characterized by profound social changes that primarily affected (unfortunately, often negatively) the spiritual development of man and society. As N. Berdyaev noted, in the era of profound social reconstruction, when the old societies are destroyed and new ones have not yet been created, the spiritual values recede into the background and their creators are oppressed. This is the time that today's Europe is experiencing. That is why quite natural are the tremendous efforts that politicians and scholars make to reconstruct, restore, create new and develop the traditional humanistic values. Otherwise, under the condition of «humanistic narrowness», even the overcoming of economic impacts will not stop the destruction of the human in a person. This creates a new threat of social strains. If there is no reasonable measure of correlation of material and spiritual-moral principles, it is easy to resort to annoying and ineffective moralizing on the one hand, selfishness and mercenariness - on the other. Clearly, certain distortions will occur, for how else can society give a person the opportunity to develop its creative potential?

The soul of humanity in a holistic vision of man in all periods of her life - in all its continuity. It is in man are the source of all our problems, it concentrated all our aspirations and hopes it all beginning and end of all, and it has the same foundation of all our hopes.

A. Peccei

А. Печчеи. Человеческие качества. – С. 214.

Humanization is the core, the backbone of the whole system of social cognition and action, of the development of European civilization, irrespective of whatever metamorphosis they experienced in history. This trend cements the foundation of that system continuity in the process of its historical evolution. It is humanisation, even in antihuman eras, that is the condition of returning of social science to the person, to the universal human values, stimulating the transition from illusive ideas about man and the world to the reality of human existence.

The famous French philosopher and culture expert – Neo-Thomist J. Mariten even during World War II emphasized that the new humanism must understand without bias all the achievements of the classical period and not retreat into itself, but be open to the world of God and super-rational, that is to be Christian or integral humanism, which can also be called humanism of Personification. Since this new humanism, according to the thinker, has not yet made his entry into history, the false humanism opposes the true humanism. Hence – we can observe the twilight of Western civilization, and therefore Christian humanism must perform the task of deep transformation of the existing order to replace the mercantile civilization and economy based on the increase of capital, by such one, in which respectively the gospel truth is expressed (see: Маритен Ж. Сумерки цивилизации // Работы Ж. Маритена по культурологии и истории мысли. – М., 1990. - С. 30-31, 36).

According to another thinker - a representative of the Club of Rome A. Peccei, - there are three aspects that should characterize a new humanism: a sense of globality, the love of justice and intolerance of violence.

With all the diversity of opinions about the new humanism, the above mentioned philosophical and cultural authorities first of all try to help people orient themselves in the complex and contradictory social realities of the XX century, set ajar the horizons of the present century. Along with this the openness to being of their interpretations of humanism impresses us, as well as the desire not to limit it by the narrow interests of certain social groups, yet they ignore his pragmatic orientation.

The supporters of the concept of a new humanism are trying to overcome the narrow scope of previous humanist paradigm. In particular, J. Mariten exposes to sharp criticism both anthropological humanism and humanism irrational for their limitations, arguing that they need significant change. E. Fromm also points out the lack of romantic and radical humanism. According to A. Peccei, the representatives of humanism in the past failed to recognize the complexity and instability of the current situation and assume certain responsibility. Only new humanism can provide transformation of a person, raise its quality and capabilities to a level that would reflect the increasing responsibility of man in this world. A. King says: «It also has to change radically attitudes and behavior of not separate elite groups and strata of society - because this is not enough to bring salvation to the human and make him (her) the master of their fate –but to turn to an integral organic basis of outlook of broad masses of the population of our world, which suddenly became so small» (Кинг А. На пути к новому мировому порядку // Свободная мысль. - 1992. - № 17. - С.6).

The ideas of realization of humanistic reforms besides the above-mentioned thinkers, occupied a significant place in the works of L. Memford, B. Russell, A. Schweitzer and other thinkers who defended the position of a new humanism in XX, and more - in the XXI century. How did they try to overcome antihuman manifestations in the past? First of all, by the elimination of social contradictions by the «class-missionary» to achieve a «radiant future». The representatives of the new humanism propose to abolish the «destruction in general» and humanize social relations by overcoming class antagonisms with the help of reaching the consensus of different interests, approval of universal human values, in order that humanity could just survive in a nuclear danger and new global ones – the environmental, food, demographic threats.

However, modern scholars can not ignore contradictory realities, which in any case, adjust the righteous humanist intentions. The successor of A. Peccei, the honorary president of the Club of Rome A. King rightly said that we enter the period of disagreement, rudeness and ethnic conflicts, where there are new enemies - poverty, hunger, malnutrition, ignorance, unemployment, overcrowding, pollution, desertification and climate change, and because this danger is caused by human activity - the person, actually, is a common «enemy of humanity». However, the conclusion of the thinker goes into the groove of earlier ideas of a new humanism, «... the building of a fair society requires fundamental remodeling of human behavior according to social and individual

values, favorable to a harmonious life on the planet» (Кинг А. На пути к новому мировому порядку // Свободная мысль. - 1992. - № 17. - С.6).

Despite significant social transformation that our society has undergone in recent years, it is dangerous to lapse into euphoria on account of the end of «Cold War», more by token that in different regions of the world, though local, but «hot wars» that take lives continue. Suffice it to cast a glance at Central Asia, Middle East, the Balkans or Chechnya, and all abstract reflections on the new humanism will take a bit different, not this attractive coloring. Therefore you should not put your faith on the «world union» under its aegis, as the unity of positions between the different social forces are unlikely to be achieved, especially because of very sharp property division, the polarity of hunger and wealth, free access and permissiveness for some and the existence on the verge of survival for others. The latter concerns not only, say, the African continent or Latin America, but also the former Soviet republics, the situation in which is too far from the ideal concept of the initiators of independent development.

In our opinion, it is necessary to achieve such state of society, which can be characterized as «differentiated integration». Western researchers figuratively call it «the world of the worlds», which implements itself in the principle of addition. Here inhumane attitudes should also be considered, but the balance of interests must be realized in humanistic ways, taking into account the evolutionary processes, ideas of common development, joint movement of various structures to the new state of society life activity. The search of foundations for this trend of social development is possible on the ways of affirmation of human values.

This implies that the «previous» Humanism was more or less rigidly connected with the class principles and depending on the certain socio-historical conditions revealed in various forms - abstract humanism, pseudo-or anti-humanism. The social base of the new humanism is greatly expanded; quite a different goal is defined, the achievement of which will be provided with the help of new tools (the internal change of human nature, the philosophy of nonviolence, the gospel commandments, etc.).

This theoretical impulse caused significant qualitative changes of humanistic views in the XX century. Referring to the works of above mentioned thinkers, we pay tribute not to conjuncture, but to existing realities and reasonable search of the ways out of severe social and historical conditions that have developed. In this situation, the statement of Marxism as a new (real) humanism is not merely conservative but reactionary because some people are trying to restore what rightfully belongs to the past century or social status with the relevant class constraints.

Marxist humanism, due, primarily, to its former apologists, becomes a thing of the past, becomes a historical fact, and the humanism of European society still hard strikes root in our area, and therefore we find ourselves in a kind of «vacuum of humanism,» which has a harmful effect on the spiritual condition of our society. Therefore, it is necessary to solve classification tasks concerning the stages of humanity, perhaps, through the selection of universal content of humanistic principles, analyzing their peculiarities in different social and historical conditions. This point directly concerns Ukraine. Its full-scale entering the structure of the European area is possible only through merging, education, spread among the masses of the population, especially (and primarily) young people, the ideas of humanism, humanity, solidarity and justice. **The European lifestyle is a humanistic way of life. This characteristic Europe delegates to the world, the morning of which (after the European one) will come at the time when at its horizon with all colors star of humanism would flare, inflamed by Europe.**

Chapter II

European Character of Ukrainian Civilization

Origins, Sources, historical space and time of Ukrainianship existence

Geopolitical characteristic

Land and people

Demographic factor

Transitions in the Ukrainianship: external influences and inner losses in ethnic

National character

Historical fate

The Ukrainian regional civilization belongs to one of the oldest civilizations of the European world. Mild climate, fertile soil, lakes and rivers full of fish, as well as rich forests for hunting – all these make a unique environment in which this civilization was born, was developing and blooming. Defending from the strangers, being captured by them, the Ukrainians never failed their identity; they revived again and again and strengthened their lifestyles and culture. We are a historic, civil and prospective nation.

For a long while Ukraine was apprehended as an outskirts of Russian Empire by the Europeans. Many still have the same vision about Ukraine. However, in spite of almost 700 years of not being an independent country, partial or total belonging of Ukrainian lands to these or those countries, namely to Russia, Poland, Lithuania and Romania, Ukrainian people never lost their identity, formed in those far pre-historic times, which can be hardly viewed by unbiased researcher.

There are a lot of secrets in the history, which researches have trying to solve for centuries. Some of these mysteries are the descent of man and human society, social anthropogenesis, and detailed reasons of appearance and collapse of thousand-year cultures, rise and fall of world empires and states, global historical cycles and migration processes, prospects of civilization development, etc.

Unfortunately, the answers to these and some other historical questions are only probable. Some of them have solid scientific proof, others have a number of facts that support (or deny) them, others are based on traditional ideas which originate from mythological awareness, religion and culture, or they are based on assumptions of authoritative researchers. And although we all understand their conventionality and temporariness of their periodical actualization regardless their origin, validity or factual reliability, these questions never disappear from scientific circulation and everyday awareness. These questions are being used, they are added to the upgraded picture of the world, they are being argued about, and coming back to primary sources and facts they are based on.

One of the unsolved mysteries of civilization is a secret of historical origin of the people, who are called these days the Ukrainians. Who are we? Who are our ancestors? Where did we come from? Or have we been on these lands forever? There are a lot of thoughts and hypotheses as for these questions. Let us try to spot our steps in the history and try to identify ourselves, as well as recognize ourselves in present days. As we have always been, we are and will be an ethnic community of the world, that has reached the level of political nation and we build our home from the materials, which have been granted to us by Nature, History and God as the only creator of all living.

Origins, historical space and time being of the Ukrainians

"...History, - mentions Yurii Kanygin, - is not only a physical but first and foremost an intellectual and spiritual struggle and cooperation of the peoples. In such a history (and it has not been written yet) the Ukrainians have a leading place. They are one of the most enigmatic peoples. The world will be surprised when the Ukrainian idea will be fully disclosed. Nestor the chronicler is a great person because he showed that the Rosy are not nameless and unknown. The person will be great who will be able to show the real place of the Ukrainian nation in the past and future history of the mankind – in a real, that is a spiritual history. The Ukrainians have not been aware of their historical potential yet. Soon it will be revealed to them in its full scope. Will they be able to achieve this potential?" (Канигін Ю. Шлях аріїв. – К., 2003. – С. 3).

The famous Ukrainian philosopher М. Popovych expresses interesting opinions on the subject: there is no answer, common to all cases, to eternal questions about the history of Ukrainian people origin. Change of population may be complete, accompanied by displacement or extermination of aborigines - and those both occurred in the history of humankind. It can be partial and accompanied by assimilation of the local population or the rest of it. Then the substrate cultural influence on the conquerors remains. But the traces of local; substrate effects do not imply that the history of newcomers is the sequel to the previous history of this land. We can firmly say: it is a false idea to consider the history of the Ukrainian people to be the direct continuation of the history of peoples and cultures which had occupied this territory many years ago (see Попович М. Нарис історії культури України. – К., 2001. – С. 7–8).

There is a different point of view. Ukrainian civilization, says N. Mykhalchenko, "is the result of coexistence of different ethnic groups, inclusion of the other nations representatives to the Ukrainian ethnic group ..." (Михальченко М. Україна як нова історична реальність: Запасний гравець Європи. – К., 2004. – С. 27). People, who lived on that area in different historical times or settled there temporary, gradually formed a consortium, which eventually declared itself to history as "Ukrainians".

There is an attempt to find roots of ancient Ukrainians among nations which belong to the Indo-European language community. In gray antiquity, these people called themselves **Aryans**, which in translation from the ancient Indo-Iran meant nothing else but "having full rights" of people in contrast to neighboring or oppressed peoples. Actually, the term "aryans" has different content meanings. Somewhere in the mid nineteenth century it was used to denote a large group of people belonging to the Indo-European language community (Indo-Iran group). Old cultural relics and monuments of the past show that these peoples (on the contrast to their neighbors or conquered peoples) considered themselves to be "human beings of full rights". In the narrow sense the term "aryans" is associated with the Medean tribe of "aryzants", Sarmatian people ("Alans"), autoethnonym (own name) of Ossetians ("Allen") etc.

Aryans and Aryan civilization ... The ideologists of the German Nazism associate this term with the idea of "higher race", which has to rule over the other nations of the world. According to their doctrine, "Aryans", who are the bearers of specific physical and mental qualities, should perform "only the dominant mission" to conquer "backward peoples" and establish "a new world order." Ukrainian ideologists of the Aryan civilization behave much more modest. But at the same time they don't reject the idea of "superiority" and "mission" (see Канигін Ю. Шлях аріїв. Україна в духовній історії людства : роман-есе. – К., 2004).

The great Aryan idea is deep in the Ukrainian soul. They understand it and take it with all their heart and soul, because this light, sunny and humane idea has always been a leading star for our people.

We should finally overcome that miserable and strange paradigm that does not cover our history for more than the 8th century. Today the most important thing is to infuse the Ukrainians with confidence that they are not just the ethnic mass, but a people with its huge history and a great future which is programmed in its rich historical memory.

Yu. Kanygin

Recent studies of Ukrainian scientists provide the reliable grounds to date back the origins of the Ukrainian ethnos at least to the IV-V centuries BC. It was at that time when the active presence of the authentic Ukrainian ethnic groups, including Sklavyns and Ants, was clearly recorded on the territory of Ukraine by many historical documents and samples of the material culture. Scientists continue the idea that "of course there has been the temptation, which is supported by quite a lot of facts, to extend the existence of Ukrainian ethnos into Prehistoric times, including the era of

Tripolye culture. Although in this case there is a quite high percentage of hypothetical knowledge, we can assume the evidence concerning the existence of authentic Ukrainian tribes during late antiquity as theoretically and empirically grounded knowledge, that is reliable scientific knowledge "(see: Українська політична нація: генеза, стан, перспективи – К., 2003. – С. 132).

Russian historians (M.K. Lubavskiy, A.N. Nasonov, A.A. Shakhmatov and others) defend the hypothesis according to which the term "Rus land" enveloped all Slavic tribes in Eastern Europe. They appeal to the "Tale of Bygone Years", where the term "Rus" is used precisely in this historical-geographical interpretation. Over time, geographical and historical characteristics of localized regions were named "White Rus", "Little Rus", "Black Rus" and so on. The term "Rus" was also the basis of the concept of "Russian", "Russians". Russian scientists practically don't mention the facts about ancient Ukrainians who had lived in these lands or had come here from the Aryans (see: Шахматов А. А. Древнейшие судьбы Русского племени. – П., 1919; Любавский М. Образование основной государственной территории великорусской народности. – Л., 1929; Насонов А. Н. «Русская земля» и образование территории Древнерусского государства. – М., 1951).

Famous Ukrainian historian, writer and church figure of Prussian origin, the author of "Kyiv Synopys" I. Gisel doesn't mention them. According to his hypothesis, there were no Ukrainian people but there always were the inseparable "people of Rus". These ideas were deepened in the works of Russian noblemen and historians V. Tatishchev, M. Karamzin, S. Solovyev. Their political context and views are clear: "digging roots" of another nation and falsifying history the Russian Empire persuaded everybody in its own historicity, and thus - in eternity.

It is probably impossible both to confirm and disprove each of these hypotheses. In general it is too difficult to dispute in the realm of hypothetical knowledge. The hypothesis as the way of construction of probable and problematic knowledge exists in order to give one of the possible answers to the question that appeared during the research. And exactly this hypothesis is the way of cognitive activity, which suggests one possible solution to problems. In a problematic situation a number of not only competitive but largely incompatible hypotheses are possible. It is important that each of these hypotheses should meet the relevant knowledge and should be checked by the facts. But these are not the hypotheses that matter and even not the names of the ethnic group that lived here. Whatever it was, the fact is that people did live in these lands! And regardless of discussions going on around it, the existence of authentic Ukrainian ethnos is historical and indisputable fact.

Temperate climate, fertile soil, rivers full of fish, forests full of mushrooms and berries, and inhabited with various animals, birds, created favorable survival habitat and cultural development of

In Ukraine there was one of the most grain-growing culture crops. The first settlement of its kind found archaeologist V. Chvojka at p. Tripolye in the Kiev region in the late XIX century. Therefore, this culture was called Trypillian. Trypillians settled near rivers, lived in one-, two-, three-storied adobe dwellings with adobe stoves and couch. Buildings of the village were built in a circle, and in the center - corral. Today, there are known more than 3 thousand villages of Tripoli culture. In the early stages they were small, occupied 2.1 hectares of land by the river had 7-14 farmsteads. Eventually they merged in the proto area of 100-450 hectares with thousands of houses in which lived 10-20 thousand people. The main occupation of Trypillians was agriculture. They cultivated barley, wheat, millet, beans. They were engaged in breeding animals and crafts (pottery, weaving). They produced original ornate tableware, clay figures of animals and humans. They also established relationships with the residents of Asia Minor, southern Europe.

Велика ілюстрована енциклопедія України. – К., 2009. – С. 65.

a human during the historical period available for scientific comprehension. Sharing the views of the famous Ukrainian historians V. Antonovych, M. Kostomarov, M. Markevych, we advocate the hypothesis that the **Ukrainians (regardless of how they historically were named) existed in these lands from time immemorial**. If you accept the condition that in Eurasia ancestors (Cro-Magnon man, archanthropes) appeared about a million years ago, the hypothesis will be fair that approximately at the same time they also appeared on the territory of Ukraine.

A famous Ukrainian historian, ethnographer and poet of the XIX century. Nikolai Markevich depicted Ukraine in noble and colorful tones and shades. "Little Russia - wrote the researcher - as a space of land from Slovakia to the Dniester, from the Kleven to the Orel, and from both Galicias to the Siverskiy Donets, by definition of all travellers and naturalist, who visited it, is one of the most beautiful countries in Europe, rich in the Dnieper and grasslands, in the east and south it fascinates with infinity of fruitful plains, in the north it is full of forests, in the west captivates with great number of hills, streams and rivers. The color of its sky resembles to a traveler Italy, its climate is fertile, its vegetation is amazing, and creations of the land here are so diverse that famous Linnaeus considered it to be the cradle of peoples after the flood" (Маркевич Микола. Історія Малоросії. – К., 2003. – С. 4).

This same idea is clearly recorded in the famous "Chronicles of Rus": after the flood "three sons of Noah divided the Earth - Shem, Ham and Japheth. The east went to Shem... Ham also inherited the southern part... Japheth also inherited the north side and the west... In Japheth's part the Rus, the Estonians, and all nations sit... They sit from the west to the south (one next to the other) and are neighboring to the tribes of Ham" (Літопис Руський. – К., 1989. – С. 1).

The word "sit" means nothing, as people living in these areas. "And then the people was single" - continues the author of "Chronicles" that "dissipated" by the Earth as a result of God's punishment for willfulness during the construction of the Tower of Babel. And so, the Ukrainian people - Rus - in these lands "was sitting"...

Settlements of Upper Paleolithic era are found all over Ukraine. According to archaeologists, Mizynske settlement in the Desna, Kyrylivs'ke, Mezhyrich, Gintsi had no analogies at those times in the whole Europe. The posts were not at that time unique in Europe. Mesolithic settlements (XII - V millennium BC.) - Zhuravska in Chernihiv, Fatma-Koba and Murza-Koba in the Crimea – indicate a high level of life arrangement of people. The VI century BC against the background of the ethnic map of Europe identifies Baltic-Belarusian-Ukrainian unity on the ruins of which the famous **Tripolye culture** was formed. Since Neolithic and ending with copper Bronze Age Trypillian tribes left a distinguished mark on the ethnic-cultural development of Europe. As far as the fact is given that their original center was located in the village Tripolye near Kyiv, it seems probable hypothesis, which associates ancient Ukrainians with Trypillians.

However, in a formal (ideological and politicized) Soviet historiography and archeology Tripolye culture was not associated with ancient Ukrainians (see: Бибииков С. Н. Раннетрипольское поселение Лука на Днестре. – М. ; Л., 1953; Парсек Т. С. Периодизация трипольских поселений. – М. ; Л., 1949; його ж: Раннеземледельческие (трипольские) племена Подністров'я. – М., 1961; Рындина Н. В. Древнейшее металлообрабатывающее производство Восточной Европы. – М., 1971 та ін.). Such was the time, such were the rules of scientific work. Anyone who tried to go beyond the officially accepted standards caused by the principles of party membership (partisanship) and falsely interpreted the concrete historical approach, suffered persecution, suppression, repression. Certainly, their works were withdrawn from scientific use, disposed of or suppressed. Proceedings of the mentioned scientists remained. However, not only because they officially advocated a balanced position, primarily due to the rich material that objectively indicates the high level of Tripolye culture and its positive impact on the cultural development of the peoples of Europe.

Once..., traveling around small cities in Ukraine, my family and colleagues visited the Museum of Bohuslav in Kiev. First this settlement is mentioned by the chroniclers in 1195 as a fortress for defense against Polovtsians. The museum displayed a deep and diverse history of the Region - from

the primitive age to the present day. The bones of mammoth, arrowheads, primitive tools, the remains of utensils, weapons, jewelry, photographs from different times... All, as everywhere. And suddenly - the remains of Tripolye culture... Museum staff spoke enthusiastically about it. And then, interrupting his story, I asked, "Do you identify as Ukrainian culture of Tripolye?". The answer struck me with ease and confidence. "But what else!" - With some even insult, cried the guide. "Then move the evidence" - I kept asking. "Here you are. The remains of vessels, the type of the building, wattle and daub mound along the walls of the house... They are identical to those manufactured and enjoyed by the population, we categorically call ancient Ukrainians. "I didn't ask questions any more... Moreover, a similar response I had heard before, from the lips of the famous historian, ethnographer, the founder of several museums in the town of Pereyaslav-Khmelnytsky, a real devotee of historical science - M. Sikorski...

...Common on the broad territory between the Eastern Carpathian region and the Middle Dniro Region (late Stone Age), i.e. the territory of modern Ukraine, Tripolye culture could not fail to be ancient Ukrainian. This is understandable. A well-known Ukrainian proverb confirms a common truth: let well enough alone. People who originally lived in this region and in their time formed a historic community that was called «Rusiches», and later - «Ukrainians», didn't go anywhere and didn't search anything. Generous nature created for their lives all the necessary facilities. The then people - «ancient Ukrainians» - adored nature, tried to live in harmony with it, defend and keep it as a source and basis of their own existence and well-being. In any world culture we can not see so many high-quality life-giving properties of Nature, which are in the ancient Ukrainian culture.

At the end of the era of copper-bronze **Cimmerians** appeared in this region (see: Дьяконов И. М. История Мидии. - Л., 1956; Ельницкий Л. А. Знания древних о северных странах. - М., 1961). Their culture is investigated too superficially today. Identified archaeological finds, which might help us to get some background of this nation, often occurred in Scythian graves. These include stone tools, roughly modeled pottery, pieces of red paint, funeral facilities in the form of brick coffins that are best preserved in areas of the mountain area of the Crimea. And although the Cimmerians «drank the bitter cup» of historic scattering (remains of ancient settlements and stone figures are found near Kerch), they could not help but affected the ancient Ukrainian ethnic group, as well as to give it certain cultural features (see: Городцов В. А. К вопросу о киммерийской культуре // Труды секции археологии института археологии и искусствознания. - 1928. - Т. 2; Жебелев С. А. Народы северного Причерноморья в античную эпоху // Вестник древней истории. - 1938. - №1 (2)). В епоху раннього заліза в Південну Україну прийшли **скифи** (див.: Граков Б. Н. Скифы. - М., 1971; Латышев В. В. Известия древних писателей греческих и латинских о Скифии и Кавказе. - СПб., 1893-1906. - Т. 1-2; Смирнов А. П. Скифы. - М., 1966). Their fate, after they had come to ancient Ukrainian land, became probably more dramatic than the previous one.

Having superseded the Cimmerians from the Northern Black Sea area to Asia Minor, the Scythians «on their shoulders» came to Media, Syria and Palestine, but during about 25-30 years they were defeated by Media troops, they retreated to the northward of the Black Sea, where they formed a new political community of many multiethnic tribes, called Scythia.

The members of this association included not only the tribes, which led a nomadic life in the Black Sea steppes from the Dnieper to the Don, but also those who lead sedentary lifestyles (according to Herodotus, «sowed the bread not only for themselves but also on sale») in the Lower Dnieper, along the banks of the Dniester and along the river Bug. It was a strong, consolidated, highly cultured independent association, which could repel a military invasion of the Persian king Darius, create a higher-order culture, which had no analogue in the world. The level of Scythian culture is proved by such archaeological finds as military weapon (knife, bow, arrows with copper

arrowheads), helmets, covered with iron, and copper broad belts, metal plates to protect the legs, harness, soft saddles, golden jewelry and more.

The social life of the Scythians ran according to the type of military democracy: there were functioning the so-called popular assembly and the elders' council. The society organization was led by the chiefs of tribes, the people from rich and noble families. The authorities in the conception of Scythians had a divine origin. The tutelary goddess Tabiti was considered the most hallowed among the gods – she was the protectress of homes; the supreme deity, the All-father was the Papai, whom the ancient Greeks compared with Zeus. «They came, went away and settled in part» - in this way the historical fate of the Scythians may be described. By the onslaught of the Sarmatians (IV century.BC) they more and more migrated to the steppe of the Crimea, until dispersed, giving the world, and especially the ancient Ukrainians, samples of high culture, the remains of which are felt in the Ukrainian culture even today (Ростовцев М. И. Скифия и Боспор: Критическое обозрение памятников литературных и археологических. – Л., 1925; Мелюкова А. И. Вооружение, войско и военное искусство скифов. – М.; Л., 1950; Семенов-Зусер С. А. Скифская проблема в отечественной науке. – Харьков, 1947).

In the third century. BC **Sarmatians** came to these lands (see: Абрамова М. П. Сарматские погребения Дона и Украины II в. до н. э – I в. н. э. // Советская археология. – 1961. – № 1; Смирнов К. Ф. Савроматы: Ранняя история и культура сарматов. – М., 1964). nomadic cattle-breeding (horsebreeding, sheepbreeding) formed the basis of their economic life. In Kuban settled Sarmatian tribes were engaged in agriculture. The culture of Sarmatians is characterized by the processing of iron, foundry and pottery, weaving, wickerwork from the bast, currying the skin and more. There were commercial and political ties of Sarmatians with the East and West.

The relationship between newcomers and autochthonous folks were not simple. Armed conflicts gave place to the periods of cultural exchange, supplanting – gave place to the era of interactive coexistence and mutual cultural enrichment. However, the aincient Ukrainians (Ukrainian ancestors) have never disappeared from theseterritories, they did not leave them. They survived, adapting to the new turns of history and continuity carrying their genetic code through new eras and ordeals.

With the fall of Scythia in the lands from the Pripyat to the Dniester arise purely Slavic cultures, especially **Zarubinets** (II cent. BC - II century AD) and **Przewor** (II cent. BC - V century AD), covering the territory of modern Poland and a part of Slovakia, Transcarpathia. The heritage of Zarubyntsi cultural continuity was hereditary imbibed by **Chernyakhiv culture**, which is directly connected with the predecessors of old Ruses-Ukrainians - **antes**.

Beyond controversy is also the fact that since the fourth century AD they joined in the state formation of **the Antes**. From that same moment M. Hrushevsky begins the history of Ukraine. «They were our Ukrainian tribes that even then occupied the Black Sea coast from the Dniester River to the Sea of Azov and for the first time appear in historical sources severally under the name of «Antes». The oldest message that the Byzantine writers retell us about these Antes, relates to the late fourth century, now from the Hunnish auger, and what is called the beginning of the historical life of our tribes» (Грушевський М. Ілюстрована історія України. – К.; Львів, 1993. – С. 32).

As the historian emphasizes, exhausted by constant wars with the Goths, Huns, Avars, the Antes did not save their state organization. It gave place to Polyan-Rus political alliance with the center in the Middle Dnipro region, from which, in fact, the statehood of Kievan Rus began to form. Although the «right» to the history of Kievan Rus claim Scandinavian, Russian, Belarusian and other scientists, one should recognize: it resides in the Ukrainians, precisely because the main core of this state is actually formed on the territory of Ukraine with its center in Kiev. «Another state could not be here, as well as there could not fail to be formed a state. Obviously, the Ukrainian ancestors, unlike other ethnic groups, including other Indo-Europeans were able to adapt better to conditions in Ukraine, not expelled from it, «inundated» it (Чмихов М. О. Давня культура. – К., 1994 – С. 284).

Geopolitical characteristics

The location of the nation on the planet makes it the owner and the hostage of the space, which it captured. For the nomad – it is the whole territory, which he has walked; for the people of the settled way of life – it is the land they cultivate and rivers, where they fish, the forests, where they hunt and the wood of which is used to build housing. It is significant, that the place, in which this or that population appeared, satisfies it, usually not always and not forever. Nomadic people move smoothly to other lands, arrange their unsophisticated homestead and take it with them when they go on. The transition (migration) of the people from one region to another in order to seek for more favorable conditions for existence is the same regularity in history as the primordial human habitation in the endowed by God land.

The great migration of peoples – mass resettlement of population from Asia to Europe, a mass incursion into the territory of the Roman Empire in IV-VII centuries of Germanic, Slavonic, Sarmatian and other tribes changed the picture of European society, especially facilitating the destruction of the Roman Empire and the replacement of slave system by feudal one. An important role was played by the fact of relative overpopulation of the steppes of Central Asia, the region of the Urals, Southern Europe. It also reflected on the characteristics of the Ukrainian populousness. Experiencing migration of other nations as the conflict process, people of the settled way of life to protected their land, often hiding in the forests and swamps, sometimes accepting the representatives of migrant peoples and their culture. The Ukrainians also had the similar fate. However, they did not assimilate with other peoples, and retained a unique way of life, rich culture and mentality. And most importantly – they have retained their primordial homestead: the land, in which they formed as a people, created a culture, confirmed it to the world community.

The land where the ancient Ukrainians lived and on the territories of which the present Ukraine is situated is characterized by a number of features of geographical, political and economic plane. In the integrated form these characteristics are studied by the science geopolitics. The same as the term «geopolitics», it emerged in the early twentieth century. It is this concept that is related to scientific research of Swedish political scientist-pan-Germanist G. Källén. Trying to resolve the complex of controversies that led to World War I, Källén R. developed the original theory of the state as a kind of geographical and biological organism seeking to grow, expanding its «natural body» by military means. This same desire the scientist termed «geopolitics». This idea was picked up and deepened by the German geographer F. Ratzel, an the English geographer and politician H. Makkinder, the American Admiral A. T. Mehen. Between the two world wars this doctrine was intensively cultivated in Germany. Its official spokesman was General Karl Haushofer – the founder and editor of «Tsaytshryft fur geopolitics». Its proximity to the top of the National Socialist party contributed to promotion of the doctrine in official circles of contemporary German politics. Excited by the ideas of revenge and aggression, adding to the doctrine the ideas of social Darwinism, Malthusianism and geographical determinism, these circles accepted geopolitics as the official political conception of fascism (see: Виттфогель К. Геополитика, географический материализм и марксизм // Под знаменем марксизма. – 1929. – № 2–3; Гейден Г. Критика німецької геополітики. – М., 1960). In the 40th of the twentieth century the ideas of geopolitics were actively developed and promoted by N. Speakman.

Over time, the term «geopolitics» has lost the initial aggressive potential. Reasonable scholars have filled it with new content. The ideas of understanding the fate of «East and West», «North and South», avoidance of possible clashes between civilizations, solving global problems, the rights of the world community to stop local conflicts, creating a culture of peace and cooperation became the leading ideas in more advanced geopolitical concepts. In this context, the peculiarities of the foreign policy of countries according to their geographical location, the available natural resources, human capacity, forecast the prospects of their development and potential impact on global developments

are reinterpreted. The subject of direct attention of geopoliticians are the regions, where complex interstate conflicts are concentrated, and the countries, the development or decline of which can have a significant impact on the world community.

A new surge of Geopolitical Studies related to possible consequences of the collapse of the USSR and the emergence of a number of independent states, changing the balance of power in the international arena, rethinking the prospects for the global dynamics in the context of globalization, transition to post-industrial development and the information revolution. One of the central themes of modern geopolitical science are the problems of Ukraine as a sovereign state and its place in Europe, its role in the European economy, in the international division of labor.

The shift of Ukraine to the center of international geopolitical debate is not accidental. ***Geographically, Ukraine is located in the epicenter of the cross of world geopolitical lines.*** The famous route «from Varangians to Greeks» once ran across its territory. Ukraine stood in the way of the invasion of Europe steppe nomadic element, later – of German breakthrough to the Caucasus, East and India. Ukraine – is a kind of historical and geographical crossroads, passivity or activity of which largely determines the course of world events, the outlook of Europe. It is - the borderlands, the frontier land, the land of a permanent clash of international interests, of interaction and conflict of cultures.

The question of territory and borders of Ukraine is an acute one and difficult to solve in the theoretical and more - in practical terms. Constant arguments, which often give way to political statements, are characterized by clashes of national interests, the escalation of confrontation and conflicts, are in progress around it. Notably, that Ukraine has never had and now has no territorial claims against any of the neighboring countries. It signed the Helsinki Accords and is clearly committed to saving postwar Europe, integrity of territories and inviolability of frontiers.

It would seem that in this case, the question of territory and boundaries can be considered to be settled. Unfortunately, it's not quite true. Almost immediately after Ukraine had declared the Act of the state independence, certain political, public or state entities of almost all the states that border with Ukraine put forward the territorial claims to Ukraine in various forms and with varying degrees of endeavor. The greatest activity and persistence displayed the representatives of political and social elite of Russia. For many Russian politicians the Ukrainian city of Sevastopol still remains a «city of Russian glory», ARC (The Autonomous Republic of Crimea) – the «Russian region», island Tuzla - the territory of Russian Federation etc. The question of Ukraine as an independent state is «still open» for them. Very often, according to their beliefs, «the population of Modern Ukrainian is not a nation».

Russian geopolitician A. Dugin assigns a «Special role» to Ukraine. He categorically denies the existence of Ukraine as an independent state. Moreover, he links a possible menace for not only Russia but for all over the Eurasian space with its declaration of independence and building it up. Not to be false, I'll give you a quote from his book «Fundamentals of Geopolitics»: «... the sovereignty of Ukraine is a so negative phenomenon for the Russian geopolitics that, in principle, could easily provoke an armed conflict. Without the Black Sea coast of Russia from Izmail to Kerch Russia receives such an extensive coastal strip, controlled by actually someone off the street, that even its same existence as a normal independent state is being questioned. The Black Sea does not replace an access to the «warm seas» and its geopolitical significance drops sharply due to steady Atlantic control over the Bosphorus and Dardanelles, but it at least makes it possible to secure the central regions of the potential expansion of Turkish influence, being extremely convenient, reliable low-cost frontier. Thus, the emergence on these lands a new geopolitical entity (which is also seeking to enter the Atlantic alliance) is an absolute anomaly, to which only completely irresponsible from geopolitical point of view steps could lead. Ukraine as an independent state with nothing less than territorial ambitions is a huge danger for the whole Eurasia, and, without solving the Ukrainian problem, it is pointless at all to talk about continental

geopolitics... Strategically Ukraine should be strictly the projection of Moscow in the South and West ... the Northern shore of the Black Sea should be strictly Eurasian and centrally subordinated to Moscow» (Дугин Олександр. Основи геополітики : Геополітичне майбутнє Росії. – М., 2000. – С. 348–349).

The problem of the borders of Ukraine as a sovereign state remains actual and needs the proper fixation at both levels: of theory and of international agreements. We take responsibility for the first part of the matter. An important part of the solution is the understanding of the deep historical invariability and specificity of this problem. The question is about the objective-historical condition of formation of Ukraine's borders in their present form.

Of course, it naturally turned out that from ancient times, Ukraine was the land around which geopolitical conflict of the Greek Byzantine (Mediterranean) and Western-Asian (Asian Near East) worlds focused. As mentioned above, from the Eurasian steppes to the Ukrainian lands nomadic tribes, including Cimmerians, came; about the beginning of VII century BC there appeared Scythians, who came in contact with Greek civilization and at the same time faced with it, which ultimately triggered the decline of the greatness and glory of this talented people.

Nearly 400 years **the Sarmatians** dominated in the Ukrainian steppes. At the turn of the VII-VI centuries BC in Black Sea coastal areas the **Greek habitations** were deployed. Ancient Ukrainians – the native population of the area - conflictly perceived the influences of the coming people. They adopted from them all the things, in which they found, in the first place, their vital or prospective practical needs, and, at the same time, with amazing ardor protected and kept their primordial nature - culture, mentality, way of life, customs, which singled them out among the tribes and peoples of that historical period, and made it possible to eventually coalesce into a nation and state.

The Historic areas of the previous Ukrainian geopolitics were: 1) protection of lands and the state from the raids of nomadic tribes, especially from the Mongol invasion; 2) contacts with the Greek Byzantine and Western European countries; 3) contradictory coexistence under the expansion of the Russians, the Lithuanians and the Poles into Ukraine; 4) the retention of their native and intrinsic ethnic and national «I», the concentration of which is the primordial desire for independence and freedom.

History, as we know, has never been left in the past. It continues in the present and is passed on in the future. This directly applies to the geopolitical dimension of modern Ukraine. Historically, **it stands on the brink of the interaction of European and Asian civilizations, combines their conflicting ambitions and delegates them to each other, but not otherwise, as in transformed through its own mentality and culture form.** Although, now Russia partially takes over the role of «the brink» between Europe and Asia. The Borderland leads to two major trends: 1) a combination of interference of the two worlds and 2) the inner self-protection of them, the desire of self-preservation in a pristine high-quality sophistication. The shift of the center of gravity toward the first trend inevitably leads to the stratification of borderland ethnicity and its complete re-orientation in the opposite direction - to the self-isolation, stagnation, degeneration. The Ukrainians almost managed to optimize this process: balancing between East and West they remained themselves, preserved their mentality and culture, but were forced to concede their statehood, to revival of which the nation reverted almost 350 years later.

The Eastern world invaded Ukraine in two main tides - nomadic-destructive element (Pechenegs, Polovtsians, Mongol-Tatars) and spiritual and comprehensive religious and cultural tradition (Greek Byzantine faith). Defending from the first one, Ukrainians controversially accepted the other, gravitated to it while trying not to let in their world those things, which could not strike root in Kievan Rus - the total subordination of the individual to the central political power. Today we can say that Byzantism (as well as Roman Catholicism on the opposite side) did not strike root in Kievan Rus directly. As M. Kostomarov described this time, «in South Rus pagan customs remained for a long time, the Ruses looked at life through pagan veil and even brought pagan meaning into Christian customs and rituals» (Н. И. Костомаров. Исторические произведения: Автобиография. – К., 1990 – С. 45).

In Muscovy eastern Byzantine theocracy found amazingly fertile ground for its development. Moreover, it is organically combined with the Eastern state despotism like the Golden Horde, on the one hand, gave a powerful impetus to the development of the Moscow state-building process, however, as a despotic process, on the other - led to more growing ambitions concerning the distinguishing its own place and role in the intergovernmental relations of that time. Since then Moscow has been peering in Kyiv land with special claims.

Pereiaslav Agreement of 1654 are rightly viewed as the time of salvation and tragedy of Ukrainian people at the same time. Despotism quickly withheld the declared by agreements principles of equality and friendship. Ukrainian history began to rapidly acquire features of pro-Russianism and lose its own rhythm of civilization progress (see: Грушевський М. Історія України – Руси. – К., 1931. – Т. 9. – Ч. 2. – С. 1507).

The main impact of Western civilization (Catholic and Protestant nations of Europe) on the part of Ukraine developed in the plane of dynamization of the life process, its creative modernization. But it also was not definitely positive, especially in religion. The Western world entered Ukraine and struck root in it contradictory, sometimes even in a conflict way. It is also true that the Ukrainians were not mere passive objects of Western influence. They for all that defended their own world, opposed violence, tried to save - and still have saved! - their own spiritual, cultural and national tradition.

According to research, defending from destructive external and internal elements and balancing between the East-West influences, accepting their constructive complex, but rejecting hostile, alien, things that destroyed Ukrainian lifestyle, Ukrainians more vividly crystallized their own national character, Western-European features of which still prevailed over the Eurasian. As I. Lysiak-Rudnitsky writes, Eurasian nomadic element had an effect on the Ukrainian people externally, but was not «internalised», did not become part of the Ukrainian national type. History and the modern times in their unity determine the first main line of the Ukrainian geopolitics. «Borderland» is not gone, not dissolved in the depths of the ages, current events and historical conflicts. It was not withdrawn by the state, proclaimed in 1991. Ukraine today, as ever, stands on the brink of the interaction of civilizations. Its historic mission is urgent, pressing and inexhaustible.

As an essential factor of European and even global geopolitical situation, Ukraine was considered in all geopolitical doctrines - from F. Ratzel to Z. Brzezinski. And this was despite the fact that it did not have the status of an independent and sovereign state, but it existed as a region (area, outskirts, Republic) of former tsarist Russia and the USSR. However, it is understandable, because the geographic location, economic potential, military and industrial resources, demographic factors and other factors could not be missed by researchers and practical politicians. Even despite the possible political complications that could be initiated by the theoretical findings, the latter almost always emphasized and estimated the role of the «Ukrainian factor» in the development of a certain situation in Europe.

Since the attaining of independence, Ukraine immediately asserted itself in the status of a visible, and possibly a significant factor in the world geopolitics. Its European weight became unquestionable and universally recognized.

Ukraine – is located between the worlds of Greek-Byzantine and Western cultures and is a legitimate member of both of them - continues scientist - tried throughout its history to combine these two traditions in the living synthesis. It was a big task and it can not be denied that Ukraine was not able to fully perform it. Ukraine approached this synthesis in long era of its history, in Kievan Rus and the at the times of Cossacks in the XVII century. However, although this period was rich in potentialities and partial achievements, in both cases, the final synthesis failed and Ukraine fell under the weight of excessive external pressure, as well as discontinuous internal forces. In this sense we can say that the great task that creates a historical mission of the Ukrainian people, is still not fulfilled and still belongs to the future.

Ivan Lysiak-Rudnitsky

Україна між Сходом і Заходом :
Історія філософії України. – К., 1993.
– С. 9.

As you know, geopolitical globalism begins with the works of German theorists of the late nineteenth century, united by a common «organismal idea». According to this theory, the states were seen as «rooted in the soil» (that meant the area, relief, natural resources potential, etc.) «living organisms», which differ from one another by geographic, demographic and ethno-cultural characteristics. **Frederick Ratzel** (1844-1904) is considered to be the Father of geopolitics. It was he, who singled out the categorical framework and laid the basic principles, which subsequently were generalized to the size of the foundation of science and became the base for almost all geopolitical studies. Unfortunately, in the writings of F. Ratzel (by the way, they had a marked pro-Germanic, nationalist trend) Ukraine was considered only as a «living space» that could be used in the spatial growth of the German state.

The special role of Ukraine in European geopolitics was first discovered and proved by the Swedish professor of history and political science **Rudolf Källén** (1864-1922). Analyzing the political problems of the First World War, the researcher recognized the «double standard» of Slavic policy of Russia and the place of Ukrainian factor in it. Using the «Slavic idea» (involving Ukrainians into it) to achieve its geopolitical objectives, the scientist stressed, Russia at the same time holds such real politics concerning Ukraine, which destroys it as ethno-cultural entity, restricts the possibilities of its development, participation in the solution of the problems of European Area, despite the fact that it has all the necessary objective and subjective preconditions.

Later Ukrainian geopolitical factor was interpreted in the works of such eminent scholars as F. Naummok, A. Mehen, P. Vidal de Blanche, N. Spikmen, K. Haushofer, K. Schmidt, P. Sawicki, M. Weber, D. Meyking, W. Kirch, S. Cohen, H. Kissinger, F. Fukuyama and Z. Brzezinski.

Of course, each of the researchers filed Ukraine in a special box of their geopolitical outlook. However, behind the diversity of these estimates a more or less integrated view of the place and role of this phenomenon in the European and world geopolitical space can be traced. Without claiming for completeness of the findings (geopolitical doctrines of the named authors require further study), yet we will venture to name a few positions that, we believe, are more or less visible in all the concepts and can be seen as an integrative assessment of Ukrainian geopolitical factor in the world history, the present and the future.

First. Almost all of the known geopoliticians of the twentieth century, emphasizing the uniqueness of the Ukrainian culture, lifestyle, production and life, described them as being substantially in excess of the quality and level of development of all Russian material and spiritual culture. Having regard to all this, the researchers did conclude that sooner or later the Ukrainian populace should establish their own independent state, which will become a significant factor in European geopolitics. The most substantiated this position was advocated by German philosopher and political scientist Max Weber.

The second leading idea, which converge almost all known theorists, is the point concerning the proximity of Ukrainian cultural traditions and in particular lifestyles of the Ukrainians (historical traditions, economic characteristics, religious and ethnic characteristics, etc.) to the average European type. Cohabitation of Ukrainians and Russians, according to European researchers, limits the prospects for their development. The nature of this coexistence is subordinate to Russification of the Ukrainians, their rejection of Europe and in the final sense destruction as a nation and culture.

At the background of this idea there were such famous geopolitics, as Friedrich Liszt, Franz Konstantin Friedrich Naumann. The latter, in particular, in the extremely popular book with the revealing title «Middle Europe» even in the early twentieth century expressed concern about the fate of nations that have historically been put into a situation of subordination to Russia, but objectively being more remote from it than from Europe. Among the Romanians, Bulgarians, Finns, Lithuanians, Poles and Ottomans the scientist named also Rutentsys (Ukrainians). He also

emphasized their enormous potential and almost scarce conditions (which, incidentally, are controlled by Russia) to independent existence. Continuing and strengthening of the policy of Russification, emphasized F. Naumann, nullifies a Herculean effort of the Ukrainians to preserve their own self-identity, the goal of independence, so dreamed for centuries (see: Naumann F. Werke. Bd. - Köln: Opladen, 1966. - S. 464). The way out from this kind of trap the scientist saw in a strong orientation of Ukraine for Europe, the gradual release of «embrace» of Russia, the development of independent Ukrainian psychology, especially at the level of mass consciousness.

The third integrative position, on which classical geopolitics of the twentieth century converge is the thought of huge importance of Ukraine for the development of European nations, building a common European home. Ukraine, in their opinion, is the «last line», «cultural boundaries» of Europe that protects it from the hegemonic claims of Russia, a permanent and powerful Asian pressure. H. Mackinder directly suggests that modern Russia took over all functions of the former Mongol empire. From it the most tangible threat to European and world democracy and freedom issues. To stop Russia by other than the creation and support of the kind of "buffer zone" is impossible. Here particularly is a powerful geopolitical position of Ukraine that could be such a zone if it is transformed into an independent and sovereign state.

However, the weight of Ukraine as a European geopolitical factor is determined by its powerful natural resources and human, cultural, historical and current active-creative potential, economic capabilities, labor discipline and amazing thrift of the Ukrainians. Their economic virtues and abilities they generously delegate in the European world, which is a factor of its growth and prosperity.

Researchers emphasize another important geopolitical feature of Ukraine in Europe. It is associated with the following features of the Ukrainian national character: peacefulness, democracy, indulgence. According to scientists, if the liberation of Ukraine from the dependence on the other state, it would make a serious contribution to the maintenance of peace and stability in the region.

"Buffer zone", "last cultural frontier", proximity of Ukrainian cultural and historical traditions to the European world, the quality and level of development of Ukrainian material and spiritual culture, especially the national character – are the main factors which the theorists stress, while defining the place and role of Ukraine in the European and global geopolitical globalistics of the twentieth century. The brightest geopolitician of this period, an English politician Halford J. Mackinder (1861-1947) singled out these factors most clearly and in combination (interrelation) with the geographical location of Ukraine. It is hard to suspected H. J. Mackinder in a special liking to Ukraine. Even considering that he visited Ukraine as British envoy (1919-1920) and was able to directly acquaint himself with the peculiarities of this land. The opinion of H. Mackinder is fundamental: "geographical axis of the world", "the world island", "central earth," etc. - these are fundamental categories on which he bases most daring at the time scheme of interpretation of the political history of the world.

«Who reigns in Eastern Europe, he rules the central land. Who reigns in central land he controls the World Island. Who prevails in the World Island, he rules the world» - this scientific conclusion, as we see, is peremptory. We do not intend either to refute or to confirm it. We pay attention to the other point: if Heartland – central land - is the real spring of historical processes and changes in the world, and it is grouped in central northern Eurasian continent including the Middle East, then what is located in its center is a kind of bridge (core) of the link of the mentioned components.

Looking at the map, it is easy to conclude: in the center of the central land is Ukraine! And no matter in which image it appears in history, Ukraine is objectively placed in a situation to be an important factor in European and world history, to play a prominent role in it. Clearly, with the acquisition of the status of an independent state, these weight and role greatly increase. But the country has to assert itself, to bring it up to the standard of the requirements of historical time and historical space.

Geographically, Ukraine is one of the unique regions of Europe and the world. At different times and from different standpoints, from Herodotus and till now, its territory, geological structure, underground waters, minerals, climate, etc. were studied and described by scientists-geographers, economists and policy people and experts in government studies, all those who, as it chanced, had direct or indirect respect to it. The opinion of the researchers is unambiguous: Ukraine has a powerful and diverse natural-resource potential, which is an objective basis and prerequisite for its progressive development. Unfortunately, in the years preceding independence, it was used not only irrationally but almost on the verge of a crime against nature, people and state. At that time, Ukrainians could not stop the barbaric treatment of resources, as well as they could not build on them their wealth. New times pose new challenges and open up other possibilities.

For harmonious entry into the European and global context as an independent state *Ukraine should implement a kind of natural resources certification*, i.e. decide on nomenclature, quantity and quality of the natural conditions from which the true, but not political propagandistic independence begins to build up. The people has to be aware of what it should rebuild its own social nature, which resources (natural, energy, human) it has, with what it enters in the international community and which position it must defend in connection with its own natural prerequisites. Acquaintance with the state materials and documents which vindicate the strategic and tactical national interests of Ukraine give grounds to assert that these issues have worked out yet incompletely, the fundamental conclusions have not been done, geopolitical strategic-level recommendations have not been worked out. Without laying claim to ultimate truth, we'll try to distinguish more or less generalized characteristics.

Land and People

As it has already been stated, geographical position of Ukraine is characterized as advantageous, in terms of life-and industrial-determinant indices. Its natural resources potential is also powerful. In the most general dimensions its geographical and natural resources characteristics correlate with the corresponding indices of the countries like France, the northern part of the United States, southern parts of Canada.

A number of recent years publications is devoted to the detailed characterization of natural-resources and human potential of Ukraine in historical prospective and in modern conditions (see, for example.: Крисаченко В. С., Мостяєв О. І. Україна: Природа і люди. – К., 2002; Національна доповідь про стан навколишнього середовища в Україні в 2009 р. – К., 2010; Національна доповідь про стан техногенної та природної безпеки в Україні у 2009 р. – К., 2010 etc.). Based on these studies, I shall discuss only those characteristics that define life-style of the Ukrainians in history, in the present and keep it in the future.

As you know, Ukraine has a varied topography. 70% of its territory is occupied by lowlands, 25% - by uplands and only 5% - by the mountains. Lowlands and uplands alternate on the plain territory of Ukraine that is part of the Eastern European Plain. In the West of the state young average mountains rise formed during the formation of Alpine folding – the Carpathians. Ranging from 1200 to 1600 m the mountains stretch from northwest to southeast for 270 miles. Far south of the Crimean Peninsula is occupied by the Crimean Mountains, which stretch from west to east for 180 miles. The Carpathian and Crimean mountains are picturesque corners of Ukraine. They are rich in minerals, flora and fauna, areas suitable for commercial use, cultivation of land, roads and settlements development, crop production, laying gardens, vineyards, forest belts. Of course, the depth and density of the surface partition, steepness of slopes, frequent landslides, floods, etc. require additional labor efforts to establish appropriate

cultivation and life arrangement, especially in the Carpathians. Since Time immemorial people have lived and worked in this region hard. A number of critical problems related to the geography of the land, is present here even today.

The Crimean Mountains play an important climate-creating function. They protect a narrow coastal strip - the southern coast of Crimea – from the impacts of northern cold air masses. Mild subtropical (Mediterranean) climate of this strip creates exceptional opportunities for rehabilitation and treatment, the development of health-resort and sanatoria business of worldwide importance.

Lowland and upland of Ukraine are characterized by fertile soils, life-giving waters, temperate continental climate, mineral deposits, creating unique opportunities for living and management, development of industry and agriculture.

The territory of Ukraine is characterized by noticeable *climatic peculiarities*. In the lower part the temperate continental climate dominates, on the southern coast of the Crimea - the subtropical, in the Carpathians – it varies depending on the height and changing of the landscapes. Large extent of the territory determines varied temperature conditions. Thus, the average length of the frost-free period ranges from 260-270 days in the southern part of the Crimea to 170 days in the northeast of the state. The average humidity of the territory is 60-70%. In the summer it decreases to 55-60%. In the southern areas droughts often occur, accompanied by eastern and south-eastern dry winds, and sometimes – even by dust storms. Precipitation in the country dominate in summer. At this time in Ukraine there are thunderstorms, accompanied by strong rains and sometimes hails. The precipitations are most heavy in the Carpathian Mountains. In winter almost all territory of Ukraine (except for the southern coast of the Crimea) is covered with snow. Often (January - February) there are storms and thaws, which demolish snow, in summer, spring and autumn periods often (usually in 2-3 years) lead to drought, especially in southeastern and southern parts. Therefore, an efficient method of agriculture requires such measures as snow-drift prevention, irrigation, protective afforestation, etc.

Water resources are a national treasure of Ukraine and the basic element of social and economic development. Water resources include surface waters (natural and artificial ponds, reservoirs, rivers, streams etc.), underground water sources, internal sea waters and the territorial sea. In Ukraine there are about 63,119 rivers and streams with total length of 206.4 thousand km. In Ukraine, there are more than 20 thousand lakes, which occupy 0.3% of its territory, almost 30 estuaries, in the south - the Black and the Azov seas (see: Національне багатство України. – К., 2005. – С. 12). Water Resources of Ukraine - the Black and the Azov Seas, rivers - the Dnieper, Dniester, Southern Bug, Siversky Donets, Danube, etc.; lakes and reservoirs – Shats'ki Lakes (the largest - Svitiaz), lakes Yalpug and Cahul lake-bay Sivash, artificial reservoirs - Kiev, Kanevsky, Kremenchug, Kakhovske et al.; groundwaters - Dnieper-Donetsk, Volyn-Podolsk and Black Sea artesian basins, etc., canals - Seversky Donets - Donbass, Dnepr - Donbass, Dnepr - Krivoi Rog, reclamation irrigation systems - Kahovs'ka, Ingulets, Krasnoznam'yanska, Pivnichnokrymska et al.

One of the major waterways of Ukraine is the Dnipro with such big tributaries as the Pripyat, Desna, Sula, Psel, Vorskla, Samara et al. Dnipro basin covers 65% of the state. about 60% of the water resources of Ukraine fall to share of the Dnipro together with its tributaries. Life-giving power of this river is literally consecrated by Ukrainian national cultural tradition. The Dnipro appears in it as Slavutych, Giant, Father, as the river-bread-winner, a source of vital strength and creativity. And this is true, because the waters of the Dnieper (average annual flow of 53.5 cubic km.) feed agriculture and industry, creating unique opportunities for the development of flora and fauna are habitat of recreation, rehabilitation, treatment, cultural leisure and tourism.

Such a waterway, as the Danube (123 cu. Km) gives twice more runoff than the Dnipro. Its length is small in Ukraine - 174 km. As you know, there are several major European cities on the Danube. This negatively affects the quality of water resources, so their use in the farming of the country is limited. In the future the water resources of the Danube may have value as a source of irrigation.

Unfortunately, the conclusion concerning the water supply of Ukrainians is not optimistic: it is not sufficient. In conditions of the growing shortage of water, this fact is one of the most important factors of economic development and, and clean fresh water – is a valuable strategic resource.

As regarding the supplies of water resources per capita Ukraine is one of the least wealthy countries. In addition, these supplies change from year to year, are unevenly distributed through the territory of the state, and what is especially regrettable - are very dirty in many places. The banks of the rivers and lakes, ponds and reservoirs are often choked up, converted to garbage dumps, springs – are eroded, destroyed. All this not only has a harmful effect on the farming, but also on the beauty of our native land, without which the soul becomes cold and indifferent, alien to the land, people, and to itself. Water Resources of Ukraine require protection, rehabilitation and sustainable use.

The same applies to soils, forests, flora and fauna, minerals. Conservation, use and rehabilitation of natural resources potential of the country require a new environmental outlook and attitude to the world. The formation of ecological culture is one of the primary tasks of the Ukrainian state creation. The special place and role in the structure of natural resources potential of the state belongs to the soil – **land resources**.

The role of the earth in human life and society can not be overestimated. Even Heraclitus considered it (along with water, fire and air) to be one of the primary elements of the world- and life- creation. In our cultural traditions the land is a symbol of prosperity, freedom (power) and of life itself. The Ukrainian archetype of the earth, as S. Krimsky noted, «reflects the experience of world history. It is natural. The studies have shown that the oldest word in the Bible is «eves» - land, which is related to the foundation of civilization». The genesis of Ukrainian image of land pertains to the civilizational matrix of world history. Earth as an ethnic allegory has a special power that affects the fate and form of ethnicity. (Кримський С. Земля – це не тільки ґрунт, але й соціальне явище // День. – 2004. – 21 січ.).

And it's true. Our history proves the social status of the land. With it in Ukraine successes and problems, heavy farming work and the worst crimes are connected. Work on one's own land was considered the summit of human happiness. Ukrainian folk has always carefully treated land, cherished it as the highest social value, cultivated it like few peoples in the world. Unfortunately, the progress of post-revolutionary events (collectivization, «elimination of the kulaks as a class», etc.) alienated the man from the land, made them strangers to one another. The land became a field of human grief - hard work and meager wages. At the end of the twentieth century the attitude toward the land has changed for the worse, especially among the urban population and urban youth in particular. Wasteful, alienated treatment of the land has become a norm of behavior of millions of people. In Soviet times people ran from the land like from the plague. Alienated attitude towards it, unfortunately, exists in Ukraine even today, in the twenty-first century.

This is particularly reflected in attitudes towards the introduction in Ukraine in 2013 an agricultural land market, that is actually their free sale. In question is, on the one hand, the indifference of much of the population, especially urban, to the problem, on the other – the persistence and understandable haste of those who would like to once again enrich themselves. This should also added with significant deficiencies in the relevant current legislation.

Among the experts, representatives of the government, public the heated debates on this issue are going on. More clear and close in spirit and ideology to me is the position, proponents of which believe that «seeing that the land plays the special role in the formation and the development of

Ukrainian nation, it can not be allowed that it became the property of those, who are alien to the interests of the Ukrainian nation and state. Therefore, a moratorium on the sale of agricultural land is to act until the appropriate conditions are created» (Осипчук С. Землерозвод // Дзеркало тижня. – 2011. – 12 лют.).

According to some experts, «if land reform will be held nonmetering the public interests, it may result in 10 million unemployed, degradation to lumpens, 140 million hectares of latifundia» (Дуда А. Fata morgana // Український тиждень. – 2011. – № 12. – С. 38–40).

With the destruction of the village comes the destruction of Ukraine, because the village was and is the cradle of the nation, its culture, its civilization, i.e. its role in the preservation of Ukrainian identity is enormous. In this regard, there are good reasons, from our point of view, to consider well-grounded the published in the press, potential risks for the Ukrainian nation and the threat to national security of Ukraine. «The most important among them are:

- buying up large areas of agricultural land by financial-industrial groups, leading to peasants «dispossession of land» and creation of agrarian movement of large landowners of Latin American type;
- the formation of new landlord class (landed gentry) and the class of farm labourers;
- creation of absenteeism farming (this is when the owner of the land is unknown, theoretically he/she may be even overseas, and local production is managed by local «managers»);
- the grabbing of the Ukrainian lands by other states and peoples;
- alienation by peasants of agricultural land at a price significantly lower than economically justified ;
- the disappearance in historical perspective the Ukrainian village as original production and socio-cultural structure - a kind of socio-cultural phenomenon. A new landowner does not require a peasant because the modern technology of growing crops can do without them. As a result, degradation of avillage (and other) population in all dimensions and at all levels;
- the possibility of a significant rise in prices of food for the population due to monopolization of primary production, processing, and including the cost of the purchase costs to the price of the final product;
- the individual appropriation of land rents by insignificant part of population, which by their nature should serve the national interests;
- uncontrolled change of designated purpose and urbanization of agricultural land, including most fertile soil, mould humus (black earth);
- ecological deterioration of the environment, including drainage network, which, in turn, negatively affects the organization of supply of the public with drinking water;
- inability of realization of the measures concerning national environmental protection programs, including the National Programme of land use and protection, on the Ecological Network formation and others;
- degradation and extinction in the near future of the biosphere (because land and soil are the habitat of all biological species and biocenosis on the planet) in some areas and in general in Ukraine.

This list of possible risks when introducing sales of agricultural land is not complete, but even it impresses the possible consequences of such undue fraud. Eventually, it will result in restoration of the feudal society in which ordinary villagers would be deprived of property rights would not affect state policy and would not be able to achieve justice. What ended the feudal society, you know: Bloody riots» (Осипчук С. Землерозвод // Дзеркало тижня. – 2011. – 12 лют.).

In the light of the stated above facts we hope that in the new redaction of the Constitution the articles, according to which (Articles 13 and 14 of the Constitution of Ukraine) land is the object

of the Ukrainian people and is under special state protection, will remain in force. Apparently, the words of the English economist and philosopher John Mill, who believed that the land is not a commodity, but a means of production, which should be equally accessible to all, are actual even now. Land is given to humankind by nature, and therefore it is in the public domain. Equal rights for the land utilization on condition of the free movement in the land territory and its free distribution between the members of society have become the main principle of resolving the land problem in Ukraine - the scientists emphasize (Дзеркало тижня. – 2011. – 2 квіт.). It is hard to disagree with this conclusion.

Ukrainian land is a unique natural phenomenon. The most fruitful part of it - black earth - occupies the largest area in the country. Ukrainian black earth – is one of the best in the world and next to the best in quality, second to the U.S. in this respect. This is the wealth of the nation. Unfortunately, people use them very inefficiently, lamely. A considerable part of the black earth is ruined, desolated with the remains of chemical industry, devastated by such physical-geographical processes like erosion, overwetting, salinity, drought, alkalinity etc. The nitrates contamination of the soils is the most common and harmful. In the forest-steppe regions that specialize in growing sugar beets and grain, considerable remains of acids have accumulated in the soils. Intensive technology led to soil pollution by pesticides. Prolonged use of large doses of fertilizer caused a significant accumulation in soils of highly toxic substances such as fluorine and chlorine, arsenic and lead, strontium, and so on. Much of the area is contaminated with radioactive substances resulting from the Chernobyl accident. Protection and rehabilitation of soils is an imperative task of national importance. However, proper attention to this issue at the state level, unfortunately, is not given. No wonder that the Ukrainian black soil of 10 to 12 percent humus content – the basic soil organic matter - now you can see only in Louis Pasteur Institute in Paris.

In southern Black Sea lowland and steppe region in northern Crimea common dark chestnut and chestnut soils, in floodplains and lowlands of considerable areas are meadow and turf soils. In the zone of mixed forests, river valleys, in lowlands of interfluvial marsh soils dominate. On small areas among the chestnut soils on terraces of rivers and coastal areas the soils are frequently saline. Use of these soils in agricultural production requires the use of special measures.

Overall rating of soil utilization can hardly be positive. The land is given over to industry, transport, communications, energy too intensively. Experts believe these standards in Ukraine 2.5 times higher than those standards adopted in Western Europe.

Continuous degradation of the fertility of the earth is a matter of deep concern. The complex ecosystem of soil covering is ruined as a result of the most intense erosion. In Ukraine more than 14.9 million hectares of agricultural land (35.2% of total area) sustain water and wind erosion. There were serious problems with the completion of bioenergetical potential of soils. Total loss of humus mineralization (oxidative degradation) and soil erosion each year is 32-33 million tons, equivalent to 320-330 million tons of organic fertilizers, and environmental and economic damage through erosion exceed 9.1 billion USD.

The study of the quality of land shows that the rate of degradation increases. Over the past 15 years, the area of acid soils increased by 2.4 million hectares, including arable land - to 1.5 million, those that suffered water erosion - at 2.4 million, salinity - by 1.0 million, the land with solonetz complexes - at 3.9 million; swamped and overwetted earths - to 1 million, overgrown by bushes and underwood - by 0.5 million hectares. The humus content in soils of Ukraine fell by an average of 20%. Measures to increase soil fertility are episodic in nature, so in 90 years the growth of highly productive agricultural land virtually stopped. Reduced fertility of lands and their reclamation disorder, large scale and intensity of soil degradation cause 10-12 annual shortfall million tons of

agricultural products in terms of grain (Данилишин Б. Земельна політика в Україні: що день прийдешній нам готує? // Дзеркало тижня. – 2011. – 2 квіт.).

Restoration of the soil now - is a strategic goal for Ukraine in terms of both the internal needs of food and increasing of position on international markets. It is known that one of the factors of instability in the modern world is the food crisis in March - April 2008, which the former Prime Minister of Italy and European Commission President Romano Prodi has described as a major drama, dangerous by «instant consequences for humanity». As the global food crisis was much more tangible and «long play» problem than it was expected earlier, Ukraine receives additional real chance for economic dynamic development.

Close cooperation with Ukrainian grain traders and representatives of agribusiness was one of the key topics during the meeting of UN Secretary General Pak Ki-moon and President Viktor Yanukovich in Davos January 27, 2011. UN Secretary-General expressed concern about the global trend of rising prices for food. Viktor Yanukovich and Park Ki-moon also discussed the possibility of co-operation of UN and Ukraine in overcoming the food crisis. «We aim to actively participate in UN programs of providing food security. Ukraine has adequate capacity of agricultural production», - the head of the Ukrainian state said.

According to calculations of scientists, the Ukrainian land - with the proper attitude toward it - is able to feed more than 300 million people (Нанавов А. Продовольча криза – проблема глобальна // Дзеркало тижня. – 2011. – 5–11 лют.).

Ukraine has a diverse **flora and fauna**. From 300-350 thousand species of higher plants of the world there are 25 thousand of them in Ukraine. In the state there are growing about 80 species of trees, 280 species of shrubs, 985 species of annual herbaceous plants, about 4 thousand species of algae, more than 15 thousand species of fungi and slime molds, more than a thousand species of lichens, about 800 species of mosses and more than 6.5 thousand species of vascular plants. About 600 species are rare and endangered.

Nearly 10 million hectares (14% of the area) are covered with forests dominated by young and middle aged trees. The forest cover in the Carpathian and Crimean mountains is the largest. In flat areas it decreases from north to south. The forests harbor such trees as pine, spruce, beech, oak (about 90% of covered areas). There are also stands of hornbeam, linden, maple, birch, poplar, alder and others. Ukrainian forests are rich in berries, mushrooms, medicinal plants. Thus, among valuable plants used in medicine for medical purposes there are 250 species. Ukraine is rich in herbs such as valerian, rose, violet tricolor, sage, datura, dandelion, oregano, etc. The state realizes their active preparation, mostly in areas of Polesie and the Carpathians.

Over the past two centuries, forests in Ukraine have decreased. Unsystematic felling and use of forests is especially increased in the middle and at the beginning of the second half of the twentieth century. Mainly valuable species of trees were cut down and actually exterminated, especially in the Carpathians. Today the demand for wood Ukraine satisfies only 20-25% from its own resources. But it's not just that. Forests perform varied economic and socio-cultural functions. They provide valuable raw materials, are of great anti-erosion, climatic, sanitary, health-improving and environmental value. Saving forests, protecting them from mindless economic and everyday activities, afforestation of the territories - are very important economic and social problem that needs immediate solution.

The fauna of Ukraine has almost 45 thousand species. On its territory about 100 species of mammals, 360 species of birds, 200 species of fish, 20 reptiles, 17 species of amphibians are found. In areas of mixed forests, for example, elk, roedeer, wild boar, deer, squirrel, marten, hare, brown bear dominate. There are a good many wolves and foxes. Among the birds in these areas grouse, hazel grouse, wood grouse, black woodpecker, mallard, starling, tit, woodcock, crane, etc. are frequently found. The forest-steppe zone teems with squirrels, badgers, deer and wild boars. In

steppe zones gopher, jerboa, mole-rat, ferret and others dominate. Extremely rich fauna is in the Carpathians and Crimean mountains.

Seas that wash the Ukraine are rich in many species of fish such as Kerch herring, anchovy, big flounder, sardelle and others (Sea of Azov), sturgeon, beluga, stellate sturgeon, mackerel, horse mackerel, mullet and others (Black Sea). Among the freshwater fish the most valuable are Danube salmon, grayling, pike, perch, tench, bream and more. In the Carpathian rivers one can found trout, in the large reservoirs - such industrial fish like perch, European carp, bream, grass carp, silver carp.

Enormous damage to flora and fauna of Ukraine has been caused by unpractical human activities. Huge tracts of territories are contaminated with radioactive elements, waste production. In fact, hundreds of species of animals, birds and fish are exterminated. The special harm to nature was caused by the Chernobyl Nuclear Station accident. Revival of nature, creation of environmentally favorable conditions for the life of the people is one of the global strategic problems of social development. Special place, this problem holds also in the structure of Ukraine's national interests.

Nature-climatic conditions of Ukraine are very favorable for rest and treatment of the population. Except Chernobyl area, almost all the territory can be considered a solid health-resort area. A unique place to relax in any season is a forest, particularly coniferous-deciduous one. Activities in forest areas help to restore physical and creative force, reduces the risk of cardiovascular disease, treats the respiratory diseases, nervous and musculoskeletal systems. Inexhaustible recreational opportunities has a region that covers the coastal area of Odessa, Nikolayev, Kherson, Zaporozhye and Donetsk regions, Autonomous Republic of Crimea. The recreational resources of the Southern coast of Crimea, Carpathia and Transcarpathia, the region of Shatsk lakes have global importance.

Ukraine is rich in **various minerals**. Currently about 8,000 deposits of nearly 90 kinds of minerals are explored. According to scientists-economists, their total cost is estimated at 7.5 trillion dollars USA. As regarding the supply of many valuable minerals Ukraine ranks among the highest in the former USSR countries. Thus, it concentrates within its boundaries 70% of Union reserves of manganese ore, 60% of primary kaolin, 31% iron ore, 25% coking coal and clay, over 15% of coal and kaolin. Ukraine contains large deposits of native sulfur, sodium and potassium salts, cement raw materials and other valuable fossil resources. According to the scale and quality of these mineral resources, one of the experts F. Zastavny said, Ukraine stands out not only in Europe but also among countries of the world and can send a large quantity of them for export.

Fuel (combustible) minerals are practically in almost all regions of Ukraine. The most powerful deposits of coal are located in the Donetsk and Lviv-Volyn coal basin, brown coal - in the Dnieper brown coal basin. Deposits of oil shale is in the Carpathians and Podillya. The deposits of peat are mainly on Polesye lowland and river valleys. Carpathians, Dnipro-Donetsk and Crimea and Black Sea oil and gas regions are known in Europe. Significant oil and gas deposits are explored along the coast of the Azov Sea (more than 60 fields) and in some areas of the Black Sea.

Ore (metallic) minerals are concentrated in Krivoy Rog and Kerch iron ore basin, Kremenchug and Belozersky iron districts. Ukraine has developed 35 of iron ore deposits, reserves of which are tremendous. They make it possible not only to develop our own ferrous metallurgy, but also to export ore concentrates to other countries. The world's largest deposits of manganese ore are concentrated in the Nikopol manganese basin (more than 2 billion tons). In Kirovohrad uranium ore deposit. In the Zhytomyr and Dnipropetrovsk regions deposits of titanium ore, in Transcarpathia - polymetallic ore deposits are developed. In Kirovograd region there are deposits of nickel ore in Dnipropetrovsk - aluminum. In Donetsk and Transcarpathian regions significant reserves of

quicksilver (mercury) ore are found. In recent years, the geologists of Ukraine opened more than 15 gold deposits (Dnieper, Azov, Donbass, Transcarpathia).

One of the leading places in the world Ukraine takes in reserves of non-metallic (nonmetalliferous) minerals. Carpathian deposits of brimstone and mineral wax, for example, are the largest in the world. In the Donbas and Transcarpathia deposits of rock salt are developed. In various parts of the country deposits of non-metallic minerals such as magnesite, fire clay, quartzite, limestone flux, etc. are explored and developed. Ukraine has deposits of precious and semiprecious stones (beryl, amethyst, amber, jasper, rock crystal, morion), small reserves of phosphorite, graphite, cement raw materials, chalk, and large deposits of high quality granite, gabbro, labradorite, marble and limestone marble.

In general, the state is well supplied with various mineral resources. Bulk of it is exported., However, insufficient supplies of wood, oil, gas, ores of many nonferrous metals is an acute problem. Their needs through domestic production of oil, for example, Ukraine satisfies only 8%, of gas - 22%. Oil and gas problem is solved by imports. Here not only economic but also political factors intervene. Reasonable foreign economic policy is an important component of strengthening the independence, well-being of people, uphold the authority of the state in the international arena.

Ukraine has significant resources of medical mineral waters of various types. They are extracted mainly in Carpathians, Transcarpathia, the North coast of the Black and Azov Seas. There are 25 health centers, 11 types of medical and 9 types of table water are bottled. Carbonic water is distributed mainly in the south-western slope of the Ukrainian Carpathians and the Carpathians. The largest deposits of sulfide mineral waters – are on the south-west skirts of lowland Podillya(Nemiroff resorts, Shklo, Lyuben Velykiy- Lviv region, Cherche - Ivano-Frankivsk region). Promising for search for these waters are the Black Sea region and the Crimean peninsula. Radon water of different chemical composition is common on the right bank of the Dnieper, Pobuzhzhya and the Azov Sea. Iodine, bromine and iodine-bromine water mainly of sodium chloride is in the Carpathians, at the Black Sea, on the Crimean Peninsula, northwest and southeast of the country. Siliceous waters are known in Podillya, Transcarpathia, in the area between the Seversky Donets - Vorskla. Free-salined mineral treatment water with high content of organic matter such as «naftusia» is used by the world-famous resorts Truskavets and Morshyn. Of limited distribution and of local importance are ferruginous, arsenic and other waters. Important recreational resource – is therapeutic mud. Among the largest deposits are known Khadzhibeiskiy estuary and lake Saki. Deposits of silt sulfide mud and estuaries in Ukraine are located primarily in Odessa, Kherson, Mykolaiv regions, the Autonomous Republic of Crimea and some other regions.

Preliminary analysis shows that Ukraine in some sectors of the economy has good potential for reform, and in some - weak. Twenty years of controversial reform efforts showed unfoundedness of the stereotype that our country had exceptionally favorable starting position for a dynamic development. Among the resources for sustainable economic development of Ukraine should be first called the land, natural resources and people who are the three components of future success. Though the problem of the human factor is also ambiguous.

Demographic factor

Among the natural conditions, with which Ukraine has begun the process of strengthening the independence, an important role is played by *demographic factors* - the size, structure, dynamics

and other characteristics of the population living in Ukraine and is embraced by such demographic, social, philosophical and sociological concepts like «people».

The hypothesis regarding the positive impact of the increasing number of people on the wealth of the countries was put forward by such famous sociologists and economists, as Konhrinh G., L. von Sekkendorf, J. Becher, V. Patti. Similar opinions were expressed also by F. Prokopovich, V. Tatishchev, M. Lomonosov. The first more or less complete theory of the influence of this factor on the social processes was built by an English clergyman and economist Thomas Malthus. In the book «An Essay on the Principle of Population», which was published in 1798, he justified the position that such painful social cataclysms as unemployment and poverty of the working masses of the population are conditioned by the «totally excessive number of people», i.e. by the action of a kind of natural law of population, which lies in the fact, that the growth of means of subsistence is far behind the population growth. The relationship between these processes T. Malthus tried to build on the analogy between arithmetic and geometric progressions.

T. Malthus made a proposal to limit population growth with the help of a variety of means, such as the regulation of marriage, birth control and even epidemics, wars, famine and so on. Clearly, this position has caused outrage of progressively minded public and scientists, but the idea of regulating population was generally supported. Thus, the American sociologist William Vogt («People! Urge to save,» 1960) and French sociologist G. Butul («Overpopulation», 1964, «Delayed infanticide,» 1970) see a single opportunity to manage the global crisis in reducing infant natality, especially in countries with low levels of industrial development.

It is not only possible but also necessary to argue with Each of the mentioned authors. However, the fact remains that the role of demographic factors should not be underestimated. Population, its structure, cultural and educational development, etc. are highly important indicators. Renowned scholar and human rights activist A. Sakharov even puts them in first place among the factors that, in his opinion, will determine the picture of the world and of a particular state in the coming decades. And this is true, because the excessive population growth would cause serious social problems, while the slow growth of the «human factor» can lead to aging of the nation, scarcity of labor and more. Thus, demographic factors should be considered during the review of the socio-historical development process in general and of the analysis of any particular social problem. It in full is concern of Ukraine. By the time of declaration of independence Ukraine's population amounted to 51.9 million people.

The first signs of the emergence of analytical demographic thought in Ukraine should be attributed to the verge of the XVII-XVIII centuries. (See Прибиткова І. М. Основи демографії. – К., 1995. – С. 33). Its occurrence is associated with the names of Zynoviyiv K., G. Nowicki, I. Kirillov, G. Juncker, A. Rihelman, M. Motonis. At that time the population, the composition of society, the description of the property were largely in question. The growth of population in the historical context was studied by Poletyka V. and M. Antonovs'kyj, migration processes –by M. Markevitch, regional specialties – by A. Skalkovsky. Later Ukrainian demographic thought was enriched by the works of M. Maksimovic, D. Bahalii, V. Karazin, A. Pavlovsky, D. Zhuravskaya, H. Galagan, V. Tarnovsky and M. Bunge. In the broadening and deepening of understanding of the development of population a significant contribution was made by I. Franko, P. Grabowski, S. Podolinsky, F. Vovk, Drahomanov, O. Rusov. The development of demographic thought in Soviet times is associated with the names of Ptukha M., J. Korczak, Chepurkivskiy, S. Tomilin, V. Voblyi. Now this problem is developed by such researchers as C. Pyrozhkov, I. Prybytkova, I. Taboryska, O. Homra, V. Onykiyenko, V. Steshenko, L. Perkovskyy.

Despite the fairly representative list of names of famous and prominent scientists, the real picture of the demographic situation in Ukraine still remains unclear to the extent to which it could make it possible to make socially significant decisions at national and international level. This is natural. In the former Soviet Union demographic researches obtained a closed, ideologically and politically bent character. The real statistics on, say, the number of victims of civil and Great

Patriotic War, Stalin's purges and famine were carefully hidden. The same applies to the number of persons, who in different times moved from Ukraine or were moved to other regions of the Soviet Union by force. Very carefully was disclosed the information about mortality and fertility, features and number of anthropological types of Ukrainians, Ukrainian settlement in the world and more.

Extensive demographic characteristics of Ukraine, which is being formed by scientists today, has a strategic geopolitical significance. Without laying claim to finality of the conclusions and implying a very approximate character of indices, I will try to present it in a summary form.

Demographic characteristics of Ukraine were formed under the influence of two interrelated groups of factors - natural and social-historical. Thus, natural parameters that affect fertility in Ukraine have always been high. Ukrainian – are physically healthy people. They are resistant to various diseases. The nation has a rich gene pool, optimistic, cheerful character. In fact, by mid-twentieth century each Ukrainian family was a large one, having many children. Throughout history, there was a steady process of population growth. Statistics shows the following data: in 1300 - 3.2 million people, in 1400 - 3.7 million, in 1500 - 4.4 million, in 1550 - 4.9 million, in 1600 - 5.2 million, in 1650 - 5.3 million people (see: Копчак С. І. Населення Українського Прикарпаття : Історико-демографічний нарис. Докапіталістичний період. – Львів, 1974. – С. 42–44).

Representative is the change in population statistics in the first three decades of the twentieth century. In 1897 in Ukraine lived 27.2 million persons, in 1931 - almost 32 million. Further there is a sharp decline - social factors of negative order – revolutions and wars, famines of 1921, 1932-1933, 1946, mass decline in living standards of people, semi-forced hard labour and poeticized self-sacrifice in the name of the bright future of generations to come etc. - started to effect.

It is almost impossible to count the number of victims of civil war and share of them in the Ukrainian population. Scientists rely on approximate data - several million people (1.5-2.5 million). As concerns those killed in the «real war» waged by Stalin's Bolshevik government against the peasantry, more or less consistent calculations are given in the scientific literature: according to **Robert Conquest**, it surpassed the total number of people killed during the First World War; in general, as a result of dispossession and starvation about 14.5 million were annihilated. Among them:

dead farmers - 11 million;

arrested and later died in the camps - 3.5 million.

Total - 14.5 million, including:

- died because of dispossession - 6, 5 million

- have died in the Kazakh catastrophe

- one million - have died of famine in 1932-1933:

in Ukraine - 5 million,

in the North Caucasus - 1 million;

elsewhere - 1 million

altogether from starvation died 7 million

(Конквест Роберт. Жнива скорботи. – К., 1993. – С. 337).

Robert Conquest, as we see, believes that because of the famine in Ukraine seven million people died. It should be noted, that no generally recognized opinion regarding to the number of deaths from famine in 1932-1933 is formed. In 2008 the Institute of Demography and Social Studies named after M. V. Ptukha NAS of Ukraine published a scientific and analytical report «Demographic Catastrophe in Ukraine as a result of the famine (Holodomor) of 1932 - 1933: constituents, extent, consequences», in which total human losses of Ukraine is determined by the number 5.4 million people with highlighting the losses in rural areas to 5.1 million people. Adjusted

for the cumulative losses due to famine Ukraine lost 10 063 thousand (3,941 thousand deaths and 6,122 thousand unborn). Calculations of Ukrainian scientists today are, in our opinion, the most reasonable.

Unfortunately, the dramatic pages of history of Ukraine do not end with the Famine. The War, the Nazi and Stalin concentration camps killed about 8-10 million Ukrainian people. This figure, in particular, is provided by a thorough study of the American researcher T. Snyder «Bloody Lands»: Europe between Hitler and Stalin», published in 2010. «Bloody Lands», which the scientist marked on the map of Europe - is a considerable part of Central and Eastern Europe from the Baltic to the Black Sea, which includes Estonia, Latvia, Lithuania, Belarus, Poland, Ukraine and some adjacent regions. Comparing Ukraine and other «bloody lands» T. Snyder concludes that it was the center of the Stalinist and Nazi policy of mass extermination of people throughout the entire era of mass murders. J. Stalin and Adolf Hitler as if competed to destroy people in «bloody lands» (Леп'явко С. Криваві землі: Європа між Гітлером і Сталіним // День. – 2011. – 12–13 листоп.).

The termination of war has not brought significant relief for Ukrainian life. Next, there were the extreme injustice and poverty, debilitating feudal (collective farm) labor of peasants and miners of Donbass, the mass removal of people to Siberia, Kazakhstan, destruction of the intelligentsia. Besotted with vociferous propaganda, hundreds of thousands of Ukrainians went to Komsomol constructions in Siberia, the Far East, the Urals, in the virgin lands of Kazakhstan. «No European nation is cognizant of genocide such as this, this deadly ethnocide like this (except, possibly, Belarus). At the same time there was arranged the mass removal to Ukraine of the retired veterans of the armed forces, the pensioners from Siberia, the Far North, the Far East. All this produced dramatically negative impact on the demographic potential of our republic. The estimates suggest that modern Ukraine without conscious and deliberate physical extermination of its people would number at least 100 million people - twice more than now. And considering the everlasting Russianization, Polackization, Romanization and so on, the number of Ukrainian world would be even greater, maybe three times» (Заставний Ф. Д. Географія України. – С. 117).

Comparing the population and areas of the leading countries of Europe, one could argue that Ukraine in respect to its territory and population is one of the major European and world states. The share of Ukraine is 5.7% of the area and 7.3% of the population of Europe; 0.44% of the area and 1% of the population of the world.

An important feature of the demographic situation is the rate of growth in population. In Ukraine, it is low. In respect to the rates of population upsurge Ukraine occupied one of the last places in the former USSR. Thus, from 1940 to 1990 the population of Ukraine has increased only by 25%. In 1979-1989 the population upsurge of the country amounted to only 4%. The analysis of the current demographic situation and the particular kind of «demographic» outlook of Ukrainians allows to conclude, that the increasing rate of population growth is unlikely, even with active demographic policy of the state. Moreover, the researchers estimated, that the population of Ukraine would decrease. Relative stabilization will be reached in some 1-1.5 decades by 47-48 million people.

Another important characteristic of the general demographic situation is *the age-sex structure* of population. In Ukraine, this structure is dominated by women (54%). A sort of «man shortage» produces generally negative impact on virtually all life processes, it is not humiliating role of women in society - it always was, is and will remain higher, we note in many spheres of social production, of female labor, for it is still less effective than male. There are areas of industrial activity (say, with bad working conditions or those that require significant physical effort), where female labor is not desirable to be generally used. Lack of men increased burden on a woman, and this in turn affects the performance of its basic function - the maternal one. The woman is limited in time and opportunities for child care. Her role in arrangement the family affairs, everyday life and leisure decreases.

Statistical data confirm the facts of the male deficit occurring too early - somewhere on the age mark of 27-28 years. In the countries of sustainable human development, it occurs much later. Especially noticeable this disproportion between male and female share of population in Ukraine becomes on the verge of 60. Women of this age are almost twice as many as men and at the age of 70 - nearly five times. This creates additional problems, most painful of which is «female loneliness». This problem arises particularly acutely in the countryside. The farmstead with «no host» is destroyed. Women are forced to perform not inherent «male function». The average male life expectancy in 1966 was 61.6 years, women - 72.8 years. Since 1990 life span for men dropped by 3.7 year for women - by 2.1 years.

As you know, female part of the population of Ukraine is granted equal rights with men to education, choosing their destiny, social and political activities, labor and reward of it, she is an undeniable authority in the family and at work. The woman also has the appropriate privileges, which allow her to combine work and motherhood. It is predetermined by deep national cultural traditions of the Ukrainian people, guaranteed by the Constitution and relevant laws. Unfortunately, not all women's rights today are financially provided. The real picture of social life is somewhat different from the one declared in the law.

For example, the level of education of women in Ukraine is higher than of men, but most of them are employed in jobs that do not require the level of acquired education and training. 19% of women are employed in industry, working in situations that do not meet hygiene standards, and in such fields as metallurgy, coal, chemical and petrochemical, woodworking, glass and porcelain-faience industry, the set rate is 30%. There is a problem of employment of women, especially after higher education. Due to the specific women's privileges (e.g. leave for child care) when hiring the preference is often given to men. The level of education, training and other indicators move away to the second or even third plane. Employers need not work sometime and somewhere, but here and now. That is why they often waive their moral principles and elect a man. The fact is also that women have lower wages. Their real wages are about 70% of what men receive.

Sexual features continue to some extent and are exacerbated by the structure of «secular» dimension of the demographic factor, i.e. at different groups of people united by age groups. For convenience of calculations, scientists rely on the following classification of the population: children and adolescents (0-15 years), working-age population (women aged 16-55 years, males - 16-60 years old) to seniors. Consider them in detail.

The number of *children and adolescents* in the state and of older people is about the same - about 20-22%. However, in recent years, the first part has been decreasing and the share of older people has been correspondingly increasing. The loss of fertility and «aging of the people» in Ukraine has significantly progressed. The number of dependents is increasing. The burden on people of working age is increasing.

I can not say that children in Ukraine are deprived of public attention, but it is even needless to say about a «comprehensive care». Socio-economic difficulties of transition period hit painfully the childhood. Though the program «Children of Ukraine», which is suggested personally by the President of Ukraine, is adopted and widely promoted in the state, several of its provisions can not be realized and they probably reflect the present social goal than a reality. In recent years such negative phenomena as homelessness, drug addiction and substance abuse, alcoholism and early onset of sexual activity spread among children and adolescents. Extremely harmful effects on children is produced by so-called «cultural products» of questionable quality, especially foreign production that spreads through publishing, press, radio and especially television. This product promotes cruelty, elementary instincts, violence, the spirit of selfishness, willfulness, knavery.

Parenting in the spirit of universal moral and of the fundamental cultural values is still one of the main problems of modern social development.

Among the population of working age it has been a custom to distinguish such socio-demographic group, as **youth**. According to the data of January 1, 1998, the proportion of young people aged 15-28 years old in the total number of resident population of Ukraine amounted to only 19.7%, or about 10 million people. It is not enough. For it is youth, that is associated with the perspective of the country, people and culture. Unfortunately, young people, almost the same as children and adolescents, experiences painfully the negative impact of all social ills and so they too controversially come into life, trying to take their rightful place in it (see: Життєві плани випускників середніх шкіл та їх реалізація. – К., 2003).

Contemporary Ukrainian youth are generally more educated than the previous generations. They quickly master new professions (specialties), actively reconsider values, gradually gain a foothold in society as the subject of a new lifestyle and social dynamism. In the early 90's almost all the young people were supporters of free market economy and democratic orientations and transformations. However, socio-economic problems, including reducing the standard of living, thriving utter criminality, criminalization of society, the crisis of morality and culture significantly affected their modern outlook values. According to various sociological studies, many young people perceive the market prospect with deep doubt, are critical to reforms and reformers, believe that now in the state around the reforms just a conversation is going on, and nothing is done. (В. Тихонович. Суспільна криза і життєві стратегії особистості. – К., 2001; Перепелиця М. М. Державна молодіжна політика в Україні (регіональний аспект). – К., 2001).

Most young people are not satisfied with their material and economic situation. Young people suffer from unemployment, poor state of social security, health care and environmental situation. According to the data of official government statistics, in recent years the incidence of young boys and girls morbidity increased. Also the criminal activity of juveniles increased. Young people rarely ever visit theaters, exhibitions, museums, read little, especially the works of classical literary heritage. The scope of involvement of young people to physical culture and sports has reduced. Quite a number of problems they face during the formation of family and child birth. All this requires the state to take immediate measures to remedy the situation. Unfortunately, in this field public policy is also still ineffective.

The most numerous demographic group – **the working-age population** (labour potential, manpower resources, economically active population of the state) is also experiencing serious difficulties now. Its share in Ukraine is 55.7%. At the time of declaration of independence the number of all employees in the national economy amounted to 25 million people, while 72% of the able-bodied citizens were employed in production. The situation, which has arisen in the socio-economic and labor market in Ukraine now, we can not help but accept as an emergency one. Ukrainian people – are people of labor. Diligence – is the mental characteristic of Ukrainians. The current generation has inherited it from their grandfathers and great-grandfathers.

It may sound ironic, but it is a fact, that contemporary Ukrainians have no opportunity to realize their productive and creative potential. They are forced to be engaged mentally into extrinsic activities, such as private trade. This distorts the character of Ukrainian people and also changes the image of our society and the state. The Ukrainian citizen-worker has a high level of education, a broad general culture, deep training and skill, creative attitude to work and conscious responsibility are characteristic of them. They are not accustomed to laziness and have great integrity. The Ukrainian worker is capable of training and retraining in the context of the requirements of modern technology.

Unfortunately, the above mentioned qualities mainly are still dormant. Both, labor and wages do not correspond to either character of a Ukrainian man, or the requirements of modern production. The state is agitated by permanent strikes of workers of various industries, especially coal miners, teachers, and power engineering specialists. People need the proper work and wages. This is

understandable. Not altogether clear is the following: the response of the state, more precisely, of the part of government officials, who must make a decision and, in principle, have all the necessary prerequisites for it. There are funds in the budget and only the ability and desire to manage is required. The latter precisely is the largest deficit in Ukraine, the main cause of various ills and woes. However, the situation on the labor market can not long remain uncertain. The dissatisfaction of fair requirements of working population can lead to serious consequences - the destruction of the labor potential. The following numbers are the evidence of the fact, that this process continues even today. Ukraine ranks third in the world in the number of applications for so-called green card in the U.S. (in the first place - Bangladesh (7,670,000 entries), the second - Nigeria (1.47 million)). 760 thousand people from Ukraine wanted to emigrate to the United States (Микола Томенко: Президент з кожним днем підходить до необхідності міняти команду // День. – 2011. – 24 лют.).

There is also an opposite process in Ukraine, - we, as experts say, expect the labour migration. According to a famous politician and statesman S. Tigipko, in 2011, along with unemployment at the level of 550-560 million people, in the country will be recorded up to 500 thousand unfilled vacancies. Further, according to expert estimates, there may be a new problem - a shortage of labor force at a rate of 1.5-2 million people. It is believed, that Ukraine will not avoid attracting migrant workers. One way to solve the problem – is the return of own labour migrants. Though, it may be possible only under the conditions of creating for them conditions at least not worse than they were abroad. As concerning the involvement of low skilled labor force from the third world countries, this issue has to become the subject of careful study (Надрага В. Трудова міграція: виклики для України // Дзеркало тижня. – 2011. – 12 лют.).

Disappointing trend is observed in the change of age structure of population. To some extent, this trend is European. Futurists argue that the European population will age; the elderly people now constitute 22% of this region population, and their numbers grow, will exceeded up to 30% during 30 years. The same is happening in Ukraine. Progressive depopulation leads to negative changes in age structure of population. The main trend of its evolution - demographic aging is mainly due to lower fertility rates. Over the past 30 years the average age of the population of Ukraine grew from 32 to 38 years, and the proportion of people aged 60 and over increased from 11 to 19%. Especially unfavorable age structure is in rural areas. Thus, if in the urban area the population older than working age at the beginning of 1997 was 19.5%, in rural areas - 29.1% of working age under 59% and 49%. The average age of the rural population – is 40 years (36 of men and 43 of women) and almost three years beyond the average age of the urban population.

Changes in Ukrainian culture (Ukrainianship): external influences and internal losses

Unfavorable demographics exacerbate *migration processes* that degrade the overall picture of human resources development in Ukraine. Overall population growth could be positive in the presence of quite significant in amount of positive balance of migration.

The historical process consists of hundreds and perhaps thousands of large and small, mass and local movements of people in the living space. Each of them go through the conflict, clash, confrontation. In this sense, the movement appears essential indicator of socio-cultural dynamics and conflict nature of the social. In each case the dynamics and conflict have both general and specific features.

They are also characteristic of Ukrainianship (Ukrainian culture), which has undergone many destructive influences of resettlement. There were also, of course, positive aspects of resettlement to Ukraine from other ethnicities and cultures, for example, Germans, Poles and other nations. Though, the total resonance of integral resettlement flow, mostly of the Ukrainians outside the

borders of their homeland, was negative. Several conflicting and negative resettlement processes in Ukrainianship remain till now. They need more detailed study.

It is known that Kievan Rus fell under the pressure of the Mongol invasions. The state, weakened by internecine strife, could not resist the tribes seeking to conquer and plunder foreign territories. Later in this area partially or completely other oppressors dominated, imposing their culture and way of life to the Ukrainians: Lithuanian, Polish, Russian and Tatar ones. Settling in the living space, which originally belonged to the Ukrainians, foreigners seized key positions in economic, social, political, cultural and spiritual life, which led to its deformation in the context of the requirements of statehood. This prevented the formation of Ukrainian regional civilization, which we shall discuss in a special chapter.

The resettlement of other ethnic groups to Ukraine (Lithuanians – to Chernihiv-Sivershchyna, Podolia, Kyiv region, Volyn, Perejaslav; Poles – to Halichina, Volhynia; Moldovans - to Bukovina; Hungarians - to Transcarpathia; the Russians – to Slobidska region and central regions of Ukraine) changed the social image of Ukrainians, which particularly was affected by the Union of Lublin in 1569 and Pereiaslavs'ka agreement in 1654. According to this Union, Ukrainian lands - Volhynia, Eastern Podolia, Kiev region, part of the Left Bank - became part of Poland. This opened the way to the mass resettlement of Poles to Ukrainian lands. Polish magnates (Kalinovski Zholkevsky, Potocki, Konetspolski et al.) started to massively grab the lands, assign their managers on them, imposed foreign, humble, forced way of life to independently freedom-loving Ukrainians. By that time corvee reached five or six days a week. Farmers turned to serfs deprived of their rights, their property and lives depended on arbitrary master. The position of the urban population was also difficult. Polonization of Ukrainians was carried out on a national-religious ideological grounds. Polish Catholic population enjoyed various privileges in industrial sphere, trade, social and political affairs. The Ukrainians were restricted in the rights to the extent that, for example, in Lviv, they were allowed to live only in one street.

This «impregnation» of foreign ethnic group in the Ukrainianship could not cause resistance and disobedience. The historical period of the Lithuanian-Polish rule was characterized by mass popular uprising, liberation struggle against the oppressors.

For example, the uprising in 1594 led by Nalyvayko grew into a national liberation war. Although it suffered defeat, the uprising showed massive rejection of polonization, desire of the Ukrainians for an independent existence. The same desire in the spiritual form was revealed by anti-Uniate movement of Ukrainians.

After Pereiaslav agreement in 1654 the wave of Russian «conquistadors» who flooded the Ukrainian lands, destroyed the Sich (1775), abolished the regimental administrative system of Cossack Ukraine (1781), enslaved peasantry (1783), split the elite strata of the Ukrainian society with the Letter of Grant to nobility (1785). Next wave of migration began after the defeat of the liberation struggle of 1917-1921. This period is marked by brutal repressions against the Ukrainian national elites (1929-1937 years), Famine (1933), persecution against dissidents of national orientation (60-80s), the Chernobyl disaster (1986).

For various historical reasons, many Ukrainians had to emigrate to other countries. Mass emigration of Ukrainians abroad since the end of the nineteenth century, mainly to North and South America. Today in many countries, including CIS, about 10 million immigrants from Ukraine (20% of the total number of Ukrainian world) live. Ukrainian diaspora – is one of the largest. It was formed by several historical flows: pre-revolutionary wars (until 1941), World War II and contemporary one.

The first tide included the western regions, which were then part of **Austria-Hungary**. The main reasons for mass emigration were lack of land, low living standards, oppression of farmers

by the representatives of state administration and availability of land and favorable socioeconomic conditions for their development in America. If the representatives of the Western Ukraine went to **America**, the immigrants from Eastern Ukraine were forced to develop the southern and eastern regions of Russia. In the late nineteenth century. Ukrainian peasantry literally dreamed of resettlement. Tens and hundreds of thousands of hardworking, enterprising and talented compatriots found themselves outside Ukraine dispersed in other ethnic systems contributed to colonization and economic exploitation of new lands, their economic prosperity, social and cultural development.

In the nineteenth century the tsarist government realized massive Ukrainian migration to **the Far East, Siberia, Altai**. In Soviet times, hundreds of thousands of Ukrainians were sent to the Bolshevik camps, the youth was involved in socialist new constructions, the development of virgin lands. Today no one can count how many millions of Ukrainians remained in present-day Russia, Kazakhstan, Uzbekistan.

North and South America became the main residence of Ukrainians and the people of Ukrainian origin abroad. Now in these regions about 2.7 million people (65% of all foreign Ukrainian) live. Almost 55% of the foreign diaspora (2.2 million people) live in North America, mainly in the U.S. and 1.2 million people (30%) - in Canada, about 500 million people - in Argentina and Brazil.

As relating the number among the Slavic peoples, the Ukrainian diaspora is second after Poland. For a long time the information about the lives of our compatriots abroad was concealed, communicating with them was limited. It was only during the «perestroika» times that «iron curtain» was eliminated. genetic love for Ukraine, welfare and prosperity of which almost all of the Diaspora perceives as his own life and value orientation combines all the people of Ukrainian origin.

The national character

Each nation has its own character. Ukrainians also have it. Unfortunately, long enough domestic ideologists and scholars talked about it almost «in whisper». This way its historical fate developed. Dependent position of the people, divided between more powerful neighbors, hardly urged it to an open and active self-actualization. Oppressors took pleasure in their supremacy, often mocking and humiliating, consciously or unconsciously creating the image of Ukrainian as such an «ordinary community» that is worth nothing, is not able to do anything, except singing and grieving, cherishing embroidery and entertaining that, still more happy neighbor. At any rate, when it came to the Ukrainian national character, as a rule, it was said about «a kind of Little Russian or Lesser Polish, Ruthenian or Carpatorosk exotic, decorated with embroidered shirts and wide Ukrainian trousers, dancing and singing while self-humiliation and almost automatic recognition of the benefits of all non-Ukrainian» (Гнатенко П. Український національний характер. – К., 1997. – С. 5). However, the real scientists, public and political figures approach to this problem impartially. They tried to understand the Ukrainians as a social and historical phenomenon of universal significance, comprehend the unique culture of the people, its features and character.

Character, considered G. Hegel - is some form of will and interest, making oneself important. People of strong, strong-willed character, who know their internal strategic interest, do not change their mood depending on the blows of fate that occasionally endure certain nations. Circumstances have no special significance for them. The essence of their life activity is determined by the character. The strength of character most clearly expresses itself in case of sudden change of circumstances, especially when they change for the worse. Strong character reveals itself in the type of activity that is based on honesty, wisdom and solidarity.

The Ukrainians - people of strong inner core, stable mentality, settled national character. The image of «Ukrainian people» from the tribal age and its change over the centuries are thoroughly analyzed in the writings of V. Suvorova, M. Arkas, D. Bahalii, M. Bilyashevskiy, F. Wolf,

... There are people among this people experienced in all crafts generally necessary for life: carpenters to build houses and boats, cart-wrights, blacksmiths, armourers, tawed leather makers, saddle-makers, shoemakers, coopers, tailors, etc. They are very skillful in the production of saltpetre, which is found in these parts a lot, and make beautiful gun powder. Women are engaged in spinning flax and wool, of which they make cloth and fabrics for everyday use. All are well able to cultivate the land, sow, reap, bake bread, cook various meat dishes, make Braga (beer) etc. ... They generally are good at all crafts ... They are quite intelligent, but focus only on the useful and necessary, especially that is related to rural life ... They profess the Greek faith ... They are witty, clever, resourceful and generous, they do not seek great wealth, but are very fond of their freedom, without which they do not imagine their life ...

Guillaume Levasseur de Boplan

Опис України, кількох провінцій королівства Польського, що тягнуться від кордонів Московії до границь Трансільванії, разом з їхніми звичаями, способом життя і веденням воєн. – К., 1990. – С. 30–31.

Hrushevsky, D. Doroshenko, M. Drahomanov M. Kostomarov Krypyakevych I., A. Kulchitsky, I. Ogienko, D. Chyzhevsky, A. Efimenko, D.Yavornytsky, M. Jaworskiy, B. Janiv. The characteristic features of the people as a nation were analyzed in the works of V. Vynnychenko, D. Dontsov, V. Zhabotinsky, A. Lipinsky, M. Mihnovskyi, M. Shlemkevych.

Based on the evidence of Greek writers, Hrushevsky, in particular, draws a generalized picture of Ukrainian people, «... strangers praise those our people for sincerity and friendliness ... They (Ukrainians - auth.) are kind to strangers, offer warm hospitality and see them farther on in order no harm would happen to them... Women are extremely faithful to their husbands and often kill themselves when their husband dies. They like freedom very much, do not want to serve, nor be under someone's authority. However they are intractable, can not consider other people's view, each tries to win the others over to his side, and that is why there are discords between them and the bloody fights ... They are brave and warlike people and no one would be able to resist them, if they kept altogether. They liked fun and amusement, singing and carousals, could not pass up any songs, dances, games at any event...» (Грушевський М. Ілюстрована історія України. – С. 39).

Other researchers note the following characteristics of Ukrainians, as bravery, hardiness due to long marches, readiness for military campaigns (H. Boplan), ease of communication and clever mind (A. Vimina), diligence, love of bread baking business, «indefatigable firmness» (A. Matserberh), neatness and thrift of women (J. Hilderbrandt, G. Nellinh, P. Parkevych) etc.

According to the researchers, the positive features of the Ukrainian people inconsistently went hand in hand with the

customs of the opposite direction, which has always been characteristic of some of the people or of the same people in different social circumstances.

Highlighting this fact, G. Boplan, for example, says about the Ukrainians, that they have a tendency to laziness, drink a lot of different drinks, however, during the campaigns the Cossacks do not drink hard. Combining generosity and unselfishness with cunning and sharp mind, the Cossacks are terribly fond of freedom, consider death better than slavery and to defend the independence often rebel against their oppressors. Nevertheless, they are insidious and treacherous, so caution is needed with them; they have strong body structure, tolerant to cold and hunger, heat and thirst, in the war they are tireless, brave, courageous or, to put it better, bold and little value their lives. They are pretty nifty with pistols. «A Hundred (of Ukrainian Cossacks) under cover of the camp will not fear thousands of Poles or even several thousand Tatars. If they were as valiant on horseback as on earth, I think, they would be invincible» (Ibid. - С. 31). Almost all researchers note the deep spirituality of Ukrainian people, their sensuality, singing culture, open mind and sincerity of character.

Recent studies of the phenomenon of the Ukrainian national character (see: Додонов Р. А. Теория ментальности: учение о детерминантах мыслительных автоматизмов. – Запорожье. – 1999; Гнатенко П. И., Павленко В. Н. Идентичность: Философский и психологический анализ. – К., 1999; Картунов О. В. Вступ до етнополітології, – 1999;

Костомаров Н. И. Исторические произведения: автобиография. – К., 1990; Пірен М. І. Етнополітичні процеси в сучасній Україні. – К., 1999; Швецова А. В. Національний характер як феномен культури. – Сімферополь, 1999) continue and deepen the understanding of the content of the mentioned qualities of Ukrainian people, its culture and character and also include into the orbit of a scientific comprehension the new, more profound problems.

P. Gnatenko, for example, speculates on the contradictory essence of the Ukrainian national character and the role of psychological factors, which have formed it. O.Zabuzhko tries to fathom it through the understanding of the philosophy of the Ukrainian idea in the European context; Kartunov O., A. Murahovskiy and J. Rymarenko - through understanding the history of ethnic relations and deployment of state processes, S. Pawluk - through analysis of centuries-old experience and traditions of the material and spiritual culture.

This concept of «national character» is regarded as something that unites the complex of universal human and individually formed skills of the people, who are both subject and object of universal human and their own, uniquely inimitable history, socio-economic conditions of life, economic life and culture. Most clearly these qualities are revealed in the value relation of the person to the environmental world, as well as in culture, traditions, customs, rituals and behavior. «National character - said, for example, P. Gnatenko – is a set of social and psychological features (national and psychological directions, stereotypes) that are inherent in the national community at some stage of development and reveal themselves in the value attitude to the world, and also in the culture, traditions, customs, rites.» (Гнатенко П. – С. 6). This definition in principle may be accepted. I just keep revealing it in the sphere of the manifestation of national character, adding here «behavior». However, I note the phrase «at some stage of development». The mentioned above features are really formed at some stage of development of national (ethnic) community, but having appeared, they do not disappear with the completion of this phase and continue to live «their lives», determining the character of community as itself. Under the influence of various circumstances, they may vary, however, varying, they remain basically the same as long as the community exists as an ethnic group, nation, nationality. After the national character has formed, said Ivan Lysiak-Rudnitsky, «it certainly reveals considerable stability and ability to reject or assimilate subversive influences» (Лисяк-Рудницький І. Україна між Сходом і Заходом. – Історія філософії України. – К., 1993. – С. 511).

National character – is something thin and fragile. Consider it in the paradigm of «quality» is extremely difficult. This phenomenon has a contradictory nature. Its various components can be appreciated in different ways, as life itself is contradictory and variable. Therefore, naming this or that feature of the Ukrainian national character, I go beyond the assessment or comparison with the features of other nations. I am talking only about what is in reality, and what value it has in the overall structure of the historical process and interaction of peoples and cultures only the practice reveals. As stated in the Bible: the tree is evaluated according to its fruit. And no more.

According to research, the Ukrainian national character includes almost all the features inherent in every civilized ethnic group, nation, people. However, it is also formed exclusively under the influence of socio-economic, political and general cultural circumstances of Ukrainian life. In our opinion, they particularly determine the appearance in history other than the appearance of other people or something identical with one or more of them. Without laying claim to universality and completeness of judgments, we shall stop at this point in more detail.

According to the researchers, one of the major features of Ukrainian national character is hard work and diligence. This feature was formed historically, due to socio-economic and geographical circumstances. Fertile soil, temperate climate, nature and historical conditions of settlement, etc. conditioned the need for labor as the only source of survival. Labour created wealth. With the evaluation as «good» and «wealth » it was transferred into outlook, which turned into a norm and was established as a character.

The virtue of free labor – is one of the main ones in the Ukrainian idea and Ukrainian national character. The feeling of a deep respect for the free labor permeates the entire national culture - stories and sayings, folklore and fiction, historical and religious texts, philosophical works. Remember: «Look at the tree as it bears fruit, and at a man - as he works», «he, who cares, he has» «It's hard to live for those, who do not want to work». The real philosophical anthem to conscientious work raises the idea of «akin labor» of H. Skovoroda. The virtue of free labor captivated even the reveries of Ukrainian people, their dreams. As the great T. Shevchenko wrote, even in a dream Ukrainian woman-worker saw how she and her family were at home as free, independent people who:

... at large,
and in their merry field
reap their own wheat,
and little children bring them dinner ...

As you can see, everybody works - adults and children. The virtue of labor appears as undeniable value. Revealing the spiritual and moral traditions of Ukrainian people, the poet has shown that hard work is one of the defining features of the Ukrainian national character.

In general, hard work is a universal trait, but because of different circumstances unequal value attitudes to work, assuming certain traits of national character formed in different nations. For the Ukrainians this value - is undeniable. It can also be called «maternal». As a nation the Ukrainians emerged, have grown and established themselves in the history due to work. Our hard work is organically connected with such feature as thrift, parsimony.

As noted in the «New explanatory dictionary of the Ukrainian language», thrifty - it is the (person) that «thrifty spends anything, adheres to savings; economical, modest, frugal» (see: V. 3. - P.175). The same applies to husbandry. From time immemorial the Ukrainian people implicitly valued the achievements of their own work, always concerned about housing, livestock, implements. However, the most notable feature of the Ukrainians has always been a respectful, caring attitude to their land – the main foster-mother for the toilers. It was the land, that was watered amply with human sweat, tears, and often with blood. Protecting their land from invaders, the people advocated their right to be its masters. Unfortunately, the course of historical events, especially post-October period significantly smote centuries-old respect of Ukrainians to this public treasure. Return to it I consider as one of the first and most important tasks of eradicating those negative traits that have intruded into the nature of the Ukrainians under the influence of negative practice of uncivilized stages of Ukraine's development.

The initial, mostly farming, labor of Ukrainian people has an individual character. Their own field, livestock, tools, family, welfare etc. conditioned personal responsibility and also formed such qualities of character as independence, detached judgment and decision making, individualism. As researchers (I. Mirchuk, Yaniv A., P. Gnatenko) think, the latter feature is the most essential factor of self-expression of a Ukrainian, it connects Ukraine with Europe best and distinguishes it from Russia.

For a long time in the national ethical literature «individualism» was seen as a negative character trait, as if the absolute rejection of individual from the common (public) interest and desire to live autonomously and independently of them. As a positive antipode of it «collectivism» was opposed – i.e. the inclusion of the individual in the team, especially in economic and social terms, the comprehension of collective interest as of his (her) own, and thus, their identification with each other.

Without going into details - this topic is the subject of a separate philosophical discussion, - I note that the examined relationship between these qualities is too simplified. Individualism is not limited to those negative characteristics (by the way, as well as the collectivism - to positive ones), which they have been endowed. Thinkers of the Renaissance, who were subsequently supported and deepened by such «aces» of philosophical science, as F. Bacon, T. Hobbes, John Locke, Spinoza,

J. Rousseau and Nietzsche, showed that individualism was directly related with the formation and development of individuality, and therefore had a broad humanistic significance. Individualism – is a desire of people for autonomy, independence, personal responsibility for themselves and their work. This is awareness of their own «I» as potentially capable of independent creation, the realization of those things, which cannot be put on the shoulders of the team. This is the awareness of individual dignity and recognition of the same virtues in others.

The Ukrainians are mavericks (individualists) in the sense of striving for independence, freedom and liberty to work on their land, to take independent decisions, manage their property without approval or authorization of that by any superindividual institutions. Thus, they not only fail to avoid the others, but also try to reconcile both, their own and common (public, social) interests with them, reserving the right to make the final decision. The most effective form of this agreement is community. In Ukraine the Russian «commune» did not strike root, because it was based on a complete alienation of the individual of his rights in favor of the union. The community did not require this alienation. Community ownership of land, for example, only limited rights of peasant property, while the communal one just deprived of it. This, incidentally, explains the widespread practice of communities in Ukraine (see: *Енциклопедія українознавства*. – Т. 2. – С. 442–443), the effectiveness of homestead management (Stolypin reforms) and known rejection of post-October collectivization by Ukrainian farmers.

Ukrainian people are the people of «rational egoism» and as such distinguish their attitude towards society, the state and others. The last fact is controversial both in historical terms, and in the context of today. «Individualistic attitude of the Ukrainians - says I. Mirchuk - is revealed quite

The character is one of the biggest driving forces in the world. In its most noble manifestations it reveals human nature in its best form, because it shows a better person ... Character is an integral property of a person. This is the most precious gift. It offers to a person general commitment and respect for others, people who have character - though they may not enriched worldly goods - will find themselves rewarded with respect and fairly won well-deserved glory ... A man who has character, studiously picks its way and is firmly on it. For him/her duty is above human thought, conscience and peace are above all praise of the world. Respecting the other person, he/she at the same time keeps his/her own identity and independence, he/she has the courage to be morally pure, though even their deeds were not popular, he/she is calmly awaiting that time and experience would justify them.

С. Смайсл

Енциклопедія афоризмов. – С. 639.

clearly in their understanding of the social order, or the principle of community social life. They reject definitely all forms of cohabitation, the prerequisite of which is strict discipline and subordination to the full will of someone higher, forgetting completely that it usually has a detrimental effect on public interests, and in further consequence on their own benefit. In our history we have, unfortunately, far too many examples of how ungovernable individualism to a large extent suppressed the creation of the tradition as a state building factor and, thus, transformed the historical existence of the whole nation into the game of uncoordinated centrifugal forces, which due to the lack of serious competition to congestion had become a disaster for the future of this human community» (Мірчук І. Світогляд українського народу. – С. 236).

The literature emphasizes also such feature of the Ukrainian national character, as sensuality (I. Mirchuk, E. Onatsky, A. Yaniv, D. Chizhevsky), which is treated far not clear. Some scholars contrast it to the rationalist component of Ukrainian character and even justify the replacing by it the latter. This position requires clarification. Mind, feeling and will - are interrelated components of human spirituality. Standing on the forefront in the character of the person or nation, one of them can not replace the other. Instead, it appears as the leading form and means of expression of all components of the human spiritual nature, which are developed no less than it is. In other words, in the Ukrainian national character «the cunning of reason» is mainly revealed through the sensual perception, reproduction and transformation of reality. So sensitivity does not supplant the mind, but it provides it with another form of self-expression - sensuous. Hence – the deep humor of Ukrainians that can laugh where others, demonstrating the stability of their

character, dress in a mask of severity, without ceasing to be as sensual as the Ukrainians, and the latter - just as intelligent, sober and strong-willed, as people of traditionally «Nordic character».

Ssensuality emphasizes the deep and developed spirituality of the nation, belief in the sacred and undeniable, love of fellow-men, morality, highly artistic perception of the world, the emotional character traits. This character trait motivates people to creative work. Utilitarian and practical activity is filled with deep artistic and aesthetic sense. Creating objective world, i.e. the culture, the Ukrainians fill it with their images, symbols, artistry, vibrant colors of their sensory perception of the world and world view. Almost everything created by the Ukrainians - buildings, tools, household object-world or the world of artistic culture - has, so to speak, spiritual nature. This specified spirituality is characterized with mostly optimistic direction. Longing for the lost, which, incidentally, some researchers try to present as the essence of the Ukrainians' national character, by no means is the final paragraph of their world view. Ukrainian people – are much deeper! They not only suffer and do not suffer so much (although living conditions would seem to leave them nothing else), but also creates new spiritual and objective world, giving people a deeply optimistic sensuoustemper.

Creativity has become a means of self-preservation and survival of the Ukrainian ethnos. By means of creativity the Ukrainian people actualized themselves, hereditably brought down to future generations their main treasure - high spirituality. By creativity they asserted themselves in the world. Thanks to the creativity they were able to carry through the ages eternal yearning for freedom, crystallize it in the context of the state, implement it into will to action.

Ivan Franko named the Ukrainian man an «Eternal revolutionary». This poet and philosopher drew attention to the «spirit, which calls the body for battle» not for some negligible household goods, but «for happiness, progress and freedom», and that, in spite of everything, «he lives, he has not died». «Ukraine has not perished, and soul, and freedom» - confirms the same idea poet and ethnographer P. Chubinsky, and following him - a million-strong army of Ukrainian patriots, expressing their readiness with a song on their lips to change the entire social and political order for the better. Sensitivity of Ukrainian people – is a spirit of defiance and suffering, faith and hope for the better, ability to feel and act, assert themselves in history, present and future.

One can omit such trait of the Ukrainians as inferiority. It is formed by the historical practice of statelessness, century of domination of foreigners - Lithuanians, Poles, Russians, Germans and Hungarians, and others over Ukrainian lands. The source of inferiority was constant oppression and humiliation of the Ukrainians from the oppressors. Prohibition of the Ukrainian language, imposition of other faiths, limiting career, and the most important - the denial of the right to have their own state - is not an exhaustive list of factors that conditioned the inferiority and a kind of «self-denial» (M.Hrushevsky) as characteristics of the Ukrainians, especially after the destruction of the Sich and the elimination of the Cossacks. According to the researchers, «inferiority complex imposed a fatal impact on the main, the fate-defining decisions and actions of Ukrainian leaders. It is sufficient to recall the behavior of Khmelnytsky in the environs of Zboriv or confusion of Ukrainian spirit, which led eventually to the infamous Pereiaslav Council» (Шевцова А. В. Національний характер як феномен культури. – С. 179).

Despite the blows of history, the Ukrainians withstood the difficulties, preserved as a unique deep historical etnonational phenomenon, which has its own national character, is restoring their state and culture in open communication and cooperation with the world.

I am the nation, the truth force of which
Hasn't yet been conquered by anybody.
Whatever plague, or evil mowed it down,
Still the truth has blossomed again!

So wrote the poet, emphasizing the immortal spirit of the Ukrainian people, the spirit of freedom, liberty, peace and labor, with which today the Ukrainians are going to European and world community of peoples and cultures.

Such prominent Ukrainian artists as M. Verbitsky, Nikolai Gogol, S. Gulak-Artemovsky, Dovzhenko, G. Kvitka-Osnovyanenko, I. Kotlyarevsky, Kulish, Lesya Ukrainka, M. Lysenko, I. Franko and, of course, the Titan of Ukrainian culture - Taras Shevchenko raised to the world level by means of fiction and poetry, music and painting the uniqueness of Ukrainian culture and Ukrainian man as its subject and creator. Shevchenko's Ukrainian man is a human of work, deep faith and morality, openness to the world, striving for justice and freedom.

The historical fortune

Fortune – is the most enigmatic category of philosophy and culture. Understanding of the "fortune" is related to mythology, folklore, religion, partly - with irrational philosophy, where "Fortune" was treated as supernatural and incomprehensible pre-determined flow of events and human actions that was objectivized in various forms of culture and recorded as a kind of totalization of the life cycle of a person or a nation.

The fate of the nation in this sense is seen as its life that has some steps, peaks and downs, conflicts and achievements. Each nation has - its unique fortune. Although the fortunes of various nations have much in common, they are unique, as the fate of stars that appear and disappear in the large and unknown cosmic space.

The Ukrainian people has also a specific fortune. The most important thing in it is that it is based on work associated primarily with the cultivation of land, with farming. Labor, land and bread, and with them - Mother, as the main woman-preserver of all existing -are initial and backbone symbols of Ukrainian culture. The Ukrainians have never and no one ever won, not infringe on other people's land, because there has always been enough of their own. their working fortune has always been associated with creativity, and thus - with freedom as well.

The origins of Ukrainian people were considered at some previous pages. Here I draw attention to the peculiar periods of their life and the boundaries within which the economy, culture, state and non-state lifestyle of the Ukrainians developed. As you know, the settling of the people, who later was called the "Ukrainians", was quite intense in space and time. The researchers - D. Bahaliy, S. Rudnitsky, S. Tomashivsky, M. Korduba, V. Herynovych, T. Oleksiyuk, V. Kubiiovych, L. Niederle, J. Karski, F. Maksimenko, F. Zastavnyi, V. Serhiychuk and others - define the limits of arrays of settlement by criteria such as the language of older generation of the indigenous population, cultural-domestic, ethnological signs, forms of everyday life, in some cases religion. Using the same criteria and analyzing the process of settling of the Ukrainians in historical dimension, we can distinguish the following stages of ethnogenesis, the boundaries of territory and state borders.

The first historical period: from the formation and decay of Kievan Rus. State of the Eastern Slavs called **Kievan Rus** (Ancient Rus) existed from the late ninth century to early 40's of the XIIIth c. The territorial center, a kind of core of the state was the Upper Dnieper area ("Russian land" in the narrow sense), which extended through the "Prince ruling" of the territory - the conquest of land of the tribal alliances and Princes ruling territories to Kiev center, practicing on them the system of collecting tribute, administration and legal proceedings.

Everyone has his own destiny
and his path wide,
someone builds, someone destroys,
someone looks with an enviable eye
beyond the end of the world
whether there are countries
to invade and take in a coffin ...

Taras Shevchenko "Dream"

It is notable, that this process was largely peaceful, although covering large areas, large masses of the population, sometimes accompanied by fratricidal conflicts, riots. The distinguishing of the state in its territorial specificity was gaining strength in the reign of Igor, Olga, Sviatoslav and Yaropolk, in its main features it has developed during the reign of Vladimir Svyatoslavich (978-1015). Yaroslav the Wise completed the development of the state.

Kievan Rus' covered a large area. Its boundaries reached the Baltic Sea and Lake Ladoga, the river Volga (Itil) and the Caspian Sea, the Black Sea steppes and the Carpathian Mountains. The state consolidated in a continuous struggle with the nomads (Pechenegs, Torquay, Polovtsy), inside it constant infightings occurred. Disconnected and weakened by the latter, undermined by attacks of Polovtsy enemies, Kievan Rus fell under the blows of the hordes of Batu in the 1237-1241, becoming easy prey for conquerors.

Galicia-Volyn principality becomes the center and the "last outpost" of the Ukrainian nation at that time. It also took the brunt of the eastern and western expansion. Among the first, who used this opportunity, were Lithuanians. In the middle of the thirteenth century Duke Mindaugas (Mindovh) united militant retarded pagan tribes to resist the pressure of the Teutonic Order of German crusaders-colonialists, who came to the Baltic lands. In this struggle the Lithuanians became stronger and more closely united than ever. In the first decades of the XIV century they went to Belarus led by Grand Duke Gediminas (Gedimin). And in the 40-s of the XIV century, during the reign of his son Alherdasa (Olgerd), who strongly declared that "the whole Rus should belong to Lithuanians", they came to Ukrainian lands. Later, Ukraine came under Polish rule after its union with Lithuania. Ukrainian land was enshroud by the black wave of colonization, in the struggle with which the Ukrainian Cossacks military system was formed. Great revolt of the mid seventeenth century against the royal government of Poland, completed the formation of the Hetman state, territory and boundaries of which had some slightly different outline.

The second historical phase has its countdown from the **Hetman state** to the **Bolshevik Revolution in 1917**. The outlines of the Ukrainian lands during this period were variable in nature. The Ukrainians, settled in considerable space, lived and worked for the colonial or semi-colonial regime, dreaming of their own state, fought for it, keeping the idea of national borders in their own heart, rather than in institutional registers. Great rebellion and Hetman state are associated with the names of Bohdan Khmelnytsky and Ivan Vyhovskyy, Peter Doroshenko and Ivan Mazepa, Ivan Skoropadsky and Paul Polubotok. Nearly 4 million of Ukrainians (XVI-XVII c.) lived in areas that were under the power of Russia and Poland. In particular, large areas located to the left of the Dnieper (Left Bank), were ruled by Russia. This region is also called the Hetmanshchina. Zaporizhzhie land came under dual Russian-Polish control (later - in 1687 - they went completely under the power of the Russian tsar). Slobodskaya Ukraine - the area located east of Poltava around modern Kharkiv - formally remained within Russia.

These lands were sparsely populated at the time, besides periodically they were emptied by the incursions of Tatars. Forming a kind of buffer zone, which would protected the left bank of the pressure of nomadic peoples, the royal government allowed to settle on these lands to several waves of Ukrainian refugees, who spread cultural and political influence far to the southeast, where concentrated a significant Ukrainian population, which grew more and more (Don, Kuban).

The Right Bank lands were under Polish rule. In Ruin age they suffered from repeated invasions of the Poles, Turks, moskovites, Tatars. These lands were not only seriously devastated, but almost entirely uninhabited. Their new settlement took place in the mode of incentive policy on the part of the Polish government. Ukrainian Cossacks and peasants quickly settled their farms, formed regimental administrative units, established everyday life. Since at the same time on these lands the Polish nobility returned, then again tensions started to increase that led to uprisings in the XVIII century.

West-Ukrainian lands (Halichina and Volhynia) have long been densely populated. The dramatic history has not passed this blessed land also. The passionate fervor, which appeared as a result of the integration of lands by Danilo Halyts'kyi, was subsequently lost. The "King of Rus" - so the grandson of Danilo Halyts'kyi Yuriy was called - failed to keep their newfound greatness. Expansion of Lithuania in Volyn resulted in the ruling of Lithuanian King Lubart. Halichina was soon attached to the Polish Kingdom.

The historical vicissitudes threw Ukrainian lands into the arms of Russia and Poland, Hungary and the Austrian Empire. The stronghold on the Ukrainians in those days was Eastern Halichina. Russia, which grew gradually, singled out the contours of Ukraine as one of the main components of the empire, held brightly colored Russification policies and ruthlessly exploited the working people. According to Lenin, Ukraine has become for Russia what Ireland was to England, which was ruthlessly exploited without getting anything in return.

The third historical stage I begin with the Bolshevik Revolution in 1917 and continue to "Gorbachev's perestroika." Significant transformations in the life of the Ukrainians were initiated by **the First World War** and **the Bolshevik Revolution in 1917**. During these historical events the outlines of the Ukrainian population lifestyle underwent certain changes. During the revolution in 1917-1920 Ukraine was embraced by the wave of chaos, components of which were such historical processes as the German occupation, civil war, Hetmanate, anarchism, Directory, Bolshevism. Each of them is characterized by the participation of the masses, severity of unsatisfied intention to establish a specific lifestyle with imposition to the whole society of their own, rather narrow understanding of the goals and objectives of the revolution, the deregulation of interests, intolerance to other approaches and perspectives.

We can speak about the borders of Ukraine of that time only conditionally. In the central part of it there were the territories, which after 1917 were claimed by the Central Council; the regions that covered Lviv region, Ternopil region, cities Stanislav and Chertkov, in 1918-1920 were included to the structure of the West Ukrainian National Republic; on the territories near Huliaipole Nestor Makhno ruled; in north-eastern lands the Bolsheviks ruled.

More or less defined boundaries were established during the Soviet Ukraine being the part of the USSR. Almost until the war of 1941-1945 they had practically not changed. However, before the war the land on which more than 7 million Ukrainians lived and which belonged to Poland and Romania was added to Ukraine. Ukraine again changed its contours after the war. The borders with Poland, Czechoslovakia and Romania were settled. At the end of 1945 the territory of Ukraine expanded to over 580 thousand km². In 1954 the Crimean region was transferred to the USSR.

However, in post-war years all Ukrainian ethnic lands were not included in the Ukraine. As the F. D. Zastavnyi mentioned, 19.5 thousand km² remained in Poland (from where in 1947, according to the so-called operation "Wisla", the Ukrainian population was forcibly deported to former German territories), in the former Czechoslovakia - 2.6 km², in Romania - 1.7 km². Beyond the borders of the Ukraine appeared not included in it the southern lands of Bryansk, Orel, Voronezh and Kursk regions, where in the 20-ies the Ukrainians dominated (43.9 km², 2.4 million people in 1926), Eastern Donshchyna (The western part of the Rostov region. - 23.8 km², 0.9 million people), the part of Rostovshchyna and Kuban (46.6 km², 1.9 million people) and others, with a predominance of the Ukrainian population.

The fourth stage of historical development of Ukraine starts from the declaration of its independence and continues to the present days. Having survived several centuries of statelessness, Ukraine, in the end, "came back to itself," began the revival of traditional culture, historical reconstruction of a Ukrainian folk features of a state, launched a process of modern state creation in accordance with the civilization achievements of humankind. It is time to define the true boundaries of newly independent state. In this issue Ukraine agreed with almost all its neighbors. It has clearly defined borders and has not any territorial claims to any of the neighbors. However, some clarification should be taken by some diplomats and statesmen concerning the

part of the boundaries with the nearest neighbors - Belarus and Russia.

According to the territory Ukraine is one of the major European and world powers. The total length of state borders of Ukraine is 6500 km. Land boundaries separate Ukraine from Russia, Belarus, Moldova, Romania, Poland, Hungary and Slovakia. Ukraine respects the Helsinki Accords and follows them, it strives to live in peace and cooperation with neighbors and all the civilized world. However, the above mentioned pursuit does not push Ukraine away from a number of geopolitical problems. Instead, it requires solving them and in this regard the establishment of Ukraine as a state which has significant influence as a global and a regional perspective. The latter is particularly important because the impact of Ukraine on solving geopolitical problems, in particular the European space, is more and more amplified.

Ukraine can not remain beyond the attention (focus) of international community. The above mentioned focus is realized in the three main vectors:

- a) constructive cooperation;
- b) confrontation;
- c) "absorption" - attempts to complete or partial submission, the dictates of interest, imposing Ukraine algorithms of domestic and foreign policy.

The boundaries between these vectors are conventional. The words and actions of some foreign politicians (and, correspondingly, of the states they lead) often not only disagree with each other, but are fundamentally opposed. Often dirty political technologies (such as "Gongadze case" a scandal "Hauberk" etc.) are applied in relation to Ukraine. Noticeable is the concealment or humiliation of progressive initiatives, with which Ukraine comes out in the international space (such as unilateral nuclear disarmament, the closure of Chernobyl nuclear power station, etc.), or the attempts of some political circles of foreign countries to stir the situation to undermine the stability achieved by Ukraine in the period of independent development. We can't miss mentioning also the unfounded economic sanctions imposed on Ukraine without sufficient justification and explanation.

Ukraine is striving for a constructive international dialogue and participation in global international projects, for multi- and bilateral cooperation. It gradually (but more and more powerfully) expresses itself at the international level. The unique geopolitical position, rich natural resources, fertile land, promising heavy industry (aircraft construction, metallurgy, coal mining), hard-working people and other characteristics objectively relate it to the most interesting and promising states in terms of the international division of labor and cooperation. As predicted S. Rudnitsky, fortune and misfortune of many, if not all European great powers, now largely depends on the political fortune of Ukraine. This is not mere words. Ukraine could become one of the most important stabilizers of Europe, the factor of global European security and development, and the factor of the growth of imperial ambitions of Russia, if it falls under its pressure.

Chapter III

Europaen choice of Ukraine

*Hard path of recovery and growth of Ukraine's presence in Europe
Is Ukraine still interesting for Europe?*

Historic calamities have always moved Ukraine away from Europe. As far as by their nature the Ukrainians have always remained Europeans, each step in the liberation and gaining freedom, the revival of statehood and culture, was a step of Ukraine back to Europe.

The European choice is strategic for Ukraine. This is no accident, because historically Ukraine has always been in Europe. Ukrainians have European mentality. As a state, Ukraine has always had close ties with European countries. Ukrainian thought, worldview and lifestyle are European. Ukraine is situated in Europe and its territory provides transportation, migration and trade corridor connecting Europe with the whole Eastern (Asian) world. "The way from the Vikings to the Greeks", which is tens thousands kilometers long, has contributed greatly to trade and cultural exchange naturally linking northern nations with southern ones throughout centuries. No less important it is today.

Viktor Yanukovych, the President of Ukraine said in June 2010, "Our top priority in foreign policy is and has always been European integration". As he further emphasized, European integration is not only a foreign policy guideline, but also an internal transformation axis. Ukraine should increasingly position itself as a European state while maintaining and developing strategic partnership with countries all over the world, particularly Russia and the USA. Reinforcing general strategic partnerships is considered in Ukraine to be an integral part of European and world security.

Ukrainian return to Europe is a bilateral concern. On the one hand, Ukrainians have a chance of "taking off" their totalitarian past and reaching European standards of living. On the other hand, nearly 47 mln nation of freedom-loving, democratically-minded people known to be hard-working, peace-loving, tolerant, intelligent and creative is about to join European Community. Ukraine's achievements in industry, agriculture, science, arts and education will not be a burden for Europe. On the contrary, they will enrich her and add to her glory.

Unfortunately, European integration, slow and beset with contradictions, is not going smoothly. New barriers are being created with disputes warmed up and conflicts provoked. In my opinion, those responsible for it are chasing the lost cause. Ever being a European nation in its nature and mentality Ukraine will sooner or later overcome all the obstacles and take its place among other European nations as a reliable partner that is of interest due to its original culture and traditions.

On the way of revival and expansion of Ukrainian presence in Europe

Ever existing ties between Ukraine and Europe have had their ups and downs. There were periods of Ukraine's nominal presence in the European environment especially when it was fully or partly subjected to other states. In this turbulent time relations between Ukrainians and European

world were only smoldering. However, Ukraine has always stayed within the confines of Europe. Trade, joint defense initiatives, matrimonial links, labour migration, cultural exchange, cooperation in the field of science and education have always taken place. Admittedly, their scope, intensity and efficacy have varied. Ukraine having proclaimed its independence, the situation changed dramatically. The country guided itself to European integration sometimes called “entering Europe”. To my mind, it should be regarded as “return” or, more precisely, “revival and expansion of Ukrainian presence in Europe”, reinforcing links, and developing cooperation.

Beyond any doubt, Ukraine belongs to Europe and Ukrainian people are a part of European family. This very fact objectively predetermines European foreign policy vector with integration in EU economic and political institutions as a priority. Being geopolitically European Ukraine since the first day of its independence has been interested in strengthening regional security, developing shared security potential in Europe. Political leadership that laid the foreign policy foundations back in early 90-s was deeply convinced that it is impossible to build common security in Europe leaving Ukraine out and that **Ukraine’s full participation in such a defense system will reliably ensure its own security**. (Кулініч М. А. Україна в новому геополітичному просторі: проблеми регіональної та субрегіональної безпеки // Наука й оборона. – 1995. – С. 8–19). Thus, it is understandable that EU integration has been Ukraine’s direct objective since the time when it gained its independence.

The first steps towards European integration were made in the atmosphere of enthusiasm and high expectations in the first decade of independent existence. A.Chalyi, a well-known Ukrainian diplomat, noted, “Before 2004 we had believed that Ukraine could follow Eastern European countries, such as Poland, which meant membership prospect in 2005 with full membership in 10-15 years. But it was not that simple.” (П’ять висновків від Чалого // День. – 2011. – 15 лют.).

With this aim in view Ukraine was shaping its foreign policy guideline targeting at European integration. In its turn, it was an inseparable part of Ukrainian foreign policy in the first decade of its history. The geopolitical priorities were defined as follows:

- 1) Ukraine’s survival as a sovereign independent state, consolidation of fundamental values and institutions providing for welfare, security, social and cultural progress;
- 2) Return to European civilizational domain, full membership in European and Euro-Atlantic political and social structures as well as security system.
- 3) Strengthening deterrence potential both national and cooperative as a result of participation in European security system, bilateral and multilateral treaties, arrangements and guarantees.
- 4) EU integration as a primary goal. Intensifying special NATO partnership with the view to joining (as the first step) NATO political structure, which is the cornerstone of European security system.
- 5) Reinforcing strategic partnership with the US and ties with Western European countries with due regard for the national interests and priorities.
- 6) Maintenance and development of equitable and mutually beneficial economic, political, social and cultural relations with Russia.

European objective is a geopolitical macrocivilization status in common effort to cope with inner challenges and become a global leader. In this process Ukraine can also take its rightful place within United Europe.

Україна – ЄС: на шляху до нового формату відносин : Матеріали міжнар. «круглого столу»; Київ, 24 квіт. 2008 р. / Нац. ін-т проблем міжнар. безпеки. – К. : НІПМБ, 2008. – С. 25.

- 7) Further development and consolidation of friendly relations with the neighboring states of strategic importance such as Poland, Baltic states, Turkey, Georgia, Azerbaijan, Vyshegrad Group and Central Asia.
- 8) Continuous efforts aimed at creating “stability belt” and regional security system stretching from the Baltic Sea and the Black Sea to the Transcaucasia and Central Asia.
- 9) Actively participating in building European and European-Asian “transport corridors” both along Baltic-Black Sea-Middle East axis and along Western-Europe-Transcaucasia- Central Asia-China. Using these corridors as an element of flexible and reliable transportation system for energy sources and strategic raw materials.
- 10) Seeking the role of alternative leader on the former USSR territory. Active cooperation with countries seeing Ukraine as an equal and reliable partner free from any imperial hegemonic ambitions.
- 11) Counteracting uncontrolled foreign economic expansion and full-scale defence of economic sovereignty.
- 12) Blocking attempts of unilateral foreign social and cultural as well as informational expansion and domination.
- 13) Steadfast promotion and popularization of universal European and Euro-Atlantic values and principles, social and cultural orientation. (Кириченко В. П. Захід чи Схід: пошук балансу // Політика і час. – 2000. – № 10. – С. 8–11; Матійчик Я. П. Між Європою й Азією. Пріоритети зовнішньої політики України у контексті геополітичного розвитку // Політика і час. – 2002. – № 9. – С. 73–83).

Ukraine’s European integration guideline, involvement in EU, WEU and NATO political structures covered a wide range of measures aimed at full engagement in European social and cultural domain being open not only to economic but also to cultural and informational investment. In fact, Ukraine’s Western foreign policy agenda involved a number of strategic moves: Euro-Atlantic and European ones, the moves toward closer relations with the USA and international organizations of the West, toward financial institutions and bilateral relations with Western countries. Thus, Ukraine had to consider all Western agenda vectors in terms of:

- its own geostrategic interests;
- geostrategic interests of the West;
- positions of leading Western countries, Ukraine’s strategic partners.

According to A.I.Utkin, and V.P.Kyrychenko, (Уткин А. И. Мировой порядок XXI века. – М.: Эксмо, 2002. – С. 244–259; Кириченко В. П. Захід чи Схід: пошук балансу // Політика і час. – 2000. – № 10. – С. 8–11) Ukraine had the following geostrategic interests:

- to preserve Western civilization and the expansion of cooperation between its European, North American and Pacific parts, strengthening basic values and institutions of the civilization such as democracy, free market, liberal-democratic ideology, the formation of structure of the world on the principles of geo-economics;
- to counteract the establishment and consolidation of any geopolitical unit or a strategic force that might oppose Western civilization and promote new or antagonistic bipolarity;
- strengthen NATO’s leadership on the European territory;
- limit the influence of Muslim states, to prevent escalation of regional conflicts between civilizations in the global war;
- preserve and strengthen existing strategic advantages and ensure strategic dominance in any regional or global conflicts;

- dissemination of NATO and the EU to the east, especially to countries that are close to Western culture;
- development and distribution effects of international and regional institutions based on Western values, in eastern countries;
- economic and socio-cultural expansion and strengthening democratic institutions and groups that focus on Western values and lifestyle.

Analyzing these positions, we can conclude that these specific priorities meet existing in the 90's unipolar world structure, formed after the "Cold War" and the interests of only certain poles of world power and authority. Since this pole were the U.S. alliance with developed countries of Western civilization, the entry of Ukraine into the Western world, its European integration is largely dependent on the U.S. position towards Ukraine, from understanding the content of their strategic partnership with Ukraine. Ukraine forged cooperation with the U.S., hoping for protection of vital national interest, as the sovereignty and territorial integrity, inviolability of borders, economic system, the formation of civilized market relations, increased foreign investment, conversion, cooperation in nuclear energy, space and more.

In the 90's there was an intensive process of institutionalization of European integration strategy of Ukraine, which became a full member of the main European institutions (Мадіссон В.В., Шахов В. А. Сучасна українська геополітика. – К.: Либідь, 2003. – С. 135–143). One of the most important institutions of this series - the Council of Europe (CoE), a statutory task is the coordination of positions and consolidation of the States Parties on the basis of shared principles and ideals of Western democracy, rights and freedoms. Introduction to CE was determined by three main principles: State Candidate should be law, respect human rights, to organize their domestic life and foreign policy on the principles of pluralist democracy.

In 1992, Ukraine officially announced its desire to be constant and equal member of the Council of Europe. The process of joining it was a difficult and rather long. Ukraine has established a special State interdepartmental commission on joining the Council of Europe. Experts CE stated desire of the young state coordinate its legislation with international norms and standards. Finally, in 1995 session of the Parliamentary Assembly of the Council of Europe in Strasbourg, voted for the admission of Ukraine to the organization as a full member. Ukraine became the 37th member of the Council of Europe and the fifth among the former Soviet Union (after Latvia, Lithuania, Estonia, Moldova). Going to the Council of Europe, Ukraine thereby committed to join more than 150 conventions on human rights. Council of Europe positively assesses the Ukrainian policy of deepening and accelerating agricultural, administrative reforms, continued privatization, balanced budget approval and so on.

On May 11, 2011 Ukraine for the first time in 16 years led the membership committee of the Council of Europe. Transfer of presidency from Turkey to Ukraine took place in Istanbul during a meeting of Heads of Ministries of Foreign Affairs of the organization. Within six months the Committee of Ministers headed by the head of the Ministry of Foreign Affairs of Ukraine Gryshchenko. "Ukraine - as the Secretary General of the Council of Europe Torbjorn Jagland - set three main priorities: protecting children's rights, promoting human rights and rule of law in the context of democracy and stability in Europe, strengthening and development of local democracy" (Україна та реформа об'єднаної Європи // День. – 2011. – 12 трав.).

The most important part of the geopolitical process of Ukraine's integration to Europe initially considered expanding its cooperation with major European interstate institutions - the European Union. The objectives of the EU lie in order to provide member countries economic growth and employment, promote their cultural development, maintain political stability and peace on the continent and improve the structure of your organization. Of course, that Ukraine considered joining this international organization of the core European vector of its geopolitics. The

government emphasized that "special importance is the consistent policy of Ukraine's rapprochement with the European Union, acquiring the status of an associate and then full membership of the EU" (Україна: поступ у ХХІ століття... // Урядовий кур'єр. – 2000. – 23 лют.).

Movement in this direction has officially begun in 1994 when the Agreement on Partnership and Cooperation Agreement with the EU on political, economic and humanitarian issues, including the establishment of MFN in trade, abolition of import quotas at the conclusion of trade agreements. From the mid-90's regular meetings with "three" EU Cooperation Council meeting took place. Permanent Mission of Ukraine was opened in Brussels, a special committee for relations with the EU. Ukraine participated in the development of the Stability Pact in Europe ("Plan Balladyura"), approved at the Paris conference in 1995 a long time, Ukraine together with other former socialist countries receiving targeted assistance under the Tacis program, which launched the EU.

From the very beginning Ukraine faced with the necessity to overcome the very high "threshold" of certain European standards in political and economic spheres, strict adherence to the agreed provisions, rules, constraints (Елементи стратегії ЄС щодо України (Чеський погляд. Виклад політики) // Інституційні реформи в ЄС. – 2004. – № 4. – С. 61–69). On the difficulties of the integration process in Ukraine testified, inter alia, that the Partnership Agreement between Ukraine and EU member states had ratified only in 1998, economic cooperation envisaged in the Agreement, aimed at industrial development and cooperation, agriculture, strengthening communications Parliamentary Liaison in science and education.

An important European structures, which from the beginning of independence, Ukraine has established close relationships is the Council for Security and Cooperation in Europe (OSCE since 1995). In February 1992, Ukraine signed the Helsinki Final Act, which provides updated practice the principles of international relations, security and cooperation of European countries. In 1994 in Ukraine opened the OSCE mission, which helped eliminate the crisis in the Crimea, to preserve the inviolability of Ukrainian borders.

Ukrainian delegation took an active part in the V Session of OSCE Parliamentary Assembly (1996, Stockholm), which discussed the model of European security for the XXI century. Ukrainian politicians raised at meetings of the creation of nuclear weapons free zones in different regions need to address the issue of deported people, including Crimean Tatars.

Very successful cooperation of Ukraine with such European financial institutions as the International Monetary Fund (IMF), European Bank for Reconstruction and Development (EBRD), World Bank and others was being formed. In addition, Ukraine participates in the Central European Initiative (CEI), which emerged in 1989 and aims to develop multilateral cooperation and promote stability and security in Central Europe. In cooperation with international European organizations one of the most important task was the acquisition by the state advantageous qualities, strong in the economic and political dimensions partner in Europe. Already in the early years of cooperation with the EU, it became clear that the prospect of Ukrainian integration will depend primarily on the internal transformations in Ukraine by creating conditions for sustainable democratic development, the rise of the domestic economy (Пашков М., Чалый В. Украина и расширение ЕС: проблемы, последствия, перспективы // Зеркало недели. – 2001. – № 45 (369), 17 нояб. – С. 5).

Through the course of European integration, Ukraine initially tried to form a system of external safeguards to protect national security. This issue is extremely important for a country that 15 years ago voluntarily abandoned the third world's largest nuclear arsenal and does not belong to the military-political alliances. Ukraine in the 90's tried to solve it by joining one of the existing Euro-Atlantic military alliance in this case to NATO. Our country is considered the North Atlantic

Alliance as an international military-political mechanism that has proven its ability, unlike CST, to ensure the sovereignty, territorial integrity and the progressive development of its members. "Joining NATO - Ukrainian experts point out - at some stage been fully justified the policy" (Горбулін В., Литвиненко О., Кононенко К. Європейська безпека: чи можливе неможливе? // Дзеркало тижня. – 2011. – 19 лют.).

The first steps of cooperation between Ukraine and NATO were recorded program "Partnership for Peace" (1994), which opened opportunities of cooperation. In 1995, the Ukrainian government signed with the NATO Individual "Program for Peace", under which were held joint military exercises, simulated peacekeeping actions. In 1997 in Madrid with the participation of President of Ukraine signed the Charter on a Distinctive Partnership with NATO. The document states recognition of Ukraine to Central and Eastern Europe, its significant role in ensuring stability on the continent. It provided advice and cooperation in conflict prevention, crisis management, export of weapons and give related technology, defense conversion, and others. The Charter also indication of Ukraine's participation in operations Allied Force, which gave the opportunity to prepare not only special peacekeeping force, but the common units are capable of performing the task of national defense (Партнерство Україна – НАТО / упоряд. І. Жовква. – К. : Ін-т євроатлант. співроб., 2002. – С. 8–21). Implementation of the Charter on a Distinctive Partnership between Ukraine and NATO has signed in 2000 President of Ukraine Decree "On State program of Ukraine's cooperation with NATO for 2001-2004." An important event was the discovery in Kiev in 1997, NATO information center.

Ukraine actively participates in meetings of the Euro-Atlantic Partnership Council at the level of foreign ministers, defense ministers, chiefs of staff. The program "Partnership for Peace" in Ukraine is quite regularly conducted joint military exercises of Ukrainian army and NATO troops (Квіткін П. Роль і місце України у міжнародних системах безпеки. Основні напрями військового співробітництва // Вартів неба. – 2001. – № 40–45).

Assessing the overall positive achievements of Ukraine in the 90's in the way of European integration and ensuring national security, should at the same time emphasize that at the beginning of the new century, it became clear that what foreign policy needs serious correction. Confirmation of this - failure to Ukraine at the Istanbul Summit, NATO Membership Action Plan, which opened the way for the alliance. In particular, it was proof that performed the previous year for membership in NATO pulled its logical conclusion and Ukraine had to find other ways of ensuring national security. The following event differently evaluated and assessed. How we think is very appropriate conclusion, which made the expert, a senior fellow with the problems of transatlantic German Marshall Fund of the United States Constance Shtelzenmyuller who believes that "at that time, NATO membership would be good for Ukraine" (Що може Європа і чого хоче Україна? // День. – 2011. – 3 бер.).

At the turn of the century there were significant changes and in relations Ukraine and the European Union, which started in 2004, the European Neighbourhood Policy, in a format which should further develop EU-Ukraine relations. As noted at the time, the European Commissioner for External Relations and European Neighbourhood Policy Benita Ferrero-Waldner, the ENP "does not provide specific perspectives entry» Ukraine to the EU (Газізулін І. Ф. Східне партнерство ЄС: додаткові можливості для євроінтеграції України / І. Ф. Газізулін, М. М. Гончар, О. В. Коломієць та ін. ; за ред. В. Мартинюка ; Укр. незалежний центр політ. досліджень. – К. : Агентство «Україна», 2009. – С. 11).

It should be noted that the ENP is not happy with Ukraine, which is hardly a neighbor in Europe. It is part of Europe. In addition prospect's accession to the EU became more distant. It is interesting to note that limitations of the proposed format of Ukraine relations were forced to acknowledge and former European Union officials likely that were directly involved in launching the ENP. According to former deputy head of the European Commission, former EU Commissioner Gunter Verheugen, the Ukrainian people - perhaps the most honorable membership in the European community. "At one time, - said G. Verheugen - Europe mistaken concerning Ukraine. In 2003 in the Crimea as a representative of the EU had to offer Kuchma much more than good-neighborly

relations. When I came here, I could not offer anything other than incremental approach within the ENP. This is what the EU could offer at that time. Now I must admit that it was a mistake" (Інвестиційний тет-а-тет // День. – 2011. – 1 бер.).

Under the new conditions proposed by the EU in the ENP, Ukraine had to make certain adjustments in foreign and domestic policies. In particular, as noted at the time, Ukrainian and Western experts (Більш ніж сусіди. Розширений Європейський Союз та Україна нові відносини: Заключний звіт. – Варшава: Фонд ім. Стефана Баторія; К.: Міжнар. фонд «Відродження», 2004. – С. 30) to give meaning to their pro-European aspirations of the Ukrainian political elite should focus not only on security matters. In relations with the EU excessive attention to geopolitics proved inappropriate, distorting Ukrainian priorities for the EU. Since the independence of Ukrainian elites emphasized the "geopolitical importance" of Ukraine to the West and arrogantly believed that Ukraine was "too important to fail." In Ukraine, poorly understood by the fact that the EU is not only a community united by common values, commitment and solidarity, and that EU membership is a right and authority, but also requires adherence to its values and commitment that is credible. Ukrainian political elite had to properly understand and accept the fact that the EU's democratic development and economic activity of Ukraine is more important than its geopolitical significance, although it can not be ignored.

Under these conditions it was necessary to make special emphasis on internal Europeanization, namely by solving a series of purely Ukrainian problems. "European integration - said Deputy Minister of Foreign Affairs of Ukraine Mr. Klimkin - not merely the foreign policy dimension, and the first direction for internal reforms" (Внутрішній вимір євроінтеграції // День. – 2011. – 16 лют.). First - this administrative reform and reform of local government. The main efforts here have focused on the reform of public administration and implementation of the European Charter on local self-government in 1985 despite the fact that the law on local self-government came into force in 1997, and two years later and adopted the Law on State Administration (1999), the system still suffered from several weaknesses. Features designed and selected individuals often overlap, they lacked certainty. It was precisely the need to share responsibilities, especially where it comes to budgetary relations, property management and other areas in which the powers of local government and local authorities compete with each other. Defined as urgent economic reforms. Implementation challenges of European integration crucially depends on progress on the main direction of sustainable growth and accelerated to overcome on this basis, the gap in GDP per capita between Ukraine and countries - EU members.

In the social sphere, the main task was to be targeted to ensure safe conditions for exercising the rights and freedoms in all aspects, strengthening the middle class as a basis for political stability and democratization of society, a significant limitation of threatening differentiation of income and poverty. It is not only essential to strengthen the social orientation of reforms, but its transformation into an important tool to accelerate economic growth, strengthening peace and understanding in society. Building in Ukraine socially oriented market economy European type - determining factors of social attractiveness of reforms of its broad public support, the establishment of modern European standards of quality of life (Біляцький С. Д. Десять років, які потрясли нас // Політика і час. – 2001. – № 7. – С. 10–24).

Another challenge faced judicial and legal reform, a stable and coherent legal system. The legal system must be stable and consistent. Certain provisions of Ukrainian laws can often be interpreted ambiguously, creating uncertainty about their application. Legal relationships that have built on the basis of laws, often defined by regulations and other regulations. Given the above, citizens of the country's poorly informed about their rights and responsibilities. Despite some positive trends in the judicial and legal reform, many important issues unresolved, and new laws often conflict with the old.

Finally, an important issue that needed further efforts for its solution is the approximation of Ukrainian legislation with EU legal system. Adaptation of Ukrainian legislation to EU norms and standards is crucial for Ukraine's European integration. It should cover the whole national legal system and legislation, legislative process, law enforcement and procedural rules in particular. To ensure the effectiveness of the adaptation process should involve all branches of government - legislative and executive power under drafting and judicial power under enforcement. This process could not happen by itself and had to be accompanied by legal, judicial, administrative, economic and other reforms.

Note that in this area much has been made in implementing the Agreement on Partnership and Cooperation Agreement with the European Union on June 14, 1994, which defines the format of relations between Ukraine and the EU to the adoption in 2004 of the European Neighbourhood Policy. In particular, they approved a tentative list of the EU regulations, which must be adapted Ukrainian legislation. Changes to the Provisional Regulations of the Cabinet of Ministers of Ukraine to ensure that the draft legal acts of the main provisions of EU legislation. In November 2002 Parliament adopted the Law of Ukraine "On the Concept of National Programme of Adaptation of Ukraine to the EU legislation" (Чалий О. Стан та перспективи співробітництва між Україною та Європейським Союзом // Інституційні реформи в ЄС. – 2004. – № 4. – С. 32–40).

Hope to Ukrainian speeding towards European integration associated with Yushchenko's presidency, not justified. "If Kuchma, - says Oleg Chaly - proved that Ukraine - not Russia, then in five years, President Yushchenko has been proved that Ukraine - is not the EU and NATO" (П'ять висновків від Чалого // День. – 2011. – 15 лют.). Since his election in 2010 President of Ukraine Viktor Yanukovich and the arrival of a new political party - the Party of Regions - the country has entered a new phase of development, at a time when the world in general and Europe in particular, is rapidly changing. "The modern world development - as noted by V. Gorbulin - is Ukraine's many threats, challenges and risks. They are connected not only with the crisis, and globalization and as a prerequisite for this crisis" («Вкрай складний іспит, або Що заважає Україні стати повноцінним військово-політичним союзником НАТО? // День. – 2010. – 18 листоп.).

The world is moving from a unipolar to a multipolar structure. The global crisis has become a catalyst for profound political and technological changes. Significantly changing the factors that determine the global security agenda in recent years. Exacerbated existing problems - demographic (poverty, illegal immigration, pandemic disease), ethnic and religious conflict in some regions of the world, the rise of radical and extremist movements, activation of international terrorism, nuclear proliferation, environmental degradation, food crisis. Along with traditional, new security threats. In the February (2011) security conference in Munich, "the first time in history... were discussed with cybersecurity... In 10-15 years - said in this regard Chaly - many weapons that are now considered key in defending the country, may disappear once disappeared cavalry. I think that is a very serious signal to Ukrainian experts in strategic security - because our country has always been strong for its

achievements in cybernetics " (П'ять висновків від Чалого // День. – 2011. – 15 лют.).

In the context of external challenges, threats and risks and internal economic difficulties, social problems conclusion can be only one: "Ukraine is facing a very complicated and difficult test" (Горбулін В. Вкрай важкий іспит, або Що заважає Україні стати повноцінним військово-політичним союзником НАТО? // День. – 2010. – 18 листоп.). One of the primary objectives - to strengthen security guarantees to Ukraine by increasing the overall European security. In July 2010, President Viktor Yanukovych signed a law that declares Ukraine's neutral status. According to this law, our country will participate in the improvement and development of the European system of collective security, develop friendly relations with Russia will continue constructive cooperation with NATO and other military and political alliances of mutual interest. "Today Ukraine has to be like anyone else interested in the development of reliable security guarantees for the entire European continent, especially for neutral and non-aligned countries" (Горбулін В., Литвиненко О., Кононенко К. Європейська безпека: чи можливе неможливе // Дзеркало тижня. – 2011. – 19 лют.).

In implementation of this strategic task Ukraine, according to Ukrainian experts, does not show sufficient activity. "Today, domestic diplomacy does not generate new strategic ideas of security, with good opportunities. Proclaiming non-alignment, we attracted the serious attention and the world, and the public. But there we stood," - says Oleg Chaly. "We do not discuss with the international community, under what conditions we are and will remain non-aligned country. Our non-alignment is beneficial both Russian and of NATO's security interests, is a real investment in global and regional security. But that is beneficial to us?" The Ukrainian diplomat said: "Ukraine has to prove the world that its non-aligned policy is not tactical, and strategic choice. In other words - the question of international legal recognition of sustainable security status of Ukraine as a permanently neutral state. And it's absolutely realistic in the context of a new system of Euro-Atlantic security community, which has all the prospects to be created in the next five - ten years" (П'ять висновків від Чалого // День. – 2011. – 15 лют.).

Today, European security is determined by two international organizations - NATO and the OSCE and the United States and Russia as the most influential countries in the European and former Soviet Union. Ukraine has all opportunities to participate actively in the reform of the OSCE, whose performance as an institution - the guarantor of European security is now actually considered insufficient. There are two options for reforming the OSCE. The first is based on the Russian draft treaty on European security (**concept Helsinki - 2**). Second - proposed Javier Solana on the basis of proposals generated in the EU (**Helsinki Concept +**).

According to Ukrainian experts, the Russian draft document, despite its general controversy, contains several provisions that could indirectly contribute to solving problems increased external security guarantees to Ukraine. In particular, Ukrainian interests are consistent with the following thesis project Contract:

- about the inadmissibility of the use or threat of force against the territorial integrity and political independence of States;
- the indivisibility of security;
- prevent any State - Party to the Treaty of its territory for armed attacks against other States Parties;
- a European consultation mechanism on security;
- provisions of the Treaty on the application it states - participants of the principle of collective defense that the content resembles Article 5 North Atlantic Treaty Organization (Горбулін В. Вкрай складний іспит // День. – 2010. – 18 листоп.).

The project could be the basis for open dialogue on European security. Such a dialogue should be broadest possible and include all state, military and political alliances and international organizations in the field of security in the OSCE area. Essentially, that this dialogue was complex and related to a wide range of problems of European security (Горбулін В., Литвиненко О., Кононенко К. Європейська безпека: чи можливе неможливе? // Дзеркало тижня. – 2011. – 19 лют.). During discussion of this issue Ukraine should take the initiative, such as the developments of the European legal framework to regulate the status, rights and obligations of States, non-military units, and providing them with legal safeguards. In particular, Switzerland has supported the Russian initiative already proposed details it prescribe regulations on the status of neutral countries(Горбулін В. Вкрай складний іспит // День. – 2010. – 18 листоп.).

Ukraine is a great state and plays an important role in Euro-Atlantic security architecture. We value our partnership with Ukraine.

A.F. Rasmussen

Пропозиція особливому партнеру // День. – 2011. – 25–26 лют.

One of the cornerstones in the foundation of national security of Ukraine today is a special partnership with NATO. Refusal of forced entry to the Union "was a step in the right direction, which allowed to reduce degree of tension in Russian-Ukrainian relations and thereby significantly reduced the risks of destabilization and aggravation of the situation in Eastern Europe" (Горбулін В., Литвиненко О., Кононенко К. Європейська безпека: чи можливе неможливе? // Дзеркало тижня. – 2011. – 19 лют.). Ukraine declared policy of "non-alignment" involves the development and deepening partnerships between the North Atlantic alliance and our state. This position is firmly occupied by both Ukraine and NATO. "We agreed to continue to maintain an active political dialogue and develop practical cooperation between Ukraine and NATO. As a special partner of Ukraine is ready to actively participate in building and strengthening partnerships Alliance "- said President of Ukraine Viktor Yanukovich after meeting with Anders Fogh Rasmussen, who first visited our country in February 2011

The Ukrainian leader also reiterated its readiness to further cooperation with NATO within the framework of peacekeeping operations, and assured that the parties continue to cooperate on all previously approved projects and programs. He said that during talks with NATO Secretary General also discussed possibilities of cooperation in combating traditional and new security challenges and threats.

During a meeting with Ukrainian students of Kyiv National Taras Shevchenko, AF Rasmussen, in his lectures put the emphasis on cooperation between Ukraine and NATO: Past, present, future. In particular, he expressed his desire to cooperate with the Ukrainian state, "to resist the enemies," and said: "We believe that constructive cooperation between Ukraine and NATO will help her get into the European mainstream." However, he said: "The development of democracy and the rule of law - a key feature of relations between NATO and Ukraine. And I believe that Ukraine will remain on this course. Taras Shevchenko died 150 years ago. If he were alive today, he would be proud that Ukraine is determined the same to move to the heart of Europe and be a security provider in its region and beyond "(Шевченко і НАТО // День. – 2011. – 1 бер.).

Ukraine will continue to participate in the planning and analysis within the framework of "Partnership for Peace." Its missile industry involved in the development of American rocket "Towers" and European "Vega." NATO Secretary General, NATO announced its intention to invite Ukraine to participate in creating a modern defense system. He said that Ukraine is interested in such cooperation, and the parties agreed to establish an expert group that will "expert advice" as a result you can determine what Ukraine can bring to this process. He also expressed hope that

Ukraine will send trainers to Afghanistan for training military and police in this country (ПРОпозиція особливому партнеру // День. – 2011. – 25–26 лют.). All this gives grounds to assert, as the CEO of the International Military Staff at NATO Headquarters, Lieutenant General J. Borneman, observed "quantitative and qualitative growth and development of partnerships both in political and military plans"(НАТО – Україна: історія успіху // День. – 2011. – 18 трав.).

New approaches in foreign policy and Ukraine were in relations with the European Union. Their implementation in the form of European Neighbourhood Policy (ENP) is not consistent with modern world realities and therefore does not satisfy neither Ukraine nor the EU. Now these relations defines politics "Eastern Partnership". It was initiated by Poland and Sweden, officially adopted by the European Council of 19-20 March 2009 and put into operation at the summit of "Eastern Partnership" May 7, 2009 in Prague. The purpose of the new policy - to strengthen bilateral and multilateral cooperation with Eastern European EU partners and among themselves. In the "Eastern Partnership" interact Ukraine, Azerbaijan, Georgia, Moldova and Belarus. "Ukraine - Ukrainian experts point out - is under a real change in the format of relations with the EU, which confirmed the conclusion of the agenda Association (Assosiation Agenda) to replace the Action Plan" Ukraine - EU "and the future Association Agreement (to replace the Partnership Agreement and cooperation) (Газізулін М. М. Східне партнерство ЄС: додаткові можливості для євроінтеграції України / І. Ф. Газізулін, М. М. Гончар, О. В. Коломієць та ін. ; за ред. В. Мартинюка ; Укр. незалеж. центр політ. дослідж. – К. : Агентство «Україна», 2009. – С. 10). The proposal to start negotiations on an Association Agreement between Ukraine and the EU, which would provide for and free trade, "was expressed by the French president on the EU - Ukraine summit in September 2008" (Жак Фор: «діалог між владою та опозицією – необхідна умова для сучасної демократії» // Дзеркало тижня. – 2011. – 26 лют.).

Politicians, scientists, experts, both domestic and foreign, in many ways viewed as achievements of Ukraine towards European integration, and new opportunities that opened the "Eastern Partnership". For example, former President of Ukraine Leonid Kuchma believes that "neither mentally nor Ukrainian civilization is closer to the cherished European standards." He wants Ukraine is waiting for an invitation to the EU, and working hard "on his own European style" (Інвестиційний тет-а-тет // День. – 2011. – 1 бер.). Quite prominent Ukrainian experts, however, argue that "Ukraine has made many significant steps towards European integration ..." and realize "most components of the" Eastern Partnership "significantly ahead of other partner countries"(Східне партнерство ЄС: додаткові можливості для євроінтеграції України. – С. 50). However, as emphasized Chaly, today we must clearly understand that "association agreement with the EU does not provide membership perspective. In fact, we should want to or not, realize that quite a large period of time, and according to my estimates - at least until 2025, Ukraine will continue its European integration without real prospects for membership. From this tragedy not to do. In this way large-scale integrated into the EU Switzerland and Norway. The main thing - remember that civilizational alternative to European integration of Ukraine does not exist"(П'ять висновків від Чалого // День. – 2011. – 15 лют.). Conclusions A. Chaly share reputable domestic analysts, including president of the Center for Economic Development A. Paskhaver, who believes that because "Europe puts a lot of requirements," in front of us waiting for "a long road and a victorious finish us no promises" (Робота над помилками // День. – 2010. – 11 жовт.).

"Eastern Partnership" foresees cooperation between the EU and Ukraine in the following areas: "Democracy, good governance and stability," "Economic integration and convergence with EU policies", "Energy Security", "Contacts between people." In the "Eastern Partnership" Each Partner is able to political association and economic integration with the EU. Expected to attract

more partners to the EU policies and their gradual integration with the EU market (Східне партнерство ЄС: додаткові можливості для євроінтеграції України. – С. 15).

The main idea of the policy of "Eastern Partnership" - strengthening democratic processes in member countries. In this area the Ukrainian government has consistently fulfill their obligations. As rightly observes Rybachuk, "The West can compromise on issues such as free trade, but never will not accept double standards on the rule of law, freedom of speech." He believes that Ukraine can not sign a political agreement with the EU, and would continue if the so-called rollback of democracy (Рибачук О.: Влада неадекватно оцінює стан справ в країні // День. – 2011. – 4–5 бер.). European politicians who visit the Ukraine and officially and unofficially, be sure to emphasize the commitment to democratic values. "The European Union and respect for human rights and fundamental freedoms recognized - a success story and the priority of our policy" - said the Vice-Chancellor and Federal Minister for Foreign Affairs of Germany Guido Westerwelle during the first visit to our country (Гідо Вестервелле: Сподіваємось, ще цього року буде укладено Угоду про асоціацію // День. – 2011. – 2 бер.).

It should be noted that the policy of "Eastern Partnership" not all components satisfy both sides. For example, some foreign experts believe that "the EU has not developed a policy on its neighbors, which would be adequate to the challenges that arise as to the neighbors, and before the EU", the "Eastern Partnership does not have political power and funding from the EU so as need be" (Що може Європа і чого хоче Україна? // День. – 2011. – 3 бер.). Much criticism is heard and addressed to Ukraine, in particular regarding the situation in the area of rule of law, democracy and human rights. At the same disposition of official Europe to further comprehensive cooperation with Ukraine, no doubt. As noted G. Westerwelle during his visit to Ukraine in March 2011, "we see ourselves as partners in Ukraine and want to support its reform process. We encourage its way further approximation to the EU and consider concluding agreements on free trade and association as yet another important step along the way. We are ready to assist Ukraine in implementing an action plan for visa. I support any serious effort to reform the Ukrainian government" (Гідо Вестервелле: Сподіваюся, що цього року буде укладено Угоду про асоціацію // День. – 2011. – 2 бер.).

The official position of Europe is based on public opinion, a positive disposition businessmen on cooperation with Ukraine, meets an understanding among experts. Its representatives, which are already mentioned K. Shtelzenmyuller, we think, adequately formulated the current understanding of the future status of Ukraine in Europe and the world: "We can confirm the presence of two significant reasons why Europe is interested in the fact that democratic Ukraine was on the verge or probably a member. The first reason - a strategy: not in our interest to have on your doorstep a weak, unstable country that, given the worst scenario did not happen. And of course, is not in the interests of Ukraine, which is geo-strategic position. Second, to prevent this would be contrary to our values. Europe - not the community that fenced off from the world lattice gates and impenetrable walls, like Berlin, and then raises the bridge, and is such that exporting stability, prosperity and prospects of governance" (Що може Європа і чого хоче Україна? // День. – 2011. – 3 бер.).

It is important to note that the policy of "Eastern Partnership" "is quite flexible and can meet representatives of both supporters and opponents of the future EU enlargement to the East" (Східне партнерство ЄС: додаткові можливості для євроінтеграції України. – С. 16). This means that course of action our country should determine the trade-off with main geopolitical players in the region, which include, in addition to the EU, Russia and the United States, as the Ukrainian European integration policy - an issue that is within the scope of their strategic interests. Therefore, as rightly said Oleg Chaly, Ukraine on some issues has to initiate the "trilateral cooperation formats." Ukrainian diplomat as appreciates the trend of the trilateral format of negotiations

"through the EU - Russia - Ukraine concerning the transit of energy resources" (П'ять висновків від Чалого // День. – 2011. – 15 лют.).

Also mistakenly, as it seems, would not consider the position of political leadership of the United States, representatives of business and political elites, their assessment of the domestic and European integration policy of Ukraine. In particular, it would take into account the specific concerns expressed that the American media influence U.S. policy regarding the sequence of movement of our country to the European model of democracy. This, according to former U.S. Ambassador to Ukraine S. Pfeiffer and W. Taylor, may disappoint "well-wishers of Ukraine in the world" and could "increase the distance between Ukraine and Europe," simplify "Europe to ignore the desire of Ukraine to integrate" (Колишні американські посли застерігають Януковича // День. – 2011. – 3 бер.).

In recent years, the European Neighbourhood Policy took place quite profound changes it has undergone some adjustments. As a result, 25 May 2011 it was decided to establish the main priorities of the revised strategy ENP. European Commissioner for Enlargement and European Neighbourhood Policy Stefan Fule said: "The reform was made after close consultation with all our partners both in the east and south, and besides them - from all 27 EU Member States" (Новий підхід // День. – 2011. – 7 черв.). A new approach to the ENP is based on four areas: differentiated partnership, partnership with people, full partnership, fueled by partnerships. Be allocated from 2011 to 2013 an additional 1.24 billion euros grant assistance to support all proposed initiatives.

Finding geopolitical compromises are developing a problem defending the national interests of Ukraine. And that, as the course of bilateral negotiations on a Free Trade Area (FTA +) between our country and the EU - an extremely difficult problem. There are a wide range of opinions on this issue - from completely negative to too optimistic. For example, according to Leonid Kuchma, "free trade so we do not need when we undress completely" (Внутрішній вимір євроінтеграції // День. – 2011. – 16 лют.). This position reflects the interests of certain sectors of the economy, especially agricultural products. For example, according to Director General of the Association "Ukrainian Agribusiness Club" W. Legs "Ukrainian agricultural products in the European market does not want to see and almost straight text talking about it." In his opinion, very important that our negotiators will yield to political pressure and methodically defending the interests of the Ukrainian side" (Шістнадцятий раунд // День. – 2011. – 3 бер.).

But there is another opinion, according to which "the more delayed the issue of signing an FTA - the complex will be the economic situation in the country." In other words, Ukraine, almost without internal factors to modernize and upgrade the economy, should expect "to external influences." If we want the leading European companies working in Ukraine, we should move towards an FTA +. European Union - is almost 500 million consumers.

It is more convincing as it seems, has the position of the Ukrainian political leadership that insists on the flexibility and dynamic arrangements within the FTA. A future free trade area "is not static," stressed Deputy Minister of Foreign Affairs of Ukraine Mr. Klimkin. He notes that future Council Association "will be able to take legal and obligations decision to deepen integration, to further mutual opening of markets on further approximation of Ukraine's EU law" (Внутрішній вимір євроінтеграції // День. – 2011. – 16 лют.).

You can not name a hassle free process and implement an action plan for EU-Ukraine visa. Any questions regarding policies and the EU in the Black Sea region, where in fact there was no place for Ukraine. These problems, like many others, require constant attention of the parties, timely solutions. In this regard, rightly is thought the ambassador of France to Ukraine Jean Faure, who said "a direct consequence for all of us in Europe as for you, Ukrainian, and for us Europeans

today, I think, will be absolutely wise to keep a reasonable and rational negotiations that will lead us to the future of Ukraine's integration into the European Union. I think all efforts in this direction will be unnecessary for either you or for us to jointly could give advice to the realities of the modern world" (Жак Фор: Діалог між владою та опозицією – необхідна умова для сучасної демократії // Дзеркало тижня. – 2011. – 26 лют.). Hopefully, that wish will be respected diplomat specific guidance to stakeholders, including Ukraine, which, as noted by President Viktor Yanukovich in the address to the Verkhovna Rada "On the internal and external situation of Ukraine in 2011," today "implements a new foreign policy, which is based on the concept of national pragmatism. " Its basic elements are neutral choice, ideologically neutral policy of partnership with Russia and the CIS, the European Union, USA, Turkey, China, ASEAN countries, other countries and regional groupings. The fundamental component of the concept of national pragmatism - strategy for European integration of Ukraine, an integral part of Ukraine's European choice - normalization of relations with Russia.

Is Ukraine still interesting for Europe?

Diplomats around the world enjoy repeat the words "political titan of the twentieth century" - Prime Minister **Winston Churchill** of Great Britain, "England - he stressed - no permanent friends or enemies, it has a permanent national interests." These words are directly related to Ukraine: the ability to integrate Ukraine into the European community only becomes a reality, when European states feel their interest in Ukraine, see the prospect communication comprehensively realize certain benefits that will cooperate with us. About this time his interest in writing, saying the most educated and influential people of Europe. "The main challenge for Europe today is the problem of Ukrainian. Deep interest in this country due to its influence on European peace and diplomacy... Most people do not understand how deeply rooted it is here that the reason European strife throughout the first quarter century. No wonder that about this country is still so little heard of oppression of the Ukrainian nation is constantly accompanied by a ban on the word "Ukraine" and concealing even the very existence of Ukrainian... It would be hypocritical to deny that the independence of Ukraine is as important for our country, as well as for peace in the world. The problem too long ignored simply because they consider, let alone - trying to decide - it is very troublesome. But the problem that has deep and tangled historical roots, today acquired an unprecedented urgency... Peace and not until the Ukrainian problem will not find a proper solution. "These words are well-known British journalist Lancelot Lawton. They were announced in 1935 before the public meeting (attended by several Lords, several MPs, academics and journalists) at the House of Commons of the Parliament of Great Britain (cited by: Грабовський С. Українське питання та Європа. Теорія та практика // День. – 2010. – 20 лип.). Unfortunately, the appropriate steps to integrate Ukraine into the European space at one time have been implemented.

What exactly might be interesting for Ukraine in the European space? First, geopolitical location, human capital, natural resources, industrial and agricultural systems, cultural traditions and intellectual potential of the nation. Despite some biased Western experts, NATURAL RESOURCES Ukraine is so powerful that it will last for the next half century or two.

Overcoming difficulties and resolving conflicts, correcting errors and annoying mistakes that always accompany the transition periods of life of young people and returning to Europe, Ukraine offers her his new (updated) geopolitical and geostrategic face. Whatever colors are not singled out

his biased configured or not enough competent representatives close or distant neighbors, peoples and cultures, it is always clean and open, democratic, peaceful and solidary.

V. Lytvyn said, "hundreds of Ukrainian work enrich the world of fundamental discoveries that have made a real revolution in human life. Suffice it to recall achievements of Sergei Korolev in space technology, Igor Sikorsky aircraft in creation under the guidance of Academician Lebedev first in continental Europe, small electronic counting machine, a first in Kharkov in the world liters of heavy water and the first artificial diamond... Outstanding and significant, recognized by the international community is to contribute to the development of Ukrainian cultural heritage of Europe, including such prominent figures of European cultural and scientific life as a choreographer Serge Lifar, the sculptor Alexander Archipenko, Nobel laureate Ilya Mechnikov, Ilya Repin and painters Kazimir Malevich, writers Nikolai Gogol, Mikhail Bulgakov... And, of course, the creators of world-class figure, life and activity is associated with Germany, - poetess Lesya Ukrainian composer Mykola Lysenko and filmmaker Alexander Dovzhenko... These examples clearly demonstrate the obvious axiom - Ukraine is an integral part of Europe. Therefore it is logical that European integration is a priority of foreign policy of our country" (Литвин В. Україну не можна уявити без Європи, але і Європа так само потребує Україну // Голос України. – 2010. – 22 черв.)

Creativity, responsibility and high moral Ukrainian people - not only its past but also modern. Hundreds of thousands of Ukrainian citizens left in recent years to work in the European area - Italy, Czech Republic, Poland, Great Britain, Germany and others. - Have shown themselves men of honor, labor and responsibility. They observe the feast of universal human standards of morality, Christian ethics, high standards of communication and cultural cooperation. Women were caring and decent housewife, men - masters "of all trades" of building business and health to science, culture and high art. Trade as a sphere of Ukrainian relations with the European crowds that dominated the period of perestroika and the early years of independent development of Ukraine, gradually became less, and possibly a third plan. Current migrants from Ukraine practically not involved in organized crime. Europe saw the modern Ukrainian as human labor, first builder of service workers and welfare, manager of hospitality and tourism, tutor, scientist, teacher of high school, art and culture and so on., Open to dialogue and cooperation. The high intellectual potential, industriousness, spiritual and moral qualities define Ukrainian people as a reliable and responsible partner in any case.

Ukraine remains interesting for the European **natural-resource** potential. A developed "expert opinions" on his final exhaustion is skillfully constructed, provocative myth aimed at exclusion of Ukraine from Europe to participate in the processes of civilization as an equal and secured the subject, which goes into the European space is the "outstretched hand" and not like Cinderella, but with high value natural resources potential, which according to experts (see: Національне багатство України. – К., 2005. – С. 6–18) is consistent with the basic parameters of the developed countries of the European space.

As a reliable partner of Ukraine is also interesting for Europe in terms of **industry and agriculture**. Summary of the "final collapse" of production in Ukraine is some exaggeration. However, given the global crisis and a number of negative factors internal order, the depth of recession in industry and agriculture in Ukraine close to the critical point. However, one can not ignore and a number of positive trends that increase. As a result of deliberate and purposeful actions of this government many companies steer their development in the direction of growth, building capacity, a fixed income. Actively revived agriculture, light industry, processing industry.

Due to the deep science of Ukraine belongs to the cohort developed countries to build large defense systems and are directly involved in international space projects. Developed in Ukraine, rocket and aircraft.

Ukrainian engineers designed transport aircraft supervahovyk "Dream" rightly considered a significant achievement of civilization of mankind. The demonstration (in terms of existing industrial capacity, tools, creative intelligence and working people) are the creation of one of the world's best tanks, radar complex "Kolchuga" other weapons.

However, Ukraine does not seek to increase its military superiority over other countries. Creating the best and most effective examples of modern weapons and shows a high flight engineering and design effort, and availability of advanced production facilities, allowing to reach these results.

It is worth mentioning again to deny Ukraine a nuclear weapon. Some believe that this initiative "pulled" in L. Kravchuk then U.S. president, who promised that in case of danger, Ukraine pledge to defend the United States and Russia. Others argue that Ukraine was unable to maintain "nuclear capability" in good condition, because all the resources and technology were in Russia. The third appeal to the incompetence of those domestic and nedalekohlyadnosti statesmen ... Leaving this discussion for more detailed study, will bring only three indisputable judgment: 1) Ukraine really is the only country in the world, which renounced nuclear weapons, and 2) if necessary, securing the nation from external threat, it has natural resources, industrial and intellectual potential for its rapid recovery, and 3) despite the internal contradictions and external, is rarely provocative opinions, Ukraine remains the conductor of the policy of peace, tolerance and cooperation among peoples and cultures as in the European area and around the world.

Interest in Western countries to Ukraine increases as recognition of our country as an **outpost of peace**, the cult of work, understanding between peoples. **Ukraine's refusal of a nuclear weapon** - is a vivid demonstration of the peaceful nature of Ukrainian, their preferences for cooperation rather than confrontation of peoples and cultures. By the way, the nuclear arsenal of Ukraine amounted to 20% of the strategic arsenal of the former USSR, it is three times superior to the nuclear stockpiles of Great Britain, France and China combined. Next steps confirmed the constancy and integrity of Ukraine on the establishment of a new formula svitooblashtuvannya - world nuclear-free, non-confrontational, peaceful. Ukraine signed the Lisbon Protocol to the Treaty between the USSR and the USA on the Reduction and Limitation of Strategic Offensive Arms, joined the Treaty on the Non-committed to sign with the IAEA safeguards agreement.

As evidence folk wisdom, "strong and peacefully set roommate is the best gift of fate and a guarantor of security for any nation of the world." Ukraine to Western Europe is just such a neighbor. Live in cooperation and consultation with Ukraine for the Western world the most important and promising interest precisely because its implementation creates "buffer zone" of peace and secure existence of an independent policy states, the potential aggressiveness had been repeatedly confirmed history.

Ukraine, however, still does not feel this interest and attitude on the part of the European space. Obviously, he is just being formed. One of the reasons - serious contradictions in the political system of the Ukrainian society, its manufacturing sector, uncertainty and ideological priorities of the overall humanitarian policy. Ukraine still fluctuates. Moreover, these fluctuations depend on the next presidential elections in Ukraine, a change of government, the Verkhovna Rada of Ukraine. Those and other politicians who come to power in the state are making the process of its features. Although the circuit oscillations, features or approaches in prioritizing industrial-economic, political or socio-cultural spheres of Ukrainian society may be significant, it should be borne in mind that it takes place under conditions of independence of Ukraine. Departure from the Act proclaimed

independence in 1991 has not. Threats to independence or integrity of the state that existed and which I wrote about ten years ago, already there. Contradictory, with frequent setback, internal and external contradictions, but Ukraine is developing. Gradually decreasing unemployment, reviving agriculture and started large-scale construction of modern roads, conducted intensive preparations for the events of European importance - the matches of the UEFA Cup. For European and international community confirmed Ukraine as more interesting and reliable partner both in material and manufacturing or natural resource, and in humanitarian terms.

Noting the advantages of Ukraine's integration into European structures, S. Grabowski says that "if Ukraine was integrated into the European structures, the price of Russian gas to the United Europe would be cheaper - at least that no one would" play pipe "and giving the giant Ukrainian underground gas storage facility ... Legal Ukrainian skilled labor force withdrew to a large extent the problem of migration to the European Union of African and Asian countries ... Together with Ukraine into the EU would have the greatest wealth, the leading player in the global grain market, etc..." (Грабовський С. Українське питання та Європа // День. – 2010. – 20 лип.)

Remains unchanged attractiveness of Ukraine for the Europeans in terms of historical traditions konstytutsializmu. We know that Ukraine has made in their development of a significant and original contribution. It was the first European country in which the constitution was signed. It gave the world (by the way, long before the democratic Constitution of the United States) Ukrainian Hetman **Philip Orlik**. This is no accident, because Ukraine has a deep and diverse democratic tradition. Its roots - in the political system of Kievan Rus', the national council, which discussed and decided the most important and acute social affairs, in political structures Sich. Orlyk Constitution, which appeared as a generalization of this tradition, rightly considered the first democratic constitution in Europe.

Modern Ukraine is also confidently and persuasively moves meetings democracy. This is evidenced, for example, free and democratic presidential elections in Ukraine, a workable coalition, the presence of active parliamentary opposition and so on. In Ukraine for the period of independent development, virtually the only country with those from the former USSR, there were armed clashes. Democracy is firmly taking root not only in the political system, but also in all spheres of social and individual life in general. It returns to Ukraine investor confidence, domestic and international creditors. As shown by numerous opinion polls, interest Europeans Ukraine is growing.

No less promising for cooperation with European nations and Ukraine are **as an original, world of the status of national culture, intensive development of science and intellectual potential of the nation**. Power, some analysts of humiliation status and role of the Ukrainian culture, science and education are without any foundation. They - flimsy, bent, forged. Will return again to the "competent" opinions of certain experts. According to some "research" Ukrainian with "desolate culture", "scattered" science and "utterly destroyed" education industry. Biased and incompetent in this matter not only impressive, but is justifiable outrage.

Let me give just one example. Recently, quite a respectable fund, created at the expense of "friendly" partners, led debate on "Why Ukrainian universities train specialists are not able to work in a market economy?". Otherwise, as a provocation, this dispute is difficult to call. Can not!? Where was this conclusion? Perhaps, conducted research, surveys of students and professionals, rectors of higher educational institutions, finally? No way! Conclusion a priori. By order. In order to undermine the authority of the Ukrainian higher educational establishments and... directing a stream of future entrants (and their money) to European or American universities.

Indeed, and this is indicated by numerous seminars with participation of Ukrainian scientists and university teachers in the various European educational summits, the **Ukrainian education has been and remains fully commensurate with the educational systems of most developed European countries**. It has certain features, advantages and disadvantages, and also not recognized by the European Community, and therefore encounters on its way to objectively or subjectively arranged obstacles. However, this does not reduce the interest of Europeans to cooperate with Ukrainian universities. Moreover, this interest is growing. This encouraged the serious scientific and educational achievements of Ukrainian science and education in the past and present. Europeans are invited Ukrainian, especially young people, education, training, work, consider our compatriots as carriers of current and potential intelligence and creativity.

As an example, will give the reader a situation that in this respect, it seems to me surprisingly revealing. In September 2010, a delegation headed by the first President of Ukraine Leonid Kravchuk, I was able to visit several German universities, to meet with the business community cities Mainz and Frankfurt am Main. As noted, the University of Mainz has about 300 students from Ukraine. Several dozen of them enrolled in graduate school, working in prestigious scientific laboratories. During one of the many discussions we came to the girl, who as a graduate of the University vidrekomenduvallas Drahomanov. "Where did you study?" - I asked. "In graduate school at the Laboratory of Virology" - calmly replied the girl. And then the risk to get into delicate situation, I asked her napivprovokatsiyne question: "Do you have enough knowledge acquired in our university for research at German universities?". Can you imagine if I felt when in the presence of the first President of Ukraine, Ambassador Extraordinary and Plenipotentiary Ambassador of Ukraine to Germany, Consul General of Ukraine in Germany, distinguished professors from several countries and my esteemed colleagues, it would give a negative answer? However, confident and convincing, with some inner pride girl replied, "Yes! Enough. Absolutely and unconditionally! ". I could not resist, so he does not kiss. The same confident and convincing answers to these questions give our graduates are currently studying or working in the best universities in Canada, Russia, USA, France and other countries.

Of particular interest in European **science is Ukrainian**. For a long time it has developed in the context of research of the former USSR. Its most problematic measure defined needs of military-industrial complex. Much of science was closed to the Western world character, opened to the West only in general terms. However, scientific studies of such famous Ukrainian scientists, engineers and designers, as M. Amoss, O. Bogomolets, A. Beletsky, D. Gravel, A. Dynnik, D. Zabolotny, BA Korolev, M. Kondratyuk, A. Krimsky, M . Krylov, OV Palladin, Pysarzhevsky L., Paton, B. Paton, D. Strazhesko, V. Filatov, M. Cool, and many other known and honored in all civilized countries.

High intelligence, creativity, based on deep science and education - the main riches of Ukrainian people. Characteristically, the scientific advances world-class Ukrainian scientists have gained in all areas of science and industry - from mathematics, physics and rocket science to history, medicine and linguistics. Ukrainian science represented by that ever entered into the history of science, technology and production. It is difficult to name a branch of science which would not be deep intellect Ukrainian people. Clearly, the conditions of competition of two systems, the arms race and tense international environment the majority of scientists working to ensure the country's defense complex, space, and therefore are limited in dealing with European colleagues. Research concentrated in research institutes of the National Academy of Sciences of Ukraine, the main research and development was mostly received classified "secret" or "for official use only" and the Western reader are practically unknown. However, they were developed today, despite the crisis,

provided limited funding, lack of technical and technological equipment.

Based on the strong foundation of famous predecessors, the modern Ukrainian science known serious findings in the field of rocket and aircraft, nanoelectronics, optoinformatyka, photonics, biotechnology, nuclear program, epigenetics, a number of other areas that determine the strategy of modern scientific research (Семиноженко В. Структурна революція в економіці як категоричний імператив сучасної політики України // Інноваційний розвиток України. Наукове, економічне та правове забезпечення. – Харків, 2006. – С. 19–20).

The same is true of deep national in character while the world by value **Ukrainian culture**. Despite the bitterness of loss, destructive influences and historical complex of unused capacity, acquisition of Ukrainian culture have gained weight and great recognition. The world knows and honors the achievements of ancient *Ukrainian word* - "Sermon on Law and Grace" Metropolitan Illarion, "Russ Truth", "Sviatoslav Miscellany," "Tale of Bygone Years", "Kiev-Pechersk Paterikon" and so on.

Among the *historical and architectural* masterpieces of Ukraine are notable Kiev-Pechersk Lavra, built by Yaroslav the Wise, St. Sophia Cathedral, St. Andrew's Church in Kiev, St. George in Lviv, St. Basil's Cathedral in Kiev, locks in Lutsk, Volodymyr-Volyn, Kremintsi, Kamenetz-Podolsk, jail, etc. It is in Ukraine remained the most valuable artistic designs of European wooden building. Picturesque masterpieces of Ukrainian authors adorn the most famous art galleries of Europe and the world. They are such names as A. Losenko, D. Levitsky, V. Borovikovsky, V. Tropinin, T. Shevchenko.

The scientific community of the world knows and honors the names of *humanities scholars* P. Kulish, M. Kostomarov Hrushevsky, M. Arkas, D. Bahalii, Potebnya, O. Kistiakivsky, F. Wolf, Drahomanov, Ivan Franko D. Chyzhevsky et al. Among the most famous and prominent educators of the world absolute authority with four Ukrainian scientists and educators - M. Pirogov, K. Ushinsky, A. Makarenko, V. Sukhomlynsky. Won world acclaim Ukrainian *Theatre* (M. Kropiwnicki, Starytsky, I. Tobilevych, I. Karpenko-Kary, M. Sadowski, P. Saksaganskogo Zankovetska, Kurbas) and Ukrainian musical culture (M. Bereзовsky, D. Bortniansky, A. Wedel, S. Gulak-Artemovsky, P. Nischinskogo, M. Verbitsky, M. Lysenko, D. Revutsky, Lyatoshynsky, M. Verykivsky et al.).

Many Ukrainian artists, educators and scientists have worked for other cultures. Rector of the University of Bologna, in particular, was a Ukrainian Yuri Kotermak (Drohobych). At the University of Vienna worked Ivan Franko. Improbable popularity in the Sofia University have lectures Drahomanov. In the nineteenth century. with prominent representatives of the Polish art owned by Ukrainian artists such as R. Hadzevych, J. Kossak, Hungarian - M. Munchak, worked in Vienna T. Yakimovich, in Russian painting - O. Litovchenko, I. Soshenko, I. Kramskoy, and Repin.

Twentieth century gave the world a galaxy of Ukrainian *culture, education and science*, such as M. Amoss. Paton, V. Vernadsky, A. Bogomolets, G. Tyutyunnik, AA Gonchar, Ostap Cherry, V. Stus, Lina Kostenko et al., Whose achievements in literally fascinated scientists, artists, cultural workers and the education of all world. "Ukraine - rightly observes M. Popovic - was open to the latest cultural trends in the XX century, created the avant-garde art, which largely exceeded courage European contemporaries. Doomed by a totalitarian regime on the role of deep Province, under double censorship pressure Ukrainian culture continues to live and accumulate spiritual strength. The modern independent democratic Ukraine has enormous cultural wealth, which generously opens the world for the triumph of freedom, justice and solidarity of the earth" (Попович М. Культура : Люстрована енциклопедія України. – К., 2009. – С. 181).

Attractive to the Western world and Ukrainian man is **powerful in terms of genetic potential, good health, physical perfection**, which is embodied in its high production efficiency, life activities, sports performance. Clearly, the transformation period, which is currently going through Ukraine, careless and hasty reform health care, that once implemented some recent policies, adversely affected the health of Ukrainian people. Increased mortality of people subject to cardiovascular and other diseases. Far from optimal health is the most Ukrainian youth. Yet traditional Ukrainian man is a man of powerful life activities and outlook. The symbol of this victory were Ukrainian athletes - sprinter V. Borzov, S. Bubka athlete, boxer-supervahovykiv Klitschko brothers, heavyweights Jabotinsky and Verestyuka over traditionally invincible in these sports, African-American athletes.

Culture of Ukrainian people, based on a **deep unity of the main essential powers of a man - hope and love, faith in Christian values and high respect for people and cultures** of the world is interesting and attractive to the Western world especially for its **high spirituality**.

Christianity is the most popular religion in Ukraine. Appeared in the late tenth century from Byzantium, it has acquired a specific form of Russian Orthodoxy. The following world religions as Buddhism and Islam appeared there later. Today there are Orthodox, Armenian-Apostolic, Georgian Orthodox, Catholic, Old Believers, Lutheran, Reformed Church, Church of Evangelical Christians-Baptists, Adventists sect, Pentecostals, Jehovah's Witnesses, Mennonites, and others in Ukraine.

All religions and religious organizations are equal before the law of Ukraine. None of them can be recognized by the State as required. The appearance of any advantages or restrictions of one religion over another is not allowed. The state does not finance any of the denominations. Despite some confusion and controversy between leading denominations existing in Ukraine, Ukrainian spirituality is connected with prevailing feeling, based on the recognition of Christ, the Sender of God, the Son of God, faith in the Trinity (one God in three persons), believing in the existence of the other world and in the future "terrible judgment" over the living and the dead.

An Ukrainian man is a man of deep spirituality, morality and responsibility for the future. Ukrainian people are calm and tolerant to other religious and cultural trends, tend to coexist with them. High spirituality and morality are delegated to other peoples and cultures, including Europe.

There is no secret that the European spiritual space in recent decades has become too pragmatic, tough business-oriented, and career-driven. Its modern unique top-values are career, wealth, success. However, these spiritual priorities such as: dignity, nobility, romanticism, empathy etc are pushed to the periphery of the spiritual life of the European community. European spirituality needs revival. And, paradoxically, but the fact is that the source and factor of these processes can (and should) be traditionally the deep spirituality of Ukrainian people. It was preserved and strengthened in the fight against foreign spiritual influences, survived at the time of Bolshevism and the so-called socialist construction today, renewing, it delegates the world the spiritual priorities, which have

always included life creation, humanism, love for people. However, now we have to withstand confrontation with an aggressive invasion of spirituality, a moral confusion that has matured on the ruins of the former "communist morality" to win the historically stipulated struggle between the good and the evil, to establish fruitful cooperation with the world.

* * *

So, the answer to the question "Is Ukraine still interesting for the European Community?" is the only possible with its whole being: natural, human, spiritual, intellectual. Europe without

Ukraine is impossible in reality. This is natural. After all, Ukraine combines two worlds - Europe and Eurasia. It serves as the "buffer zone" of possible threats from the Eurasian civilization. Ukraine has not exhausted its potential of natural resources and hardworking, educated, organized people, whose main feature is honour, deep spirituality and morality, high responsibility before the God for people and future children and grandchildren, the future of humanity as a civilization. I agree with and support the conclusion of the famous scientist, writer and culture expert O. Pachlowska that "... Kiev must be regarded as a geopolitical and geocultural configuration of Europe" (Пакльовська О. Ave, Europa! – K., 2008. – С. 7). This conclusion is true, deep and timely for both Ukraine and Europe.

Chapter IV

European education – intellectual resource of the world civilization development

New factors of progress

The ideological and philosophical foundations of higher education of the "great European three":

- UK
- Germany
- France

Qualitative features of European university education

Condition and Prospects of European Education

Modern Europe regained its global leadership, lost in the post-war period, because it retained and deployed according to the new world realities and the most valuable conquests of civilization such as science, culture and education.

European civilization, as the world generally, develops as a result of various factors, where each of which plays a prominent and sometimes leading role. In theoretical terms historically the first fundamental attempt to explain the main factors of social development was an appeal to reason as a human, and to the divine. Most researchers believed that ideas rule the world. They came from the fact that in society there are people who are endowed with consciousness and the will. Since this is so, the ideological motives of the people are crucial factors in social development. G. Hegel wrote: "As close as a review of history convinces us that the actions of people arising from their particular passions and interests... and they only play a leading role "(Hegel G. Sochynenyya. - Moscow, Leningrad, 1935. - T. 8. - S. 20).

Notably, the present stage of social progress, as in the past, returned to the interests, intelligence, human intelligence. Defining intelligence as a strategic resource development, European civilization priority attention is to education and science. Again, following this rule, , European education, followed by other nations of the world, is for them a model of the educational process, its content and technology support. Although each of the countries has its own achievements in education, European studies are undeniable sample and standard.

Typically, a "European education" is a kind of abstraction, generalization of a number of significant characteristics inherent in the educational system of the leading countries of Europe. In fact, every country has a European area of education system with its own features, characteristics, differences. However, all of them have some common or similar in content and value characteristics, which allow you to see and analyze European education as something whole and also as a phenomenon different from education, for example, China, USA or Japan. In this dimension "European education" has a number of content and technological advantages. Its quality is value, which equals the country's other regions. It enables European universities maintain a stable position in the global education market. Among the countries with education authority covering the entire European continent (and possibly more) are "famous three": Britain, Germany, France. Experience of life organization of these countries such as production and consumption, the political organization of society, the development of culture and life, health and recreation, pensions, leisure, education and so on is under a public scrutiny and is the subject of imitation of other nations of the European space. Near and far neighbors are examining the development of education of these states particularly closely. Their educational experience is authoritative on other

continents, as well. This is natural. Education system, built in the "three" is an undeniable pattern. But I do not idealize their experience. Educational systems, built in Italy, Sweden, Estonia or Finland are equally interesting. Moreover, as will be shown below, there are certain contradictory trouble spots in the education of "Big Three" . Yet they have in this area undeniable power, they mainly determine the "European quality education." Let us review these topics in detail.

New factors of progress

The joint efforts of the thinkers from the European Continent are practically concentrated on the whole range of the theoretical issues related to nature, the essence of a man and society as the key factors of progress. The whole dynamics of humanity development, its history, secrets, the factors of progress and the models of future development are represented in their works or described in the oral form. The thinkers of the other continents managed to create only the local models of development. On the contrary, according to the successful ideas of the European thinkers (from the ancient times and up to now) the humanity is considered to have been earlier and remain even now a single unity. Even the existence of serious historical works of the representatives of the Asian and American continents, their conclusion which is based on the statements that contemporary history of civilization is written primarily by the European scientists is not likely to cause serious objections. The first important part of this history is based on the thoughts about the main factors of progress. The European scientists and philosophers are playing a leading role in their grounding.

The philosophers focused on religious studies consider the “divine mind” to be the main factor of social and historical development while the representatives of the geographical determinism (Sh. Montesquieu, T. Bokl, L. Mechnikov, G. Plekhanov) define the geographical environment as the main factor of this development. The famous Russian economist A. Bogdanov stood for the idea that the development of productive forces and society is due to the population growth. K. Kautskiy saw the main factor of social progress in the development of education and science. M. Weber claimed about the peculiar spirit of that epoch (the spirit of capitalism). K Marx focused his activity on the way of material goods production as the main factor of social progress. The modern western philosophers technocrats appeal to the technique and technology. Classical existentialisms (J. Sartre, K. Jaspers, M. Heidegger) emphasize the role of personality’s freedom of creation. The Personalists (M. Berdyaev, L. Shestov., E. Mounier, J. Lakrua) grounded the importance of a personality as a primary reality and the highest spiritual value with the God at the top.

Despite the fact that the first unit of a human life appeared outside the European continent, the European civilization was the first who had overcome the main levels of the “resource progress” successfully. Since the times of its disappearance it was at the head of historical development of mankind. It goes without saying that I don’t reject the idea that historical development was influenced by the other local civilizations. For example, the great influence of the historical development was made by Egypt (especially it was noticeable at the period of its greatest power – the ruling of pharaohs Senusert III or Ramses II); the Chinese civilisation - the period of ruling the Shan-Yin dynasty; the mysterious culture of Olmecs; Assyrian Empire in the period of Aladnedari ruling etc. However, their attainment as well as formed standards of the European civilization have always been the usual phenomenon, the model used by many countries of the world which somehow had relations with it. The main reason laid in the geographical location, appropriate conditions of human life, climate peculiarities, natural resources and human potential, the natural intelligence of the European space etc.

The favourable geographical conditions are known to accelerate the society development. On the contrary to them the bad conditions are likely to slow it down. But the use of direct actions concerned the “geographic factor” are out of the question. S. Rudnytskiy claims that the great

fertility of Ukrainian lands had not only favourable political and geographical consequences. It encouraged the development of crop farming which led to the economizing of space and political thought, led to self satisfaction and didn't promote the creation of a "common spirit" (S. Rudnytski Українська справа зі становища політичної географії. – Берлін, 1923. – С. 27). However, even under favorable geographical conditions, but in the case of absence of productive and constructive ideas, theories, the developed social consciousness, the system of knowledge is unlikely to succeed in the civilized space of development. It is likely to keep the traditional way of development, deny the innovations, further use of progressive means of development of other peoples (the history of some peoples of Africa can be a good example of these words).

The same thing can be said about the other factors of social life. Take for example religion. Who will deny the consolidating role of Christianity in the development of Kievan Rus' or in the formation of a particular spirit of capitalism which was grounded by Veber. There are still many questions: "Is it possible to neglect such things as: technique, technology, creative personality and his or her values?" "Can one deny the role of material goods production in the social development?" The dialectics of the social development is based on the factors which are important and not very important at the same time. Their importance varies from time to time. It depends on the coincidence of historical conditions, which are created by people but at the same time are not fully realized by them. That's why one should use some definite historical backgrounds if he has an intention to define the social priorities. Their role is more relative than absolute. Human mind and labor belongs to the absolute notions. Activity is a way of social existence. Social factor cannot exist without activity at all or it can exist only in the hidden forms. The activity is the essence of social way of human existence in the world. It is for sure mediated by consciousness, has a branched nature and is fulfilled on the basis of material production which provides the existence of vital material goods. The European nations had the model of this described lifestyle. It was based on the production of material goods, aimed at the recycling of natural resources and the creation of material and spiritual goods according to the interests and needs of people. Despite all the historical cataclysms and class antagonisms related to the Europe as well as other countries, it has a constant idea of "orientation on the interests of people". It gave the Europeans a good possibility to create a material framework of civilization, to build the transport communications, to promote democratic and social relations and humanistic philosophy attractive for all peoples and cultures of the world.

The effectiveness of production depends on a lot of factors. They can be divided into external and internal. The external factors include geographical, social and historical conditions, political reasons within the state as well as on the international arena. Material production cannot take them into account as well as these factors cannot exist without the state and its development. The state of the external factors development doesn't depend on its acceleration or restriction. They can not only change the tempo and rhythm but lead to the radical changes in the social development and even destroy the whole system. There are a lot of bright historical examples which illustrate the disappearance of many peoples with developed production system and it didn't happen in the period of internal contradictions. Some of them, writes L. Gumilev, were dying, losing their passionate potential, other were dying under the pressure of conquerors, the third because of ecologic catastrophes etc (L. Gumilev, Этногенез и биосфера Земли. - Л., 1990).

External factors are as important as internal. Depending on the convergence of historical, natural, social and even moral circumstances, the role of external and internal factors may vary. It is important to pay attention to this change and not to concentrate on the theory of the past, no matter how attractive it could be. The role of the internal factors in the production development has been better investigated and described. They usually include the level of "human factor" development of production, the state of its resource fields, the character and the level of industrial relations development, organization and management. These factors need a detailed analysis.

The level of “personality factor” development comprises such characteristics as: intellectual, physical and moral qualities of a personality, his or her level of education, cultural worldview and vocational training etc. The famous American economist James Gelbrate proved that the dollar spent on the improving of the intellectual capacity of a personality, as a rule, increases the national income more than a dollar which is directly spent on the railroad, dam, equipment and other material means of production. Analyzing the reasons of the Chernobyl disaster, one of the prominent scientists, constructors of the Chernobyl atomic station, Academician V. Lehasov claimed that the irresponsibility of the staff is one of the moral factors which belongs to the set of modern production factors, among which are technique and technology which are considered to be the most important problems. The last issue concerns the educational level of workers, their culture and upbringing. It is a well known fact that the products made in one of the free enterprise zones by the Chinese workers were not able to sustain competition on the international market even with the use of the American equipment and the procedures of the American technology. “Why?” – the American experts asked. After the detailed study of the main issue the answer was found: the general level of the Chinese workers’ training was significantly lower than the level of the U.S. workers. This factor influenced the quality of production and led to the production of uncompetitive products.

To increase the quality of production and operational efficiency, the civilized countries are developing the level of education, culture, upbringing, economizing neither time nor money. What about our country, we should admit that the mentioned factors are being developed according to so called odd principle. The political arguments influenced the intellectual level of the state too. After-revolutionary repressions decreased the cultural genofond of the country. In the terms of education the graduate from secondary institution of higher education of our country has the same knowledge as the US college graduate. According to the expert estimations our country holds the 44th level in the rank of world secondary education institutions.

The condition of the material and technical base of social production is the second important factor of its development. This includes equipment, tools of labor, technique, technology etc. Their evolution, improvement and the use of new components of the material factor of production is the most important source of its development. It doesn’t concern only such tools of labor as machines, tools, technique means but it is related to railway stations, gas and offshore oil products, the electricity transmission lines, water ways, transport etc. The European civilization had been historically formatting them as the material basic factors of the social development. The Ukraine should use this experience too. But the situation in Ukraine is very problematic. The equipment impropriety sometimes reaches 60-70 %. The lack of money is one of the main problems during the period of the agricultural works. The impropriety of equipment and technical tools is leading to the significant economic decline of the country from the economically developed countries of the world.

The level of industrial relations and the organizational structures (agricultural mechanism) is the third factor of material production development. The practice shows that the European countries are the leaders in this sphere. Our country is far behind the industrial countries according to these factors. The common-industrial system of the Soviet Union times had transformed a personality into the element of the social production, took the initiative, creative approach to every deal. On the one hand the October of 1917 provided a wide space for the realization of the people’s initiative but on the other hand it began a significant attack on it. The personality initiative was substituted by the initiative of the group which in its turn was influenced by the initiative of the state machinery workers’. After these events the personality of the party leader, the General Secretary, had become really great.

Today there is only one kind of initiative - the presidential one. The people, the same as in the era of social stagnation, is «silent». However, the «Orange events» provided a striking example of the initiative of the masses, although only in politics. In the field of production the initiative is

punished, while in most enterprises of civilized countries the constructive initiative is perhaps the most significant indicator of the attitude of the worker, engineer, manager to their work. Announced by the USSR Communist Party in the 60-ies of the twentieth century the threefold task of building communism – the creation of the material base, formation of a qualitatively new system of industrial relations, education of the new personality - was political and propaganda illusion. The same thing – concerning the program of building developed socialism. A large proportion of illusions was also in the concept of perestroika and in many new projects concerning the of managing the crisis in the country and organizing social production, introduction into the global historical process.

The sources of material production are obvious and clear. The problem is to open the way for their implementation. The problem today is considered by the well-known scientists, politicians and publicists - the best representatives of the intellectual potential of the nation, because it can not be resolved by the incoordinated (disparate) efforts even when those acting single-handed are the most talented intellectuals. The root of the problem –lies in providing the production with science not only as a tool for the formation of a restructuring program, but primarily as a real guiding force of organization of production, of all its branches, without exception.

Despite the fact that Ukraine is a brilliant sample of combination of science and industry, we must frankly admit that scientific support of production is now generally abandoned. Tens if not hundreds of research institutes are working on false, far-fetched problems of book-learning, armchair science. Scientists defend theses and write scientific papers, reporting on the implementation of research in practice, but the level of scientific support of social production is extremely low. In the domestic production not science is ruling, but traditional ways and methods, outdated equipment and technology. Using science as a factor of production even today in Ukraine is a task that is awaiting practical solution.

The European style of life and production, without exaggeration, is entirely-academic. Scientific support is almost in all areas of production, consumption, politics, every-day life, development of socio-cultural sphere. The scientific character, high intellectual support, forethought and careful planning, prudence in decision making is a kind of lifestyle of the European nations. This same standard Europe delegates to other peoples and cultures of the world.

It is known that as a social institute science formed in XVII - early XVIII century, when in Europe the first scientific societies and academies were founded, publishing of scientific journals began. However, as a form of human knowledge, a part of the spiritual culture – science – exists actually from the VIth century BC: the elements of scientific knowledge began to emerge in the ancient societies (Sumerian culture, Egypt, China, India) and crystallized in the early theoretical system (Ancient Greece: scientists Thales, Democritus). One of the first historians of science and culture, the English historian Thomas Bokl (1821-1862) saw in Science a «set of generalizations, whose authenticity is undeniable to the extent that they, though they may be withdrawn by higher generalizations, but can not be overthrown (demolished), in other words, - such generalizations that can be covered by new knowledge, but not rejected» (Бокль Т. История цивилизации в Англии. – СПб, 1904. – С. 359). It was T. Bokl, who first substantiated the position that the development of scientific knowledge lies in the basis of the history of civilization and is its determinant factor.

As the sphere of human activity science is aimed at developing and theoretical systematization of objective knowledge of reality. It arises from the needs of practice and is subject primarily to the theoretical support of various forms of human life. Practical conditionality of science does not deny a significant inducement role in its development of such factor as curiosity. People are curious by nature. Curiosity plays the role of an internal incentive factor of science development. Scientific results obtained owing to the curiosity, have no less social and practical significance than resulting from the research purpose only. Anyway the scientific results (if they are not lost and are

understood) are always implemented in practice, get a new life, are tested for validity. In this regard it is worth recalling Engels, who wrote that practical necessity drives science forward much faster than the dozens of universities.

The communicative nature is inherent in the development of science: at each historical stage of development it summarizes the achievements gained, which complement the new knowledge in a reconsidered and refined form. In this context, science acts as a specific kind of social memory of mankind, the institute of theoretical crystallization of past experience of knowledge of the reality and mastering its laws.

German philosopher and sociologist Max Scheler (1874-1928) tried to explain the nature of scientific knowledge as a human desire to gain power over nature and soul. Thus, science appears as a kind of a tool of will to power. An American sociologist T. Kuhn (1922-1996) proposed to generalize the scheme of science development as a change of the episodes of competition of various scientific societies striving for the establishment and decomposition of the next paradigm. French social philosopher Jean Furastye saw in science a guarantee of stability of civilization as one of the main factors of building a new industrial society. He solidarised with G. Ford, who clearly stated that T. Edison contributed more to overcoming poverty with his inventions, than all the reformers and politicians, since the creation of the world.

Whatever attractive may seem the opinions of J. Furastye and T. Bokl cocerning the role of science in society, their theses can not be regarded as absolutely true and undeniable. The status of science in society is contradictory. Almost till the middle of XX century science was seen as the most powerful source of material wealth. Our century has changed the unambiguously positive, enthusiastic attitude to science: people saw in it not only positive factor in the development of society, but also a powerful destructive force. New methods of production, created by science, lead to unemployment and overproduction. Nuclear weapons - a work of modern science - has become a threat to civilization. Chemicalization and biotechnologies upset the ecological balance of the planet. All this – is the results of implications of science in practice. What is science, what is its place and role in society? As a prominent British scientist J. Bernal (1901-1971) stressed, today, «when science appears both, in the destructive and in the creative role, it is time to reveal its social purpose, as far as a challenge is issued to the very right to its existence» (Бернал Дж. Наука и общество. – М., 1953. – С. 117). Social status of science and connection of it with the production are historical in nature. The correlation of the «Science - Technology - Production» is becoming increasingly stronger. Science more and more harmoniously is involved in production and at the present stage of scientific and technical progress turns into a direct productive force.

In the first stage of historical progress, covering prehistory of mankind and its civilization development until the XVI century, science produced quite limited impact on production. It was used mainly as a means of improving the ingenuous tools. Science serves as a means of ascent to civilized forms of development. It makes changes in tools, which, in turn, change the person. Famous German scientists E. Cap and LA Noire associated the improvement of tools with scientific modeling of functional peculiarities of the human body. Later this same version of the introduction of science in industry was supported by Kautsky. The researchers have described many similar examples: optical lenses have been designed on the model and image of the visual analyzer, musical instruments - with a mechanical imitation of vocal cords of a singer, telegraph imitates the nerve connections of the body and so on. And there is nothing strange in it: people extend themselves in nature and in the objective world. The introduction of science into an instrument of labor is a means of such extension. Do not just forget that it has primarily functional, rather than anthropological nature: a loom does not resemble a mean weaver, it «copies» only his function.

In the Middle Ages, science was concentrated mostly in the monasteries and did not influence directly machines and production. Technology was seen as entertainment of designers and

manufacturers. For example, Ptolemy Philadelphus (I c.) created a mechanical robot, which repeated movements of a man and architect Torentskiy (IV century BC) constructed a pigeon that flew to everyone's amusement. Albert the Great (XIII c.) designed a mechanical woman who was able to open the door and welcome visitors, and Leonardo da Vinci made the auto-lion, who during the coronation of Louis XII passed along the Throne Room, ripped his chest with its legs, from where white lilies fell – the symbol of French kings.

The development of trade, shipping and manufacturing required theoretical and practical solutions of certain problems. Under the influence of the ideas of Renaissance science gradually broke with scholastic traditions and approached to the practice. Compass, gunpowder, printing books were that kind of fundamental discoveries that laid the foundations for strong alliance of science, technology and production. Invented by a weaver Hargrivs and appropriated by a manufacturer Arkwright the spinning wheel «Jenny» (1765) and the steam engine of a mechanic from the University of Glasgow (United Kingdom) James Watt (1784) became its token. The industrial revolution opened the second phase of the historical interaction in the system «Science - Technology - Manufacturing» and launched an active use of science in industry and other spheres of social life.

Galileo, J. Newton, E. Torichelli, D. Bernoulli, E. Marriott, J.L. d'Alamber, R.A. Reaumur, G. Davey, L. Euler, and many other scientists, engineers and practitioners created for science the reputation of a «servant» of production. Science set the stage and was the main incentive factor for starting machine production. It changes the role and function of a man in production: no longer the tools of labour complement the average worker, but, on the contrary, rather a man complements a machine (not the movement of an instrument is determined by the movement of a human but the human movement - by the movement of the machine). The emergence of a machine initiates a new stage of production and technology - the mechanization of production. The mechanism becomes the main agent of production, but the man turns to its complement. The man loses subjectivity, creativity, free motion of thought. It «adapts» to the machine, lives and moves in the rate and extent predetermined by the «life» of machines. Such manner of production, on the one hand, allows the entrepreneur to intensify the work of the worker to superhuman abilities (Тейлор Ф. У. Научная организация труда. – М., 1925), on the other - leads to a profound alienation of labor; this process can not be optimized otherwise than by radical changes in the human condition in the production, conversion of him from a compliment to the subject. History knows two ways to solve this problem: the revolutionary-socialist, by which Russia went in due time, and reformist technological (economic), which was chosen and realized (making appropriate conclusions from the Russian Revolution of 1917) most countries of the Western world.

The political factor that has always interfered in the process of interaction in the system «Science - Technology - Production» could not fail affecting the final result. From the middle of XX century the world divided into two opposing socio-economic systems, which began to live according to their own economic, political, ideological and moral laws. Comparative cumulative results of the historical significance of the two systems are ambiguous. One of them - socialist - actually broke up, the second one - capitalist - has achieved a high form of industrial development, organization of social life, taking into account the needs and rights of people. The main factor of its development was not politics, but science that was put into practice in the production and organization of social life. The interaction of elements of the system «science - engineering - production» has reached the point where a qualitatively new, third phase of their historical alliance - the state of scientofoc and tchnological revolution – can be statesd.

XX century is the era of the triumph of technology and at the same time of the crisis of philosophy of technocracy, technicalization and technologization of life. A number of accidents caused by the imperfection of technical and technological systems or their unskilled using, questioned their prospects and strategic opportunities. Moreover, at the turn of the century and millennium a different factor of progress – informational - authoritatively declared itself.

Ukraine has historically established scientific and educational schools at the highest world standards. Of course, the economic crisis affected them with its negative influences. Yet science and education of Ukraine survived. Moreover, in recent years they have started to gradually increase its capacity, enhance its competitiveness in the global market. Unfortunately, funding for science and education in Ukraine does not meet the needs of their rapid development, role in the lives of the people and personalities. Compared with such post-socialist countries as Poland, the Czech Republic and Hungary, where the finance of this sector remained virtually unchanged, in Ukraine tendency to its decrease is dominating. This situation must be urgently overcome. The development of science and education needs primary government and public support. Socio-economic, political, spiritual model of our society can be optimal only when we are constructing this model and the way to achieve it, not only focusing on the inner realities, but following the current general civilizational trends, not always catch up but realize anticipatory developmental variation of Ukraine. With this in mind, you must define two major trends that significantly affect the development of our society, our country.

The first trend is that the world increasingly turns to science and information technologies, which, in turn, lead to two important consequences: first, human development, the development of personality, as they have never been before how ever, are an indicator, measure of the progress of any country: and secondly, now it is human development, personality development that is the main leverage, key factor for the further development of any country. The second trend – is globalization, which means that competition, competitiveness, rivalry of nations, countries, states become global, world-wide nature and cover virtually all areas of life. Depending on the competitiveness of a nation, state, we probably will have in the future states of the three groups. The states of the first group will be able to produce technologies that would gain global distribution and thus, they will dominate. The second group – will consist of the states, nations, which would be able at least to use these globally distributed technologies effectively. And the third group – will be those, who would be neither the first nor the second ones, and would find themselves on the roadside of human progress. The key criterion, the determinant factor (governing conditions) of the division of countries according these groups is the degree of human development, personality development and intellectual development of the whole nation and of every citizen of a certain state.

The question is not only in forming a carrier of knowledge but also in creating a creative personality, able to use acquired knowledge for competitive activity in any sphere of public life, i.e. for innovative development of society. And it is this circumstance, that ultimately is determined by the nature, direction of scientific and educational activities in any country. Science

Civilization has entered the fourth stage of historical development - post-industrial, information. At the forefront again breaking social development factors such as education and science, culture and education of the individual. High professionalism, language training, computer skills, a realistic outlook and moral qualities of man - rightly considered today as fundamental factors of progress. Given the fact that they are brought up through education, she gradually, but more powerful comes to the forefront. Investment in education - an investment in human development and, therefore, to society, moving into the future a little differently than a hundred years ago. Education and science appear as a strategic resource of civilization. Learn and use this resource for the benefit of the people, society and the state - our historic mission.

must precede practice. It should be fundamental, branched, practically oriented and competitive. We need to learn the latest information technologies, to make a kind of scientific breakthrough that will allow to modernize production, move with acceleration, and then - in advance.

In turn, this fact raises at least two requirements to education. The first one - education should be the priority number one in the society, the second – it is necessary to carry out modernization, upgrading of education. When it comes to upgrading, modernization of education, it is meant also that our country has a rather comprehensive educational activities both in school and - especially - in the higher education. Though that education has a number of flaws. Let us name several of them. First, sorry to say, the former education, no matter how good it was, especially in high school, was the education of the industrial age. Second, as concerns the relationships in school, relationships between the subjects of the educational process, it largely remains the Soviet school with its absolutization of collectivism and lack of attention to individual development of a person. We, therefore, upgrading the education, must have a new answer to the questions: «What to teach?», «How to teach?», «With what to teach?», «How long to teach?»

The first question is: «What to teach?» It would seem that all is understandable: knowledge. Indeed, this function of education is the key one, but is insufficient in today's information society. After all, we should also instill in the students the ability to acquire knowledge, to acquire information and interpret it. So we should definitely teach the student, the future citizen of Ukraine, on the basis of acquired knowledge to think critically and creatively, to use this knowledge in everyday life - both in professional, in the socio-political and public activities. To avoid the situation, as it often happens: a student and knowledge «meet» more closely during exams, and in some time they part and «forget» about each other. This is the response to the first question.

The second question: «How to teach?» One of the biggest flaws of our system of education, especially secondary, is an authoritarian pedagogy. Between a teacher and a pupil subject-object relations are dominant. The teacher – is an active subject, the student – is a passive object, and this relationship permeates virtually all activities of the national school. As a result, we may provide a student with more than 10% more of knew formulas but do not form of him a self-sufficient person. And now imagine: a child, who 10-11 years was studying under condition of authoritarian pedagogy, i.e. suppression of his/her own essence, from a very young age is formed in such way that in adult life he/she would be able to accept this authoritarianism from the society and from the collective, and from any authority, and taking a definite place in the social hierarchy, he/she unconsciously build their relationships with others based on such undemocratic principles. Without changing the authoritarian pedagogy for pedagogy of tolerance, the subject-subject relations between a student and a teacher, we will never make progress in changing our society to such one, which would be truly democratic, and, among other things, effectively developing, advancing on the way of market reforms. Why? Because in that case we will have no self-sufficient personality, which would be able to take responsibility to make an active subject of market relations, and would not be passive to the state, society and so on.

Third question: «With what to teach?» Today's school, the modern educational process as for the organization and form are very similar to those that were a hundred years ago. However, there were very significant changes: there appeared computers and information technologies. The appearance of computer – is a real revolution in the educational field.

Self-importance of computer literacy for any kind of activity is obvious. Computer – is an opportunity to guaranty materially a cherished for centuries dream of teachers about the opportunities to use individual pedagogy, i.e. the computer allows you to learn, to master one or another set of knowledge, taking into account individual wishes of each child. In developed countries one can not imagine a school, where not only computer literacy is not taught, but a computer is not used to study any subject - be it history or chemistry or biology, etc.

In addition, the computer connected to the Internet - is the ability of the child, for example, while studying in a remote village, to acquire immediately knowledge of all mankind, to form planetary consciousness, i.e. prepare his/her own competitiveness in the future adult life. We, unfortunately, are lagging behind in this respect, because a child, studying somewhere in the village, perhaps only twice in his life traveled to the regional center and has never been - in the capital, not to mention the ability to read modern books, chat online etc. Hence, by the way, follows another important task that lies in learning foreign languages. Unfortunately, language learning, as well as of other subjects, for a long time was passive in nature. We assimilated knowledge about language, not the ability to use it actively. Though there was no objective need for it. Currently, 90% texts in the Internet –are in English. This creates a special situation: we must raise the question of language policy, language learning as one of the main priorities of education modernization. The same applies to the science. Of course, Ukrainian language – is primarily because it is the official language. Incidentally, it should be emphasized that almost 2% annually are increasing in number of students who study in Ukrainian. If 12 years ago they were 49.7%, now – there are 75%. And here is, so to speak, space for improvement, and it must be necessarily done. But anyone, who so desire, - is welcomed to learn Russian, but English or some other foreign language must be learned obligatory. Without this we can not be competitive at the level of every citizen and of the nation at large. Without this it is impossible to act in today's globalized world, because new technologies tend to global distribution.

Next question: «How long to teach?» The specifics of the modern and especially future work is that you can not teach a person only once in a lifetime for all the rest of the life. Therefore, we must introduce into practice a system of continuous education. Here, in postgraduate education, in adult education, we at the last ten years have taken outstanding losses. We have even lost the TV and radio educational and scientific programs, which we had had earlier. Obviously, at first it is necessary to implement the programs of scientific and educational nature, and eventually create on their basis the specific channels for them.

There are other questions that require the refined, modernized answers. Ministry of Education, Science, Youth and Sports is trying to take steps in this direction to realize the set goal. The implementation of the mentioned transformations – is a matter of years and decades, but we have to move even at present in the right direction and, more importantly, strive for awareness by the public, the wider community, finally, by the teaching staff, the need of this movement.

New realities impose new requirements to higher education. Worldwide, it is no longer just sole managing way of training for the national economy or other areas, and increasingly becomes a required level, stage of a personality development. Therefore, our aim should be to facilitate as many people as possible to get higher professional education, and for this you need to implement also other forms of financing, without reducing the amount of state ones: parent funds and loans and more. We must think about creating educational bank, i.e. to create a sufficient niche to every young citizen of Ukraine who has the desire to obtain higher education to make it possible for them to do it. We will be able to unite the Ukrainian nation basing on respect and esteem for the individual based on the fact that we shall create a society where everyone will know his own essence, gain independence through education and due to education and to fully realize themselves in adulthood.

Reference point for us is a European example. Developed and extensive, profound education, implemented in the European area, provides training competitive personality, intellectual and practical person - the main subject of future progressive changes.

The ideological and philosophical foundations of the higher education of the "Great European three":

The United Kingdom of Great Britain

The formation and development of the specialized education centers in the UK historically belong to the Roman Empire. Education, built on Roman counterparts, in those days was available for narrow circle of officials. In the Middle Ages, education was entirely controlled by the church. The first English schools were educational institutions at the cathedrals of Canterbury and York, which began to operate in accordance with 598 and 669 years here, studied Latin, Greek, poetry, astronomy, arithmetic, and other "free art". With the development of feudal relations and the gradual entry of countries into European political, economic and socio-cultural space, first universities were Oxford (1168) and Cambridge (early thirteenth century.). According to the international experts, now these universities are the top ten leading universities of the world.

Modern Britain occupies the territory of 244,101 km² and has the population of 60,178,000 people: English, Scots, Irish, Welsh, immigrants from India, West Indies, Pakistan, Bangladesh and other countries. The population of the United Kingdom of Great Britain and Northern Ireland (United Kingdom) has built a highly developed industry, particularly coal, production of communications and petrochemical equipment, efficient agriculture. In political terms the United Kingdom is the monarchy, where the head of the state is the monarch with the Prime Minister as the head of government.

The first historical evidence of people living on these lands belong to 5th century BC. They were Celts, and various tribes who spoke the Celtic language. The Roman Empire ruled for a long time over this region. Roman province of Britain existed in the V century. BC history of the United Kingdom knows the raids of the north-Germanic tribes, the Saxons and Jutes, Danes and Swedes invasion of other tribes of the European space. Association of the Kingdom is concerned with the name of Alfred the Great (ninth century).. In the twentieth century England was seized by the army of William of Normandy. Further development of the land is associated with the name of King Henry II and his sons Richard and John, who have signed the Magna Carta (1215). Over time, the reign of Edward I and Robert Bruce, the war Aloyi and Roses, the defeat of the "Invincible Armada" English Revolution and the war between the royalists and supporters of the Puritans, execution of King Charles I, the dictatorship of "Iron" Oliver Cromwell. Notable landmarks of the modern history of the Kingdom are made by "Near rights", the process of colonization of large (up to the conquest of Canada and Australia), the war with Napoleon, Industrial Revolution, in the First and the Second World Wars, the introduction of troops in Korea and Egypt, joining the EU victory over Argentina in conflict over the Falkland Islands, fighting armed aggression against Iraq, Kuwait and others.

As a result of World War I British Empire reached the maximum size in the 30 years of the twentieth century. It had colonies on five continents. Whatever the place British came, they brought with them their language, culture and public institutions.

Education of the United Kingdom is based on the deep philosophical tradition ("English Philosophy"), the best known representatives of which are F. Bacon, T. Hobbes and John Locke.

Modern Britain is a highly developed state party to almost all international organizations and actions aimed at achieving international control and determining the strategic direction of civilization development. Deep history, high culture, developed science and education enable the United Kingdom to maintain production and the whole way of life at the highest European standards. These standards form, delegate them to European and world space.

Creating the educational systems F. Bacon (1561-1626) came up with the most reasonable, thoughtful, philosophically defined position: he considered education as a system and technology to find ways of mastering the mystery of the universe for the establishment of "the Kingdom of Man" on the Earth, as the doctrine of soul development and it was attributed to the section of philosophy as "ethics" according to the traditions of their time.

F. Bacon considered education as a major factor in the formation of consciousness, intellect and spiritual qualities of man. Its purpose is to rationalize natural principle in it, make a person intelligent. Education must begin at an early childhood and gradually grow in self-education. It looks like the work of three relatively autonomous "elements of the soul" - memory, imagination and thinking process. Wisdom can be received not by scholasticism, the so-called book learning, but actively promoted the relationship of education with real life practice. He thought that "true knowledge and true life are the same".

F. Bacon had interesting thoughts about the organization and technology of the educational process. Defending the humanistic priorities of education, philosopher denied any violence on the individual student. Teacher is obliged to identify natural inclinations and develop them naturally. F. Bacon thought that a student must receive learning materials gradually: from simple to complex. It will be the most effective, when it takes the form of original games designed to develop memory skills and forming positive habits of the individual.

The doctrine of F. Bacon about the "ghost" ("idols") knowledge had the principal influence on the development of education in the country and abroad. It developed and put on the orbit the philosophy of inductive method, elements of which are relatively independent methods such as comparison, observation, experiment etc.

Not less influence on the formation and development of education was a prominent British philosopher T. Hobbes (1588-1679).

Continuing the line of F. Bacon, philosopher deepened it and made an attempt to supplement the empirical methods of deductive knowledge substantiated the role and importance of training and education of such phenomena as language, assigning a special role in studying the formulation of concepts, a synthesis which forms a coherent concept of knowledge, and therefore the study of personality.

In the world of philosophy and political science literature T. Hobbes is known as one of the first authors of the theory of civil society. It is natural that he has lined up the education on the principles inherent with such a society. The philosopher thought that the people's level of mental and physical abilities, some differences are explained by the peculiarities of the life process and education. Hence, everyone should have equal access to education and only natural abilities (eg, curiosity) enable the most successful to achieve higher educational outcomes. The philosopher reckoned that training and education must be subordinated to the interests of the state, which appears as a guarantor of universal peace, solidarity and security of citizens. Education is closely linked with life, science and technology. Philosopher assigned family, parental education as an important role in educating.

The third component of fundamental philosophical and ideological spectrum of education the UK was formed and given to mankind by the famous philosopher John Locke (1632-1704).

John Locke, graduate of the famous Oxford University, honored science and education (education and learning), as the highest characteristic of human factor and development. In the work "Essay Concerning Human Understanding" John Locke developed a theory of empirical knowledge, based on the origin of human knowledge. From the same position philosopher lined up model of the educational process: the human soul is a white sheet of paper, "without any signs or ideas", it should be filled by education and training, the source of which is in human experience.

Objections to "inborn ideas" and appeal to the experience have turned to new pedagogical process in Europe. They made possible the question about the crucial role of education in shaping

the personality and value of the environment in the education of man.

Another humanitarian and pedagogical contribution to teaching science and practice of contemporary Europe was informed about the teachings of John Locke's education for gentlemen. According to Locke, "business man", a true gentleman, combines three qualities - physical education, education of the soul (moral education) and education. Philosopher's tips about the education "healthy mind in healthy body" and combining them with high moral character and education of mental abilities are probably the first in philosophical terms, attempts to justify the pedagogical ideas of the twentieth century- harmonious and comprehensive development.

Theological education of England platform is defined by Anglicanism - the concept of so-called middle way between Catholicism and Protestantism, which was formed as a conglomerate of selected items of these studies. Political foundation of education is determined by the Anglo-American political tradition - a set of general ideas, concepts, theories specific to the social and political thought of Great Britain and the United States that originated in England on the brink of the Middle Ages and modern times, the first approximation of a generalized expression, which was the Magna Carta in 1215. The conceptual framework of this tradition have formed opinions led by J. Lilbernom, J. Milton, J. Harrington and Hobbes. Further development which they have acquired in the philosophy of John Locke (legalization on the powers of the king in favor of parliamentary government, separation of powers into two branches - the legislative and executive, the provisions of the rule of law and individual liberty), led to later transformations in such areas as liberalism and conservatism. Over time, these areas were transferred to the colony. The most noticeable transformations are developed in the United States. The liberal tradition was gradually transformed there in so-called democratic bloc of social and political orientations. In England the liberal tradition stays dominant.

As you know, liberalism (from Lat. *Liberalis*) is the political and ideological trend which unites supporters of the parliamentary system, private property, free enterprise and democratic freedoms. The origins date back to the era of liberal bourgeois revolutions of the seventeenth and eighteenth centuries. At that time this ideology played a progressive role. In fact, it was formulated by the basic principles of a new social order that was going to replace feudalism: a constitutional government based on separation of powers into legislative, executive and judiciary, ensuring the basic political rights, including freedom of speech, press, religions, meeting etc. Over time, this ideology has established itself as the spiritual platform of the middle class (merchants, entrepreneurs, managers, intellectuals and commoners), the system of socio-economic and political views, which protects freedom and individual rights, private property, democracy, citizens, society, the contractual nature of the government, free competition etc.

The starting postulate of liberalism is the position that the world is subject to the laws that are not subjective. It is quite clear and the second tenet of liberalism - the natural principle of human behavior should be common sense, adaptation to the circumstances and requirements of society. Thus liberalism was separated from selfishness, immorality, indifference to solving social problems. He turned to the highly moral person, acting reasonably, combining their interests with those of a social and responsible for its actions. The peculiar creed of liberalism is the provisions on freedom of choice of the individual, its initiative to build their own life, readiness to accept new ideas and at the same time denying the dictates of ideology, politics, power. Such "spontaneous order", according to supporters of liberalism, is able to provide self-regulation of the society better than any plans.

The most important tenet of liberalism is the establishment of a sort of balance between the spheres of public and private interests. In this context, liberalism appears not as ideology but as a "project of society" that can be adapted to local historical, national and cultural conditions. The ideal liberal is a state of natural preservation and protection of human rights. In their opinion,

the relationship between the individual and the state must have a contractual nature, and the rule of law is an instrument of social control. In society, priority is given to civil liberties of political, legal and moral norms. The influence of the state constitution is limited, it should not interfere with the economic life of society. Political style of liberalism is inherent pragmatism, mercantilism, rationalism. The way of political relations is search and consensus; means of improving social conditions are the reform, philanthropy, charity.

Education of the UK is based mainly on ideological values of liberalism. However, it has an equally significant influence of certain religious movements, including Anglicanism, Catholicism and Presbyterianism. In the last century in the educational environment of the United Kingdom the ideas and values of positivism and pragmatism were powerfully expressed. As a result of "free functioning of ideas" in the educational system in England the priority values such as: academic freedom, democracy, governance, autonomy of universities, priority rights as individuals, the rule of law, respect for the state were established. They are reputable to other countries of the European space and the world at large.

Higher education in the UK, as mentioned, leads out on the famous universities of Oxford and Cambridge. Fifteenth century is marked by the establishment of the Scottish University of St. Andrews in Fife, the emergence of universities in the cities of Glasgow and Aberdeen. Later in the United Kingdom the University of Edinburgh has been opened. Finally, in the early nineteenth century the University of London was established, which dominated the scientific and educational, cultural field of the United Kingdom. According to a model universities and colleges in Northern Ireland and Wales, in such industrial cities as Byrminhem, Liverpool, Leeds, Sheffield, Bristol were created. By the early 70th century there were 44 universities in the UK. Their number gradually increased.

The key event in the history of university education in England, and perhaps all of Europe, was the establishment of the Open University (1969). In his analogy similar universities were run across Europe. Is it in Ukraine now. The main objective of this university is to provide lifelong learning for people regardless of their age. A variety of courses, programs of training, minimizing formal requirements to the level of knowledge, place of residence, age and other signs of innovation, expanded capabilities of each access to education, science and culture, university education was brought closer to the man to meet his spiritual needs and expectations.

By the early 90's in the UK there was a binary system with a clear division into "old» (old) universities and technical institutions (polytechnics), which constituted the so-called public sector of higher education. What was the difference between them in terms of "internal governance"?

"Old" universities (their embodiment is traditionally Cambridge and Oxford) to the reforms 80-90-years consistently followed "traditional liberal university ideal," according to which the university as "a community of scholars" "democratically organized his own life." Leading role in domestic governance played «academics» - teaching corps. They "led the University through the mechanism of collegial democracy." "Old" universities have "real autonomy".

Technical Institutes in the twentieth century had a different status. By 1988, when they (and a little later - in 1992) were granted the right to call themselves universities ("new"), they were subordinate to local authorities and were the object corresponding "political control» (local political regulation). Unlike the "old" universities are guided in their activities by "economic ideology» (the economic ideology). The technical institutes were not "institutional and academic autonomy," and in particular to 60 years most of them did not even have "academic bodies, similar university senate".

The integration of "old" and "new" universities into one system of higher education took place in a unification as the mechanisms of state regulation, and internal governance of universities. British researchers and experts, describing the content of the reforms 80-90th, pay attention to the fact that the state government, guided by the desire to ensure maximum "efficiency and effectiveness" of higher education under the new conditions, strongly encouraged the movement of universities in line «managerial revolution". Between "old" and "new" universities there is the point of view of internal government counter motion, during which the differences between them was gradually softened (Andrushchenko V. Saveliev V. Education Policy (review of the agenda.) - K.: MP Leo, 2010. - S. 230-231).

University (especially one that belongs to a cohort of "old") - is a powerful scientific and educational institution that brings together faculty, research institutes, research centers and laboratories. It trains thousands (even tens of thousands) of students. The main part of university life is research activities. The university consists of many colleges, observatories, museums, stations, etc. As established by royal charter or resolution of Parliament, British universities have a high level of academic autonomy. They are almost completely independent in matters of organizational structure, the formation of educational plans and programs, the introduction of normative and special courses, the introduction of teaching methods and technologies. Full autonomy they have in the invitation and use of teaching staff, selection of students, establishing rules of enrollment, verification techniques and knowledge control, the introduction of educational documents, the name of scientific degrees and titles. Oxford and Cambridge have special degree of autonomy as the oldest universities.

The general policy in the field of higher education in the UK defines and implements the Ministry of Education, in which the main control valve and control of universities - the distribution of financial resources. Not getting involved in current affairs, the ministry in many ways can change or enhance certain areas of life university, direct them to the state defined channel.

Common features of most universities have a high level of autonomy, democratic governance, strong research sector, the humanitarian approach of the educational process, developed student government. Universities are at the center of world and European events. They defend the ideals of peace and tolerance, ecological security and solidarity. Leading UK universities in many ways is like the organization and implementation of higher education in Europe. "That is what foreign students from developing countries, around the world to Britain, putting pound sterling millions every year to the budget of universities" (Cultural War by David Cameron // Day. - 2010. - 9 Nov.)..

Germany

While spreading Christianity the first schools in Germany were founded in monasteries (VII century). Most of them studied in the future as priests in the church. However, in some schools, some students were representatives of the middle class. The first German universities appeared in XIV-XV centuries. (Prague, Vienna, Heidelberg, Cologne, Erfurt). The period of the Reformation called for a series of Protestant universities in cities such as Marburg, Kenigsberg, Jena and others.

Philosophical and ideological basis of university education formed talented German philosophers from G. Leybnytsya to Kant and Hegel, G., pedagogical principles of the educational process is most clearly represented in the works of Humboldt and Pestalotstsi. For a long time they

were dominant throughout Europe. The significance of these rides remain today.

In the area of 357,021 sq. km. in the Federal Republic of Germany (capital - Berlin) live 82,259,000 people, most of which - the Germans. The distinguishing feature of their lifestyle is a free economic relations, both in manufacturing and in services.

The history of this nation begins with the underlying processes Migrations, when Germanic tribes occupied most of modern Germany, displacing it from the Celts (II nd century A.C.). Martial, persistence, internal consolidation of Germanic tribes provided the stability of this group, a high extent and significance of their impact in the continental space and historical time. The most powerful state in those days - the Roman Empire could not conquer the region. However, the alliance formed between these peoples penetrated quite obvious contradictions and conflicts. Their solution was the completion and presentation of Luther M. (1517), which divided Germany (and the whole European world) into two camps - Protestant and Catholic. The culmination of the confrontation was the Thirty Years' War (1618-1648 years), which formed the new contours of the European world, has set a new subordination of countries and peoples of the area.

Thanks to highly developed philosophy, education and culture, which had built on it the system of production organization and management, Germany rightly belongs to the cohort of the most influential of the European area.

Historically significant events of the Thirty Years War began to address the Protestants against Habsburg rule in the Czech Republic, armed support protests Danish King Christian IV, the rise and fall of the military strategist Karl Wallenstein, access to historical political arena of the famous Cardinal Richelieu; landing Swedes in Germany; capture and robbery of Magdeburg and other.

The end of the war meant the end of the Germany struggle for dominance in Europe. The war has brought Germany not victory but huge losses - human and material. According to the historians, it has rejected Germany a few decades ago. After the war France and Sweden became more powerful.

European world, at that time, does not stand still. Russia joined its royal right the first representative of the Romanov dynasty, the Dutch established a trading empire, Netherlands colonists laid the first stone in building multimillion future of New York; anatomist W. Gray gave the world the study of blood flow, an Italian mathematician and physicist G. Galileo resigned before the Inquisition study of the structure of the universe; Rembrandt Unveiled for the first canvas of eternity, the French philosopher Descartes suggested that the intellectual elite of his famous credo: "I think, therefore I exist." Europe increased its leadership credentials to the world. And a significant role in this process belongs to Germany. Vlad took great Elector Frederick William Brandenburg, who not only united nations and laid the foundations for the prosperity of Prussia, but also embodied in the soul of the German people the idea of global greatness and future development. During his reign was made a kind of leap from fragmented to absolutist centralized state. Her role in European space was seen with the naked eye.

On the formation of philosophical and ideological platform of education can speak German, probably from the "great mentor in Germany," theologian Rabanne Moors (IX cent.), Which laid the foundations of training and education of clergy, has written several books, including grammar, made systematic encyclopedia of knowledge. Clearly, the spiritual basis of his works defined theology. It is quite natural and that the theological foundation of education in Germany remained more or less constant value in the following historical periods of development.

The original philosophy restoration of life and formation (education and training) personality that combined rational principles with the idea of God as the absolute center of world harmony, gave the world G.W. Leibniz (1646-1716).

According to his belief, the main dominant of these processes is the mind, the harmony of the world ensures the unity of monads, the leading among them - God, closer to him (after learning the basics of Sciences) is the bedrock of human preparation for life and her education. Theological foundation educational process remained stable and performed his "authority" even after the emergence of educational studies known Lesinha G., J. Goethe, F. Schiller, Kant, Hegel, G., and even outstanding for the value not only for Germany and and for Europe concepts of spiritual renewal of the nation J. G. Herder and the plan of national education J. G. Fichte.

Philosophy of the Enlightenment, which raised the authority of reason and led his formation as a major component of educational activities, acquired in Germany is not the most powerful development. It is based lay Cartesian position of thinking as a fundamental attribute of human existence; I. Kant reasoned conclusion about morality, which the mind selects and establishes a "good" and finally, Hegel famous motto: "All reasonable is true, all true is reasonable." These outstanding educators - scientists and practices, as FA Wolf, W. Humboldt, IV Zyufurn drew attention to the humanistic, rational principles of educational affairs, FD Shleyymaher grounded principles and built a model of interaction between education and government; F. and F. Frebel Desterveh introducing a system of democratic innovation elitist model of education and upbringing shaped Nietzsche.

For a variety of approaches and views generated by prominent German intellectuals, who often contradicted or denied to each other, still quite clearly visible main focus pedagogical idea that talented people - humanistic-rationalist principles and democratization of the educational process, national education and harmonious development of the child. Notable contribution to the formation of humanistic positions did these German educator, as Johann Gottfried Herder, Gotthold Ephraim Lessing, Christoph Friedrich von Schiller and Johann Goethe Volfanh. Philosophical and educational position of each of these thinkers deserve special attention.

Prominent German enlightener humanist Johann G. Herder (1744-1803), for example, one of the first people proclaimed creator of culture, raised the idea of national revival of national consciousness and culture. Ranging between recognition of the critical role of geographical conditions or God in the determination of life of people, philosopher emphasized the importance of humanistic values, art and morality in society, advocated the idea of education as a human personality.

The idea of forming a high humanistic culture proved no less famous and eminent German humanist and enlightener G.E. Lessing (1729-1781). He sharply criticized the class privileges, called for anti-serfdom developed aesthetic views and the need for educating people in the spirit of love and justice. By nature, people believed H. Lessing, equal from birth, so everyone has an equal right to happiness. Society must create all conditions necessary for decent human existence, which should mainly focus on in this life, not afterlife. Thought advocated realism in art showed human means to emphasize it (art) an important educational mission. It is art Lessing laid job educating people in the spirit of high morality, the moral renewal of the ruling strata of the population, particularly the nobility, mitigation despotic regime.

Further development of education and humanistic ideas associated with the name of Christoph Friedrich von Schiller (1759-1805). Scientist and philosopher, playwright and esthete sharply criticized the class privileges, caste prejudices, feudal despotism and more. A number of his works, he ridiculed the moral decay of the nobility, condemned tyranny and even acknowledged (though only as a means of self-defense) the right of people to kill the tyrant. Deeply convinced of the omnipotence of mind, thinker on him and the means of education placed the task to improve public life, its changes on humanistic principles. Arts, including theater, Schiller regarded as a "school of practical wisdom," an instrument of struggle against evil and violence, means individual training.

The ideal board thinker considered "reasonable monarch," which on the one hand, based on knowledge, on the other - on the moral wisdom of Scripture.

Prominent role in the history of German (and European) education and development of humanistic culture played *Johann Volfanh Goethe* (1749-1832). His high intelligence and insight encyclopedism thinker directed against feudal despotism, scholasticism, church dogma and medieval obscurantism. Informed him slogan dignity and freedom that are learned in the struggle, became the slogan of the then leading men in Germany:

Лишь тот достоин жизни и свободы,
Кто каждый день за них идет на бой!
Only he deserves life and freedom,
Who every day squares up to fight!

Thus, the poet formed a spiritual setting for training several generations of German nation. These words were authoritative in the European space as a whole.

Paying tribute to science and expressing a number of constructive ideas for their development, philosopher and poet believed that it should provide a foundation for science education and upbringing of the nation. Important role, he also gave art.

Philosophical and pedagogical views of these thinkers spread and became competent. They were stated and well developed by German educator Friedrich Disterveh (1790-1866) who exposed them most systematically for European mind.

Enlightenment, education and training F. Disterveh regarded as the most effective factors of progress of society. He objected the war, the national opposition and advocated the idea of peaceful transformation of social relations and universal education. Among the principles of education the scholar pointed out the principles of agreement between nature, culture and self-activity. Considering psychology to be the root education F. Desterveh substantiated the concept of harmonious development of personality that starts as self-development of its natural inclinations. The leading role in training and education of the personality the scientist assigned to a teacher.

These ideas spread throughout Europe. Despite a number of historical cataclysms, which Germany suffered from (and Europe as well), the main appeared to be revolutions and two world wars, the main ideas of F. Disterveh, established as characteristic features of European education of the 20th century. They remain the most important nowadays. Paradoxically, but along with the high humanism, culture and morals in the spiritual environment of Germany ideas and views of the opposite direction ripened and strengthened - racial intolerance, extolling own people as a "higher race", the declaration of its historic designation for the "conquest and re-education of defective people". The complex of these views, united in doctrine to achieve "world domination", was called "fascism". Its practical realization was the Second World War, unleashed by German fascists.

This negative trend has several historical interpretations - both ideological and spiritual resistance to education and humanism (Benedetto Croce); as a logical generalization of the vicious way of development of some European countries, especially Italy and Germany (left-wing non-Marxist philosophers); as a natural birth (and rebirth) of false democracy (Marxism); as totalitarianism, which appears in the era of powerful social upheaval as a reaction to the "desperate situation", which was concerned by politicized masses tend to resolve social contradictions with extremist methods (Johanna "Hannah" Arendt, Theodor W. Adorno etc). Unfortunately, fascism did not disappear after World War II, but only suffered. Like any ugly phenomenon that periodically grows against humanistic history, it had timeserving possibilities and therefore survived, transformed into a neo-fascism. Although it does not do a deep impact to the educational system in the European area, we should not neglect its opportunities to be revived in some countries. The

struggle against fascism, totalitarianism and international terrorism is a part of real humanism, which strengthens in most countries of the European space.

The history of higher education in Germany begins with the famous Heidelberg University, founded in 1385 to sample and similar to the Parisian university model, to which the Emperor or the Pope gave the right to teachers and students to study theology, law, medicine and philosophy. For several centuries there were universities in other cities in Germany - Cologne, Munich, Main, Kiel, Göttingen, Erlangen, and others. Following the medieval tradition, each of them had, as a rule, four departments: liberal arts, law, medicine and theology. In 1700 40 universities functioned the country that prepared mostly government officials, representatives of free professions. The level of education was not the same. Over the time through the weakness of the programs and faculty, some universities were closed or integrated into stronger higher education establishments. Some universities had been destroyed during the rapacious wars of Napoleon Bonaparte.

The first revival of German universities begins with the formation of the German Federation in 1815. The spiritual foundation of this revival was created by highly authorized philosophical and educational ideas of Wilhelm von Humboldt, who viewed university education to be elite based on the principle of "unity of teaching and research activities" rather than on problems of practical training. Von Humboldt advocated such principles of university education as broad autonomy in public finance, self-government of department heads, emphasis on free investigations without narrow practical direction, difference between university education and school education and exact professional training. The study of technical and applied sciences was delegated by other educational institutions like polytechnic, teaching, handicraft ones.

The fascism inflicted the crushing blow to German universities, science and culture. A number of advanced areas of education and science has been discontinued. Tens and hundreds of world-renowned scientists were forced to leave the country. Interesting educational achievements of German authors were banned. Nazism imposed reactionary ideology of racism and chauvinism in the universities. The substance of scientific and educational disciplines was forged due to interests of the ruling regime. The fall of the Nazi regime after World War II, the general revival of Germany called universities to new revival, impulsed them for progressive development. Today German university education is one of the most powerful in Europe. It is also noticeable in the world educational space.

France

Characteristics of humanitarian and educational space of Europe would be far from complete, if we have not touched the processes unfolding in one of the most influential countries of the continent, France. As in Britain, the first school in the territory of France in the period of Roman domination over Gaul (1-5 centuries A.D.). Mainly they were specialized in training of Roman citizens. The first impulse to the creation of independent schools, mostly in monasteries, gave chance for Christianity to be spread. In the 13th century the first French university was found in Paris. Later similar educational establishments appeared in Toulouse, Montpellier, Reims, Avignon, Orleans and other cities of the state. Their development was prominent in the civilization of the European population: the universities of France became the leading centres for science, education and culture of the entire European space.

Geographically France is one of the three largest European countries. Its area is 543,965 square kilometers and the populations is 59,440,000 people. Its lifestyle is different from British and German ones. Unofficially it is called romantic. However, France is far from romance. It

has pragmatic foreign and domestic policy, clearly justifies the choice of strategic partners, defends national priorities and creates the culture with which achievements it generously shares with the European world.

The settlement of this area dates back to Paleolithic times. In 1200 BC Celts came here, and in 600 BC Ionian Greeks established several settlements, the most famous of which is the current Marseille.

The peoples of ancient France survived the conquest of Rome, a series of great historical disasters, like the Hundred Years War, the return of lands previously occupied by the British, and the late 15th century they asserted boundaries that coincide roughly with the modern ones.

The further development of talented people expanded because of religious resistance (Protestants (Huguenots) and Catholics), the strengthening of absolutism, the French Revolution (Declaration of Human Rights and the destruction of the previous regime), rise and fall of political and military authority of Napoleon, the French participation in two world wars and colonization in Asia and Africa and so on. The political authority of modern France was established by so-called Fifth Republic, headed by the famous General Charles de Gaulle. The end of the 20th century was marked by the expansion and deepening of relations of France with the outside world, increasing its role in the development of European cooperation. Today France is one of the most developed countries. It plays an active role in international affairs. The educational system of France is also authoritative. In terms of effectiveness of training it is one of the best educational systems in the world.

It was France who formed the concept of the Enlightenment, which created the spiritual foundation of the overthrow of the "old order" and opened the authority of mind as the fulcrum by which individual citizens are guided as well social and political institutions are.

A kind of tribune of the Enlightenment was the famous "Encyclopaedia or a Systematic Dictionary of the Sciences, Arts and Crafts" which was issued by Denis Diderot and Jean le Rond d'Alembert (with other 200 authors) from 1751 to 1780. Such philosophers and naturalists as Voltaire, Jean-Jacques Rousseau, Denis Diderot, Charles de Montesquieu are meant to be pioneers of the Enlightenment.

A pioneer and a leader of the French Enlightenment of the 18th century was one of the greatest thinkers of the time *Marie Francois Arue Voltaire* (1694-1778). His life as well as poetical, philosophical, scientific activities are legendary. His mind was directed against fanaticism, mysticism, dogmatism, churchmen, despotism and injustice. He is also famous for his criticism of monarchical power in France. For this he was twice imprisoned in the Bastille, cruelly persecuted and eventually was expelled from France as an unreliable and hostile man to the prevailing political regime. For two years he lived in England.

Voltaire created such advanced works as "Letters Concerning the English Nation", "Treatise on metaphysics", "Basic philosophy of Newton," "Philosophical Dictionary", "On the Soul," "Dialogues of d'Evhemere" and others.

The famous slogan proclaimed by the thinker against the church - "Smash a snake!" - united a wide range of educators together, the opponents of religious dogmatism and obscurantism. The political ideal of Voltaire at first was "enlightened monarchy", later - the republic. Public order, as Voltaire believed, was based on personal freedom that has to assert its activities in accordance with applicable laws. In general, criticizing religion, he still kept its feature of "spiritual subjugation of the masses" and providing an appropriate order. Freedom of conscience, speech, free sale of own work and its results were vindicated as the highest value for the individual. With this he attributed the person's ability of critical thinking, as well as an adequate evaluation of beauty under the laws of good. All these qualities are necessary to bring up. Voltaire saw the main task of schooling and education of the individual in this.

There is one more person to be mentioned who is a native of Switzerland, French educator and humanist *Jean-Jacques Rousseau* (1712-1778). The future great philosopher and teacher for a

long time could not find a field and subject of his own strength and abilities. At first he traveled from one country to another, worked as a servant, home teacher and secretary, teacher of music and traveling musician and so on. Life has taken a completely different meaning after meeting with educators of enlightenment, especially with Diderot. Rousseau starts to study topical problems of his time, gives his views and the very first works of the author gained wide popularity. "Reflections on the origin and foundation of inequality among men," "Julia, or the New Eloise", "On the social contract ...", "Emile, or On Education" and especially the famous "Confession" are his works, but this is not a complete list of works in which philosopher-enlightener sharply criticized the feudal-absolutist system, social inequality, despotic order and advocated universal humanistic values, the theory of "social contract", "civil society" and moral functioning.

In Rousseau judgments there are provisions that call into a question the continuity and consistency of views of the author. For example, he believed that the development of science and education falsely affected public morality, that a human (by nature) was a "good" being and that civilization itself pushed the human to evil steps; social progress occurred not due to the development of science, art and education, but only as a result of return to nature and the total change of all social institutions. Perhaps these judgments should be classified as a tribute to time, but generally Rousseau entered the history as a progressive thinker and humanist, who made a significant impact on European education and training.

The educational concept of Rousseau, which entered the teaching as a "natural education" deserves separate consideration. For Rousseau beliefs, education is the backbone of any form of government, has public character and should be under state control. Because the people are different creatures, education should be individual. This concerns both men and women. Different social purpose requires a different preparation for life, different education. Basically, Rousseau believed that everyone should have had an individual tutor who would have developed the child's skills and abilities and would have brought the child into society in an individual way. Any communication of the child with other people is undesirable at that time.

Rousseau's conceptual studies aimed at the consideration of the process of upbringing children and pupils of different age categories; the role of labour in the process of upbringing, individual choice of religion in the spiritual formation of every personality; the role of feelings and emotions in his or her development and many other issues are really worth our attention. According to his ideas the general aim of education and upbringing was to help children to adapt to life, become completely individual, open to communication, tolerant, feel confident in any situation and be ready to cope with different problems. Along with the humanistic priorities and the main conception of Enlightenment epoch these ideas took a considerable place in the educational space of that epoch and are still relevant even today.

A prominent initiator of the "Encyclopedia" *Denis Diderot* (1713-1784) is known to have played a special role in the development of humanistic and educational ideas. The studies of this thinker are remarkable for his extraordinary ideas: neither positive religion nor atheism should be declined. The only basic feature which made the knowledge possible was to perceive surrounding and human nature in other words to take into account the main grounds of morality. This conception proves that the process of upbringing and education of every personality must be based on this principle. The leading role in this process is played by state itself. According to Diderot's ideas only properly formulated laws can coincide with the laws of mind and as a result it will create necessary conditions for moral life of a personality, his or her education, freedom and goodness.

This philosopher-enlightener stimulates the authority of mind which is the basic principle for formation and functioning of different state institution involved in the process of upbringing and education of young generations. As well as his predecessors he highlighted the importance of art in the process of upbringing.

Among other pioneering French philosophers of the epoch of Enlightenment (the XVIII century) is the personality of a prominent philosopher and statesman *Charles Louis Montesquieu* (1689-1755).

His first work "Persian letters" brought him recognition. Since that time he was known to be thoughtful and respectful, the one who is able not only to generalize knowledge obtained by other researchers but to bring up for discussion scientifically grounded innovative concepts. His new recognition was gained by two works "The thoughts about the reasons of Romans' success and failure" and "the spirit of laws" but they were fully criticized by royal lawyers, Jesuits, theologians and scholastics. The main reason of this criticism was laid in two author's ideas: 1) the emphasizing of the fact that social life as well as nature subject to natural laws; 2) the grounds of peace and the equality among people as a natural phenomenon (contrary to Hobbes' conception "the war of all against all").

Not all of them were satisfied with Montesquieu's position about climate and soils (geographical conditions of living on the Earth) which together with economics, dominant religion and political statements determined the laws of social development, human character, the process of his or her upbringing.

These ideas played a great role at that time as they were directed against absolutism, domination of religion, social and spiritual divide between people. Especially they were valuable for the formation the European quality of education in the XIXth century. In particular interpretation they are important even nowadays.

The higher education of France dates back to famous Paris University founded at the beginning of the XII c. After this remarkable event new universities appeared in other cities of the country. On the eve of the revolutionary events (XVIII c.) 22 universities were founded in France. Keeping medieval traditions and structures these universities preserved possibilities for the development of science and education. That's why the French government decided to create new institutions of higher education the main activity of which was aimed at the improving of the structure of traditional university education. As a result a lot of new higher education establishments were founded among which Royal College, Royal Garden, The school of bridges and roads the structure of which included Polytechnic School. They had become famous centres of Western European culture and education for a lot of teachers and students from many countries of Europe and the whole world.

The revolutionary events had a negative effect on those universities which were closed according to the decree of May 15, 1793. Not taking into the consideration the fact that so called Imperial University (where a lot of natural sciences and arts except theology, medicine, law were taught) was open, the traditions of higher education development were not observed or probably lost. As a result France didn't have university education almost a hundred years. The reactivation of university life began with the adoption of a new decree (June 10, 1896) which encouraged the union of faculties' federation, the deans of which were nominated Ministers. The majority of them (except the faculties of theology, law and medicine) specialized in training teachers of natural sciences and arts. They performed the functions of higher pedagogical school which had become the main higher education establishment in the country.

After some time, in response of the needs of scientific and technical progress, different institutions of applied sciences took place in the country too. Their activity was aimed at the training technicians and engineers. Further and advanced development of higher education became noticeable after the First and the Second World Wars. A new decisive step of the development of higher education was made in 1968. It caused the considerable change in the organization and structure of the higher school. Despite the anger and disagreement of students this reform had led the higher education of France on the cultural and scientific European Space, strengthened the mission of France in the life of people and represented universities as the centers of scientific, cultural and professional life. The first university was famous Sorbona (Paris University) which consisted of relatively individual universities (Paris I, Paris II, Paris III (New Sorbona), Paris IV (named after Pierre and Marie Curie) etc).

The analysis and generalization of ideological and philosophical approaches to the development of higher education formed by famous humanists and enlighteners of Great Britain, Germany and France gives a possibility to recognize its main principles in the historical process of development

and at present time. But this analysis would be not complete without mentioning of philosophical and pedagogical systems built by prominent teachers who lived and worked in different countries of the European Space of higher education. It concerns *Jan Amos Comenius* (1592-1670, Czech Republic), *Johann Heinrich Pestalotsti* (1746-1872 Switzerland), *John Dewey* (1859-1952, Germany – USA), *Maria Montessori* (1870-1952, Netherlands) and, of course, such prominent Ukrainian and Russian teachers as *Mykola Pyrogov* (1810-1881), *Kostyantyn Ushynskiy* (1824-1870), *Michael Dragomanov* (1841-1895), *Anton Makarenko* (1888-1939), *Vasyl Sukhomlyskiy* (1918-1970) etc. Their contribution will be analyzed below.

The qualitative features of European university education

For the variety of philosophical views of the European thinkers of different times and peoples, the experience of university education organization in the leading European countries is clearly described due to the characteristics that not only form a qualitative certainty of European education, but are the key principles according to which the common European Space of higher education is forming.

In modern Europe there are almost 4,000 institutions of higher education, which employ 1.5 million teachers and staff, more than 19 million students are trained (http://ec.europa.eu/education/life-learning_policy/) there too. The European landscape of higher education is rather significantly diversified. A characteristic feature of European higher education system is diversity and multiplicity of structures and languages used to determine the forms, types and missions of higher education. In the Western educational discourse is quite a common opinion, according to which the diversification of higher education has not only be kept, but in the long term grow. "Diversity is the European heritage", - said a famous western specialist P. Zgaga (Teacher education Policy in Europe: a Voice of Higher Education Institutions. Ed.by B / Hudson and P. Zgaga. - Umea, 2008. - P. 21).

It is known that for a long time the universities of Europe had been organizing their activity and internal structure mainly according to the ideal model, developed by Alexander von Humboldt in the process of reformation of German universities. The peculiar feature of the current trends shows a gradual rejection from this model and moving towards the bigger differentiation. As it is noted in the documents of the European Union, in terms of management and control structures, aimed at the achieving wider access to education and higher education quality, "diversification plays an equally important role with autonomy" (Бартеле Дж., Вугт Ф. Институционные профили: о типологии высших учебных заведений в Европе // Alma Mater. – 2007. – № 6. – С. 48).

Taking into account all this diversity of the European higher education area, university life is characterized by a number of common features. The first and main characteristic of European university education is still functioning on the basis of **deep science** that is being developed in the universities. University and science are two indivisible parts. The science of university education plays a great role in the process of education. The structure of the leading universities includes research institutes, centers, laboratories and other research establishments, employing from several hundred to several thousands of scientists with the status of not less than a PhD, a professor or assistant professor. The set of topics which are developed by the scientists is first of all fundamental and only then - applied. It should be mentioned that the largest number of scientific discoveries made in the universities' research centers belongs to the twentieth century. The University has many scientists – candidates for the Nobel Prize. These scientific achievements give the universities different possibilities to compete with national research agencies, academies of sciences, scientific research centers and even give them a chance to take a dominant place among them.

In Ukrainian universities the scientific component is next to dying. Although, it is possible to find serious scientific accomplishments in such universities as Kyiv National T. Shevchenko University, National Technical University, Kharkiv National V. Karasin University, Lviv National Technical University "Lviv polytechnic", National Pedagogical M.P. Dragomanov University, and in some more classical, technical or technological universities. Softly speaking, the majority of Ukrainian universities have too modest attitude to science. They do not more than 5 or 10 scientific subjects on the state demand or state request, participate in some international projects and so on. It is too early to talk about scientific schools which correspond the schools represented by leading European universities, or laboratory equipment which matches the modern level of science development, as well as technics, technologies, internal heritage of scientific achievements. Entering of Ukrainian universities into European university area needs a serious strengthening of our scientific segment, creation of appropriate research base, preparing the scientists of new generation, who will be able to compete with prominent scientists in Europe and around the Globe.

The second important feature of European University education and education in general is its **academic democracy**. In general sense democracy means the power of people but in our case it means the participation of teachers, students and public in the university management. It is a plain, clear and non-objective standard for western universities, but for Ukrainian universities it is the task which has to be implemented. Quite a long existence in the system of totalitarian management has created a treat to live by command, not to oppose directors, not to express an independent opinion, especially not to take initiative. This habit has embraced universities as well. For its eliminating we need time, willing of the majority of the universities top-management and all participants of the teaching process. There is also a need to implement systemic measures starting from change of current legislation to forming the proper outlook of a teacher, a student, an employee.

From the perspective of the real democracy, the 20 years of Ukrainian independence have not been pointless for the universities. A lot of serious actions have been taken in terms of this issue, namely by Constitution, by the law about higher education, some decrees of the president of Ukraine, bills of the Supreme Council of Ukraine and the Government of Ukraine. These documents open the perspectives of the democratic development of the universities and education in general, first of all through the enlarging of the real autonomy of the universities, creating the possibilities for the students to choose the University, learning subjects, the sequence of its studying, teachers and terms of subjects mastering, implementing such forms of understanding the truth and knowledge as tolerance and discourse. The broadening and deepening of the self-organisational components of Universities functioning has to be strong source of their democratic development, including the self-organisation of the studying, atmosphere freed from the compelling, equal rights of the teacher and student or rector and employee in the process of communication.

Moving in this direction we must not forget that University autonomy is not a objective task, ready absolute format. It needs to be cleaned from different coverings, vague moments, be clear in terms of its sense, parameters, demands, and be consolidated by law. As rector of Kharkiv National V. Karasin University, V. Bakirov, states: "The situation is much more serious, as in each precise case, in this or that epoch, here or there the character and level, completeness of University autonomy is the result of struggle, competition between authorities and Universities, the conclusion after the negotiation between politicians and intellectuals, state blocs and academic communities." (Bakirov V. Independence from the state//University autonomy: its friends and enemies.-K.: Takson, 2008.-p.34). It is hard not to agree with this statement.

The development of *democratic self-awareness of the students and teachers* needs special attention. The implementing of special series of humanitarian subjects, called democratic or civil education, will support this matter. It is hard to find such subjects at full size in domestic universities. Totalitarian, mono-ideological society, from which we have been trying to make

free for the last 10 years, was inclined to unify everything. There was no chance to speak about any democracy concerning University education. All curriculums of the higher education were adopted only in the center of the state and the center was also the place where all textbooks could be published. It was the same picture regarding scientific titles and degrees. From the center we received the ideology the breach of which could lead to serious implications and prosecutions. The University education did not fulfill the function of the school of democracy. At the same time it was possible to find the *communities of opposition* to the power at the Universities. That is why the first seeds of democracy, the seeds of free thinking can be found at the Universities of that time in terms of political sense and on the national basis. It is obvious that there tendencies were prosecuted and punished. Hundreds or even thousands of students, teachers, scientists were subject to repression or expelled from the Universities. The democracy got to Universities through politics, national issue and culture.

Modern Ukrainian Universities have become different, non-ideological and non-political. But we can hardly call them the focus of democracy. There are still a lot of questions which must be regulated by the center. Universities still have formal requirements to the level of knowledge. The studying process as in the past is carried out without the proper consideration of the various social, cultural and spiritual needs of the youth. The University education of the adults is developing very slow. But we have some progress in this issue. I am strongly convinced that Universities, especially national must be *autonomous*. It will make the pressure on the central bodies which manage the science and education less and this will become an extra impulse for the development of the University scientific and pedagogical schools, it will also increase the level of responsibility for the personal choice and for the professional occupation.

European education is ***a gradual equation of possibilities in terms of access to higher education of every person*** despite his/her place of location, ethnic origin, religion, material level and so on. All children are equal, all children are gifted. All aspire to be great and famous. As O. Balzak said: “geniuses are born in a village, but they die in the capital.” Society and the state must create the equal possibilities for self-realization of all people, first of all with the help of education. European Universities provide such possibilities practically for everybody who has proper abilities. The special page in the history of this process was initiated by British open University which gives an opportunity to study for everyone. Almost all countries of European space have such Universities. They have created tools, manuals, technologies to give proper education, in spite of material, ethnic, religious and other differences between people. Of course, this norm is not put into life immediately, everywhere and at full capacity and with all people. Sometimes it happens when parents or students are annoyed to see in one classroom children from different Muslim or Christian families, with different material status, with different colour of skin etc. But the tendency to tolerance is dominating and it is going stronger and stronger.

Ukrainian Universities have not worked out the efficient “round-way” mechanisms at full capacity yet. Nevertheless, it must be stated that ethnic or religious conflicts among Ukrainian students are observed much less than in Western Europe. Mainly there is a problem with financial status of the future student. Children from low-income families have fewer chances to study at prestigious Universities than children from high-income families. Ukraine has not worked out the effective ways to give educational loans yet. The after-school independent assessment which has been supposed to help in overcoming the corruption at Universities and providing the equal right to good education has turned out to be the same delusion as previous measures (subjects olympiads, the school certificates tournament etc.)

The first and the main standard of European education is the next requirement: University education including the capital must be available to everybody. Universities have to work out efficient mechanisms of its implementation on the regional level then, on country level, and after

on the international level. Implementing this norm or standard is an urgent task of Ukrainian education modernization the nearest 10-15 years. Informatisation of education, distance learning, presenting credits and creating scientific and educational leading Universities in regions, all this is regarded as the unique experience of Europe in this sense. It must be learnt and implemented into practice.

One more very important feature of functioning of European universities is the ***inherent combination of studying the basics of natural sciences with humanitarian and spiritual sciences***. Oxford and Cambridge in Great Britain, Sorbona in France, Bolonya University in Italy, Catholic university Luvena in Belgium, Lisabon University in Portuguese are regarded as the centers of the fundamental natural and humanitarian science and education, and at the same time they are the centers of world humanistic culture. To be objective, only few Ukrainian Universities can be put in this line by the level of education, by the power of scientific schools, by the professorial staff, for instance Kyiv University, Kharkiv University, Lviv University, and 3 or 5 more. In domestic universities we have very few real scientists in natural sciences who have humanitarian aura. Partially it can be explained with the help of historical separation of science and spiritual culture but not only. University teacher almost does not have time for serious science, namely for the comprehension of its social and cultural results. University teachers have small salaries, lack in sufficient equipment etc. Many University teachers have received their scientific accomplishments owing to working over-time, sacrificing own health, sleepless nights and huge intellectual and moral overstrain.

Let's analyse some statistics: for today there are only about 6 thousand and a half teachers with Doctor's degree among 76 thousand of all teaching staff in Ukrainian Universities with III and IV level of accreditation. It means only each eleventh or twelfth among those who work in Universities. Besides, taking into account the age of professors and the fact, that 40-50 teachers with Doctor's degree (as a rule young and perspective) each year leave Ukraine for the permanent stay in other countries, and the poor conditions of scientific equipment, constant bad financial support of University science, in addition quite formalized (though objective) requirements of Higher Committee responsible for the confirming the certificates of future Ph.d. receivers, it is quite hard to talk about the development of science in our universities in social, spiritual and humanitarian terms. This threatening tendency must be stopped. It is high time the university professor was supported by Government and public. The extra financial support must be used more actively in this way. As a result of current equalizing we can lose professors and as an implication of it we can humanitarian aura of universities, scientific and education schools, which were regarded as a pride of university education in Ukraine well known all over the world.

The same concern is about *humanitarian component* of studying. University and humanism, culture and humanity are undivided terms. Only Bulgakov's "Sharikovs" can boast that they have not graduated from the university. The society can not exist without humanism and its carriers, intellectuals with university education. At least it can not exist in a civilized way. The specialist with technical education who has not received humanitarian education will never be able to manage the staff correctly, understand people properly. His narrow technical outlook will operate only in the field of technical creativity. The person with his/her multiple needs, ties, emotions, sympathies, expectations will be a closed book for such a manager. The humanitarian education is the one to give keys for opening the person internal world. This kind of education is highly appreciated in European universities the same as technical education.

Unfortunately, the humanitarian education is in bad conditions in Ukraine. Even in Universities. In spite of implementing the conception of humanitarian education, adopted by the Ministry of Education and Science of Ukraine in 1995, the situation has not changed seriously. Some universities still teach theory which was pretentiously considered as "the best achievement of the world humanitarian science". This "absolute ultimate truth" has closed the access to real social learning and real comprehension of practice. A new methodology has not created yet. The requalification of humanitarian teachers is not carried out as well.

There is one more fact, which needs attentive consideration: mainly all rectors of classical universities in Ukraine are graduates from natural sciences departments (physics, math or technologies). Only 2 or 3 from them have received humanitarian education. The majority of them are the specialists in math, physics, technical or technological fields etc. Respecting their scientific choice and organization skills we must admit that mainly they carry their technological approach into universities. The humanitarian element of university education is underestimated. The university education is under technological and pragmatical approach. The level of intellectuals in the society gets more and more thinner, almost transparent. It makes a big distance between us and Europe, and all civilized world, in addition it creates a serious threat concerning fundamental values.

As you know, Europe is a crossroad between many nations and cultures, interaction of which creates new approaches that define the world activity during last millennium. The defined interaction is carried out through not other way as through the language, and person's speaking it means the person's belonging to the world heritage. That is why the typical requirement and standard of European education is ***person's fluent speaking some foreign languages and mastered speaking own or native language***. It is considered that really European specialist can speak 5 different European languages. Let's ask ourselves and give honest answer: in which University of Ukraine this factor is implemented. Maybe it can be found in Kyiv National T. G. Shevchenko University (rector L. Gubernskyy). Maybe it can be also found in some more classical universities in Kyiv, Kharkiv, Lviv. The majority of Ukrainian university graduates do not speak foreign languages in terms of usage it for efficient speaking or fruitful collaboration in European space. It is understandable that reasons for that can be found not only in Universities. We have too weak language preparation in state compulsory school, unefficient pedagogical technologies. The educational establishments don't have sufficient quantity of high quality equipment for language teaching, but the main thing is that they have not overcome the tradition of treatment language learning as something secondary and unimportant and tiresome. But language is the information exchange about the freshest innovations in science, education and culture, besides it is direct international scientific communication, access to the Internet, and high spiritual level and cultural level of the personality in terms of international recognition. The reality is quite tough: we will never enter the European and world educational, cultural and scientific space, we will not understand each other without a language, so to say we are bound to be out of the league without a language. Language is the mobility of the student and the teacher and it will be almost impossible to receive a proper education without a language in the future.

I would like to emphasize the special importance of learning *Ukrainian language as state language and as a language of international communication*. So we have a lot of troubles and controversies in this field. It is a pity but fact, we have not managed to teach people speak Ukrainian at work and at home for 10 years of state independence. It is not clear and not right. The creation of interesting and deep textbooks in Ukrainian by the context, implementing of new methods is on the initial stage.

The cooperation with public needs more dynamic. The task of creating of effective communities or centers on learning of the Ukrainian language is very actual and urgent. The main drawback is that we have made this issue too *political*. As a result the majority of the population with higher education can not good Ukrainian. I think it is out of the question to meet at least one Sorbona university graduate who can not speak good French. To my mind, the main and the first task of involving young people (as well as adults) into learning of Ukrainian language is in explaining the serious possibility of career growth up to the highest level of country-management for those who speak Ukrainian very well. Young people do not see this perspective. They live by the current problems and regional values. The language problem lies on the marginal edge of their life principles. But it's a waste of time. When the revelation will come, and the perspective to take the management position will happen real, which requires the "using Ukrainian on the

professional level”, they will not have time to catch up this flaw. So why do we postpone the issue of creating possibilities for young people to master Ukrainian.

My observation for the career growth of the university graduates during 30-35 years enables me to draw a conclusion: success accompanies those graduates who can speak well native language, Ukrainian, 1 or 2 foreign languages, where the leading role belongs to English. Deideologization of the problem and at the same time providing sufficient conditions for mastering different languages is one of the main tasks during the course of integration of Ukrainian education into European education space. It is impossible to talk about the integration without achieving this aim.

The complex of problems, connected with integration of Ukrainian university education into European education space, covers the ***matter of informatization, implementing new and innovative pedagogical technologies***. XXI century is the epoch of new digital technologies, which are dramatically spreading in education. The leading universities of the world seem to have achieved unbelievable things: they have provided the personal computer for each student. The Ukrainian universities can only demonstrate some small computerized classrooms, computerization of libraries, the page in the Internet etc. It is good but too little. It is important to be realistic: we are too far behind the west and the east. The informatization of Ukrainian university education has just started. At the same time leading universities of Ukraine have a big experience and created methodics to implement digital pedagogical technologies. As we can see from the experience of Kyiv National Technical University (the rector M.Zgurovskiy), other educational establishments in progress, international conference on information science, Ukrainian higher education has brilliant specialists in this sphere. They must be gathered together and oriented on one purpose-informative filling the education, what increases its quality and effectiveness and at the same time *strengthens the subject-to- subject relations of the teacher and the student, but does not sever them*.

Informatization of education is objective and inevitable tendency. Besides, it is a strategic resource to develop education in the postindustrial society. We have to come into the world of information more actively and pragmatically, than western or eastern universities, filing this movement with serious psychological, pedagogical equipment, objective consideration and complete pedagogical forecast.

The important feature of European education is so called ***learning mobility*** of teachers and students. It is a natural quality of functioning of universities in Canada, the USA, Japan and other developed countries. Lately the European Union pays a considerable attention to this question regarding its integration efforts in the sphere of education, improving of education quality and shaping the European identity. “Learning mobility, as it is stated in one of the EU documents, is a natural sign of belonging to European ethnicity.” (Commission of the European Communities. Green Paper. Promoting the learning mobility of young people. Brussels. 8.7.2009 // <http://lex.europa.eu/lex.uri.serv>). Why does political management of United Europe take it into account so seriously?

Firstly, european young people are considered to take an active part in different proper projects in terms of exchange and cooperation, receive appropriate traits, necessary in the process of globalised economy. Secondly, stimulating of learning mobility will help “to overcome the risks of isolation issue, protectionism issue, xenophobia”, which have increased since the time of economical crisis in some countries of Europe. The solving of this task is an organic element of the forming process of “European identity” values among the youth.

Taking into account these peculiarities, The European commission thinks that “investments in education and preparing of the experts” in terms of stimulating of learning mobility are crucial. It is supposed to spend 7 billions of euros for the period 2007-2013 years for fulfillment of the project “The lifelong learning Programm: education and training opportunities for all”. Four sub-programs must be achieved during the stated period: “Comenius” embraces secondary education, “Erasmus” – higher education, “Leonardo da Vinci” – professional education, and “Grundtvig” which is

created for adults education. It is predicted that 3 millions students will be involved into international exchange programs in the process of fulfilling the program “Comenius”. “Erasmus” – it is 3 million students, being embraced by the processes of learning mobility on the European continent. (<http://ec.europa.eu/education/lifelong-learning-policy>).

3 billions euro were spent on the “transnational education and studying in 31 countries” for 3 years (2007-2009 y.), and this process has involved 900 thousand European citizens, including 720 thousand students, 180 thousand teachers. More than 50 thousand different European organizations take part in international cooperation. In 2008/2009 studying year 198,523 students were studying abroad. It is more by 8.7 % than in previous studying year. (lifelong learning programmm. Activity report 2009-2010// <http://ec.europa.eu/education/lifelong-learning-policy>).

Considering the mentioned fact, I must admit that majority of Ukrainian universities are in the process of “recognizing” the issue of providing the learning mobility. I remember my talk with the Ambassador of Spain in Ukraine Dr. Hunko (1996-1997). The conversation was about education and possibilities of our countries to provide proper education for our children. “My daughter studies international relations in the best Ukrainian university-Kyiv National T.G. Shevchenko University,” said I with some pride. “My daughter is also in progress of becoming the diplomat,- said my partner,- but a bit different. Firstly she studies in the major in Harvard, then she will go to Oxford, and after she will finish her studying in Sorbonna. The practice of changing the educational institutions, the investigating the peculiarities of teaching the subject and its penetrating by different scholars is typical for our students. To my mind, it has a lot of benefits.” So, I had nothing to say. We could only dream about learning mobility in Ukraine at that time. Nowadays this issue is actual, and if not for all students, al least students from high-income families can afford it. The part of those, doing it, is growing each year. Unfortunately, a lot of students do it on their own or at the cost of international grants, the level of the state involvement in this process is very low.

In general sense of the word – combination “learning mobility” means the possibility to choose university and the subjects of studying by students and teachers. It is clear that this choice can not be abstract. It is based on deep learning by the subject of studying process not only the curriculum and the specification of preparations of specialists in own university, but in other universities of the world as well. The mobility of the student is directed towards the better quality of studying process, scientific and methodic provision of the process, the availability of the teachers and scholars, recognized in the world, the reputation of the university, its place in the rating of universities around the Globe. We call this kind of learning mobility positive and perspective.

It is often observed in the students’ environment when students change the university due to cheap tuition, better location, political, ethnic, religious or other subjective reasons which are not connected with studying process. We call this kind of learning mobility dependent and compulsive. In such a case student is a hostage of unpleasant situation, and the best way out is to change university within the country or even abroad. The quality of the studying and other indicators of learning capacities available at this universities are far from the reasons having motivated the student’s choice and the decision. This mobility clearly indicates the student’s avoiding the problem or real circumstances which make the studying at the university too hard for instance, the rise of tuition, or humiliation of personality, limitations in creativity, spiritual pursues, etc. The freedom of choice of university is quite conditional in this case, opposing the real wish a student is obliged to choose the university which suits his/her financial possibilities or cultural demands and not more.

One more important principle of learning mobility implementation is the choice by the students learning subjects, which they want to master. There are about 30-35% of learning subjects belonging to the sphere of choice in the leading universities of the world. As a rule these subjects are not professional or compulsory, they belong to the group of general or cultural subjects. The third direction of learning mobility implementation is the choice by students the teacher of this or that subject.

The European education is the step-by-step preparing of the specialists according to the integral approaches, the compliance of the regulations in the sphere of education with humanistic tendencies of mankind development, serious university science, mobility of teachers and scientists which is quite high and controlled by the public and personal prestige, responsibility before society. Ukraine has agreed its educational priorities in the European space and signed Lisbon convention concerning the recognition of educational qualifications in the sphere of higher education. By the way, this convention was signed by Germany, France, Great Britain, the USA, Canada and other developed countries of the world. Our education is admitted as equal and such education which corresponds to requirements of international community. So, is Ukrainian higher education European? Certainly. We are not just accepted in the European community but we are considered as pioneers in implementations of some new pedagogical technologies, administration decision, scientific accomplishments. But it is not a reason to come down. As stated before, our graduates are too slow in mastering foreign languages, have quite poor computer skills, slow democratic thinking, conduct of behaviour and culture, as well as poor adaptation to market conditions.

I am strongly convinced that modern orientation of the society motivates not only new orientation of the contents and technologies of the studying process but its general ideology as well. It means that young people when entering the university have to feel the personal responsibility for own destiny and learn how to achieve it with civilized methods. In other words, they have to stay people with high morale and sense of internal self-pride in the process of achieving different life-goals. Market relations do not cancel human values. They just change the form of its putting into practice. As German philosopher wrote M. Weber it is beneficial to be moral in the course of market relations, it brings profit. It means that we have to make a great turn to general human values, create deep sensitive culture and spirituality, other developed nations of Europe and the world live by, through the university education. Belief, trust and love are the symbol of spirituality, which we must pass to our children.

Important characteristics of European education is **“learning honesty”**, and it is very complicated and multi-level creation which comprises a complex of moral virtues, that explain the behaviour and consciousness, define the life style of every member of educational process. Learning honesty is the virtue of professor who can not hold lectures using old notes; the position of the student who does not use the “cribs”; the position of parents who strive to give their children education according to the personal abilities and needs, not trying to pursue the prestige of the university or speciality; transparent entering the university and many other questions, quite painful for our time and reality. Majority of western countries have *almost solved* these issues. The learning honesty for them serves as a moral platform which must be addressed by everybody who enters the university. The learning honesty is a distinctive symbol of moral values of teaching process where young people get support and moral confidence. It can be observed in universities of Great Britain, Austria, France, Germany and other countries of Western world.

At first sight the notion of the learning honesty is connected with such a negative phenomenon as corruption and first of all it refers to teachers at schools, at universities and those who are in charge of educational establishments. It is true, but not only. It refers to all who is somehow involved in the system of education - who teaches and is taught, who brings up and who is brought up, who provides and supports, all of them play their special role in the system of education. Trying to prevent corruption is the only one of elements of the learning honesty and not the main. Today we can hear a lot about corruption in the system of our education. It is obvious that this talk must

have some reasons to be raised but I would not dramatize the situation. Our system of education does not have such corruption as some mass media or “solid” researchers depict it. Of course, there are employees who try to receive an extra pay for extra service in the system of education. If this is regulated by law or by other legislative documents pupils, students, parents treat it with understanding. Unfortunately, we face the violation of some regulations or abuses in the system of education. Some administrators or teachers try to ask for an extra money from parents, and this donation seems to be used for repair of school or classrooms or buying of a new equipment but in reality it can be used for another private purposes. Other demand a bribe for entering the university or giving high grades at the session examinations. Besides, there are teachers who try to be good for everybody, they grade high all students, despite the lack of knowledge in some of them. This is the place where the learning honesty must be activated. It is based on honesty, personal persuasion in avoiding any illegal actions or behavior regarding treatment of students, their parents, colleagues, or society in general. We all live among people who see everybody and understand everything. Teachers have no right for cunning. They are obliged to be honest by profession. A dishonest teacher is a nonsense. Unfortunately, social and economical circumstances often push teachers to break the law or make some breaches which do not ennoble the image of a teacher, school, parents who do not only accept the illegal actions of the teachers but sometimes motivate teachers to behave in this way.

Unfortunately such a negative phenomenon as bribery exists in the society at all from the ancient times and up the now. The roman senators are considered to be the first bribetakers in the history. In the Ukrainian society we have this tendency not only in education. But antisocial nature of the bribery in education is more dangerous than in other spheres. “Corruption in universities is a fatal disease for the state and for the society because a person, who starts to study, can see the worst examples and will follow them in the future.” - says the founder and the director “Stadium of Eastern Europe” of Warsaw university Ian Kalitskyi (Освітні впливи versus сфери впливів // День. – 2009. – 19 листоп).

It is very hard to fight with such social evil as bribery which is often carried out in secret as these crimes are basically committed by mutual agreement of both parties. But I would like to stress on the other thing: the struggle with the bribery is very important but not the only aspect of learning honesty which must be restored and resuscitated in Ukrainian educational institutions. The objective attitude of the teacher of school or university to his knowledge and its estimation in his students is very important as well. It is not a secret that some of our colleagues conduct their classes without proper preparation and pass to students stale knowledge. Demanding from students only the subject knowledge based on his lectures such a teacher does not teach but makes one more obstacle for students to overcome in the process of independent thinking, scientific pursuit and creativity.

The private educational establishments often use an exaggerated advertising and try to attract young people with the help of publicity stunts. Such youth hooked and loaded with unreliable product can have negative attitude to the teachers and the university itself afterwards. This can be estimated as a learning cunning or even as a crime. The learning honesty motivates a teacher to master his knowledge, skills, expand his understanding of the scientific and cultural heritage of the mankind on a constant basis. In my opinion, a real professor starts not after the defending his doctorate thesis or receiving the certificate about his defence of it which is regarded as a distinctive feature of “pedagogical nobility status” but from the moment when he is ready to tell the truth about his subject, about his limited knowledge of it, about possibilities to approach this or that problem in his subject from the standpoint of standard science he teaches at university. To a great extent I would like to delegate these duties to a school teacher as well. Certainly, he is not obliged to be a great scholar but he must know his subject well, be aware of the real conditions of science development and social practice, at least in the field of his competence.

Nowadays such a method of scientific growth as “preparing dissertations on demand” is very wide-spread. It needs correcting from the point of view of learning honesty as well. Most of all we can face this tendency among civil servants. Taking into account financial possibilities a modern teacher is not able to make such an “order”. He writes on his own. He writes at night, at weekends, when he has free time. Another story is civil servants. A civil servant having money and no time he tries to buy a scientific piece, made by order. This is a bright representation of learning dishonest, and not only of a civil servant who “buys” but a scientist who “sells” science. A western scientist will never make it. Ukrainian scholars do it not because of dishonesty, but due to small salaries they receive from the government. As they call it a supply and demand law. Among a ten or a hundred of real scientists who will never “sell” scientific and human pride we can always find 2 or 3 scientists who will write, support and involve their colleagues into the defence of such a scientific piece which looks like a student’s essay. Of course we must not draw a general negative conclusion on the ground of some cases. It is real to find a decent scientist among state persons and their names as scholars are known all over the world, I personally know many civil servants, deputies of the Supreme Council, influential politicians, who have not only prepared and defended dissertations but made a huge contribution in the science development and social practice. We have no moral right to blame all civil servants. The scientific results must be examined and estimated not in general and in the context of job duties but on the grounds of exact subject and research from the scientific point of view.

It is clear that we have the highest examination committee for the purpose of objective analysis if a scientific piece as a last institution to test it. All defended dissertations are delivered to this establishment. Sometimes it is hard to estimate the scientific work ultimately. Too many honorable and famous scientists examine the paper and express positive remarks about its contents before it being sent to the highest examination committee. The matter is that all scientific pieces are discussed at the chairs, in scientific labs before the highest examination committee. The results are published in the scientific magazines, monographs, announced at the conferences. The world of science is very limited. Here all know all. And the honesty of a scholar is measured not by the number of scientific works he has rejected but by the number of post-graduates he has supported on the way to become real scientists, on the way to sum up the research, evaluate and present the results of it. It is a paradox but despite the attempts of the highest examination committee to make the requirements to scientific works more rigorous, it is getting harder to reject the false scientific paper. The false scientist has a bureaucratic nature, he takes into account all the slightest formal requirements to the piece. On the contrary, the real scientist can make some mistakes exactly in this area, in the field of the formal requirements. To my mind, the focus of scientific works assessment must be transferred to the chairs and specialized committees at universities where it will be decided which piece needs extra attention or is worthy of approval. By the way, many countries of the world delegate the functions of scientific examination to universities themselves. I am deeply convinced that National T.G. Shevchenko University like many other national universities of Ukraine are ready to undertake personal responsibility for the level of scientific work quality of those people who are appointed by the scientific councils the scientific degree or the title of professor.

At the Soviet times we could observe when not only dissertations or speeches but the whole books were written “by order”. For that epoch such a practice was quite typical. Let’s remember the speeches of general secretaries, well-known works of the stagnation period leader as “Small land”. “Virgin soil”, “Revival”, the cover stories of the paper “Truth”, all of them were created by order. All of them were written by many scientists, journalists, writers who were invited to the Central Committee or to the regional party offices, after these people were locked in state country-houses, were set a task while being expected results. The politics or, to be more exact, ideology controlled science and scientists.

How is the situation today? As far as I know the authorities of course use the service of scientists. It is a general practice all over the Globe when we can see the names of all people in

order in the summary of the work they have participated in. For the record, the messages of the president of Ukraine to the Supreme Council have also been prepared by scientists and their names are mentioned at the end of the documents.

We have also such a phenomenon as plagiarism in science. It goes far beyond the learning honesty. This is the most negative trend which can be found in science. It is nothing to do for the plagiarist in the Western world, he can not be accepted as a scientist in the scientific world, to be more exact as a false-scientist. But it can be the opposite situation in our country – the person or scientist who has not written the scientific work but just signed it can be the symbol of worship. During our mutual collaboration with Canada we have written the textbook “The basics of democracy”. And I saw how my friend from Canada, the professor from the University Queens George Perlin was proofreading the texts from the book. He meticulously checked everything in order not to lose any name, quote or someone’s thought. We do not often have time or patience for this, we can forget and say that it is okay. This is the start for different inaccuracies which can turn into different unpleasant situations. The learning honesty means at first patience and responsibility, scrupulosity at work and careful treatment of the works of previous scholars, who have left their footsteps in science. Self-assurance does not give honour, but only ruins it. After it the scholar starts to lose reputation, turns into imitator and just becomes ridiculous.

The notion of “learning honesty” refers to pupils and students as well. They got used to copy each other’s works from school. For instance, you can not solve the math task-copy your friend’s solution, you can not do the test, copy your classmate’s answer, you can not remember the material – prepare a crib, you want to get a better mark – put money in your credit-book and so on and so forth. Besides, influential parents, gifts, services. It is appalling learning dishonesty, a crime before oneself and society. But the worst part is that school teachers, University teachers, pupils, students, parents, children see it and keep silence.

The West has another understanding of learning honesty: nobody will allow you to copy someone’s work or use cribs, and if you have done it, everyone considers it right to inform a teacher about it. After it such a student or pupil for cheating can be even expelled from the school, college, university. But we just smile shyly. We say that it is nothing to worry about. But it is worth worrying about a lot. Pupils who cheat at school, continue to cheat at universities, and after they turn into corrupted grown-ups who do not receive knowledge but marks, do not study but are in a line for diploma, do not analyse problems but pretend their serious attitude to them, afterwards they can not be experts you can trust in life at all. And this is the problem of national security as the security of the country, nation and each of us.

Let’s imagine the picture when the specialist who cheated at school, University, starts to work at the nuclear –power station or in the system of railway/airway transport control, or in the medical care system. Can he be allowed to work there? That is why all developed countries at first prepare for a young specialist a test to check his professional competency, check him with the help of public organizations, scientific and professional associations etc. We have another situation, if you have a diploma, you can work. It is a characteristic feature of the recent time but nobody pays attention to the grades of the graduator. It is not only unfair and unjust, but it is also dangerous. Learning honesty is a certain regulation of the educational activities. The price for violating of this law is very high not only for separate individuals but also for the society in general. Nobody needs dishonest education. Besides, it entails unprofessionalism which is the source of threat, danger and the reason for big and small tragedies and casualties.

From the time of Platon’s famous academy or maybe even earlier mankind tries to create means for preventing learning dishonesty. The first of them is a public opinion. If it shows the doubt to the learning honesty of some teacher (more precisely, dishonesty), his career at the university is over. The professor from the West will never negotiate his pride when seeing dishonesty of others. We have a very popular practice of keeping silence or avoiding to intrude in

everything what is going on. All seem to know that some teacher takes or demands bribes but they continue to keep silent, they do not justify and do not blame. The same picture can be observed among students or pupils, they understand that some high achiever uses cribs but do not stop him, on the contrary, they try to copy him. The public opinion in this aspect is often ineffective or has limits of its regulative possibilities which must not be overstated. The personal mechanism of moral control and self-control called conscience is more powerful. To tell the truth, not everybody uses it...

Conscience is the voice of moral consciousness, special moral sense which is used by the person to estimate his actions according to the norms accepted in the society. This moral sense is transformed into personal intimate principles. Each of us carries own pangs of conscience – the pain of moral senses, infected by the consciousness of amorality. I know from my personal experience that both a teacher and a student have painful concerns about the cases of injustice or learning dishonesty even if it was by accident. In addition, there is such a regulatory mechanism as legislation. The violation of learning honesty as one of the main rights and duties of a member of learning process is prosecuted by law. But to tell the truth, educational workers and parents take legal actions in this sense very seldom. Everyone tries to push this responsibility on other people, saying let him inform and I will stay aside. It is impossible to correct the situation with such a moral position. Everybody must fight with learning dishonesty. I remember our meeting with young people all over the country. Many from present students shouted for punishment for teachers bribe-takers who seem to flood our universities. I invited these students to the ministry of education and science and asked to highlight the subject more precisely. The result was unbelievable: nobody gave precise information. Yes, they were afraid of repressions which could be applied to them after coming back to their universities. Maybe they were cunning. But anyway they did not say anything. And the parents were silent. We are brought up in this way. This is our moral. The practice of total control made us keep silent or inform about somebody else. The next thing was arrest, the famous court of three, the camps of Gulag. The fear of punishment and despise to those who informed about others became our second nature. They became an archetype of our consciousness. The journey to open society, transparent co-existence of citizens in the country with working legislation is very long and hard.

However the situation anyway needs changing. We can not leave this way forever. At the beginning we must implement holistic approaches which on the one hand will make legal different ways to provide teaching service and on the other hand will put serious moral and legal barriers against different abuses by authorities, scientists, teachers, as well as pupils, students, parents. It is important to provide transparency of the living space in the political practice, science, education. A politician must be a politician, a scientist must be a scientist, a student must be a student. As said famous Chinese philosopher, “Everybody must do his business”.

The important constituent part of these methods is independent examination of future school-leavers, students. In the educational system of the USA these functions are performed by independent testing centres which provide assistance to everybody who wants to become a student of college or university. These centers not only assess the level of student's knowledge but express the recommendations concerning their studying in possible universities of the state. At the same time they send the same information to the universities. The accident or possible mistake is practically impossible. These centers have serious social trust, are proud of it, appreciate it and try to reply to with their strong sense of responsibility. Also an important means of providing the learning honesty is the implementing in the curriculum the possibility to organize transparent examinations, where other school teachers, university teachers, tutors, parents can be present along with pupils, students. Somebody can say that they will interfere the teaching process. Yes, they will, if we, teachers, show injustice. Otherwise they will be grateful for the lesson of the

objective assessment received by their child, even if this time the child will not pass the entrance exam due to poor level of preparation and will not be able to enter the university.

All leading universities of the country have started to use digital technologies at full capacity as well as other methods of objective testing of knowledge quality. All of them are external factors proving learning honesty. They are important and effective. But the internal moral position of teacher and student at school or at university is more important and efficient. Bringing up such a position which is a certain code of honour of those who teaches and is taught, is the basis of restoring learning honesty, lost from the times of classical professors, who were destroyed by the revolution.

The conditions and perspectives of European pedagogical education

Taking into consideration the essence of our research it is impossible to leave untouched the experience of our European colleagues, who work in the pedagogical field. Pedagogical education, preparing of teachers are “the specific sphere in the context of European higher education system”(Teacher Education Policy in Europe: a Voice of Higher Education institutions. Ed. by B. Hudson and P. Zgaga.-Umea,2008.-P.38), its inherent constituent part. 10% of European students are future teachers and educational workers. Pedagogical education as education in general are the focus of special attention of political management of united Europe as well as national governments, trade unions, public organizations for the last decades. The European commissar on educational issues, G. Figel stated in 2005: “Europe lacks highly qualified and motivated teachers today as never before. And we will be able to solve this problem only if we start investing in pedagogical education”. (Teacher Education in Europe. An ETUCE Policy Paper. Adopted by the Executive Board on 14th April 2008 // <http://etuce.homestead.com>). And European union is investing. About 11% of European union expenditure are directed into education. The reasonable usage of money is one of the conditions to overcome the consequences of economical crisis, “economical and social revival”, - points out G. Figel and G. Almunia, The European commissar on economical and financial issues (Preface//Key Data on Education in Europe 2009.- Brussels, 2009.-P.3). Stating some success of European education for the last years, European top spokesmen admit the fact that “there are a few challenges left”. For instance education and preparing teachers was, is and will be the key element in increasing the quality of teaching and learning on all levels educational system (Ibid.- P. 4).

Such position is quite responsible and objective. The basis of it is understanding the danger of situation when on the one hand teachers are admitted “to stay key figures in education” (Key Data on Education in Europe 2009.-P.18) but on the other hand social and economical situation is going such a way that in spite of some peculiarities in some countries the general tendency in Europe is the decline of prestige of a teacher” Teacher Education in Europe. An ETUCE Policy Paper. Adopted by the Executive Board on 14th April 2008.- P. 39). The same situation can be observed in Ukraine, where the results of “social polls inform about the low recognition of the profession of a teacher” (Кремень В. Г. Освіта і наука в Україні: Інноваційні аспекти. Стратегія. Реалізація. Результати.- К. : Грамота, 2005.- С. 133).

The teachers in European countries constituted only 2% of active population (6. 25 m.) on average in 2006 year. The bigger part of teachers at elementary and secondary schools are women. Women constituted more than 60% of pedagogical staff in all European countries in 2006 (besides Greece, Turkey, Luxemburg and some other countries). 80% of teachers represented by women are in Bulgaria, Estonia, Lithuania, Latvia. The sphere of higher education differs a bit. Women constitute less than 50% among teachers in higher education by exception of Lithuania, Latvia. The part of women teaching at Universities is less than 40% in half of 31 countries. (Key Data on Education in Europe 2009, p. 181).

The important characteristic of pedagogical workers is age criteria. It is typical for Europe that “comparing with other professions the pedagogical workers represent the bigger percentage of mature or even pre –retirement age groups” (Improving Quality of Teacher Education. Brussels. 3.8.2008, p. 10 //http://ec.europa.eu/education). For instance, teachers working in elementary schools in Germany, Italy, Sweden are quite mature by age, as two groups by age are the most evident: 40-49 years old and 50 and more years old. 12 countries (Bulgaria, Belgium, Greece, France, Latvia, Lithuania, Hungary, Austria, Poland, Portuguese Republic, Slovenia, Finland) have teachers mostly from 2 age groups; 30-39 years old and 40-49 years old. For example, these two age groups represent 66% of teachers in Hungary and more than 72% in Bulgaria, Greece and Slovenia.

In majority of countries except Malta teachers working in secondary education are older than teachers working in elementary education. For instance teachers aged 50 and more constitute more than 40% of all teachers in Germany, Italy, the Netherlands, Norway, Sweden. The percentage of teachers under 30 years old is very small in Bulgaria, Germany, Italy, Austria, Finland, Sweden and Norway.

In European countries the majority of teachers retire as soon as they have a possibility both in elementary and secondary education. For retiring you have to work a certain number of years or reach a certain age. In fact all European countries have official age line and in case of reaching it teachers can not continue to work besides some exceptions. This age limit is mostly 65 years old. In France and Portuguese Republic it is 60 years old, but only for women, it is 64 in Liechtenstein and it is 67 in Norway.

In more than in half of countries teachers can retire having worked official number of years. For example, it is 15 years in Liechtenstein, it is 25 years in Turkey, it is 40 in Belgium, Austria, Ireland. You can retire in Finland only if you have the proper age.

Though the practice for retired people to work is still preserved. A significant percentage of teachers who continue to work despite their retirement age is in Denmark (secondary education), Germany, Ireland, Romenia, Slovenia (secondary education). About 5% of teachers working despite their retirement age you can find in Latvia, Slovenia, Estonia.

Analysing demographic indicators of existing staff of teachers in european countries the european commission experts claim that in some countries, as Germany and Italy, groups of teachers close to retirement age constitute the majority of all teachers. It means that 70% of all teachers will retire next 20 years. Much better situation is in Belgium, Bulgaria, Ireland, Greece, Spain, Latvia, Lithuania, Hungary, Austria, Portuguese Republic, Slovenia, Iceland, Lishtenshtain. Cyprus and Malta are considered to have the most balanced situation with teachers who are aging. (Key Data on Education in Europe 2009, P. 174, 180-183,185).

The western analysts, studying the problems of school and University teachers, admit that huge changes have occurred in the social environment for the last decades in which educational system operates. First of all the problem of providing and implementing the policy of multi-cultural approach is meant to be the most crucial in education. Due to the implications of economical crisis there are a lot of serious threats and challenges in educational sphere. For instance, 58% of western Germans and 62% eastern Germans have negative attitude towards muslims according to sociological researches in Germany. In October 2010 Angela Merkel, the General Chancellor of Germany admitted the failure of state attempts to build multi-cultural society in Germany. The same public statements were announced by the president of France, Nickolya Sarkosi and the Pry-Minister David Keliron (Ердоган закликав німців і турків поважати один одного // День. – 2011. – 1 бер).

Secondly, public figures notify about serious changes in the sphere of family education. For instance, the number of children raised by a single parent (as a rule by a mother) is growing.

Besides, it must be stated that 2.2% of all pupils in European countries study in special schools for disable children.

Thirdly, the problem of equal access to education, for example children of immigrants, is still left. Oriented for creating equal possibilities for all, the system of education somehow “recreates the evident social inequality” (Teacher Education in Europe. An ETUCE Policy Paper. Adopted by the Executive Board on 14th April 2008.- P. 56).

Fourthly, the movement in the direction of information society contrasts with the fact that 80 million people at the age from 25 to 64 in Europe “have low level of qualification”, 40% of population at the age from 16 to 74 in European Union can not work with computer and more than 30% of population have never used computers. The gap between high-qualified and low-qualified employees is getting bigger. (Ibid).

At fifth, teachers face the real danger to be turned into simple executors of educational policy, which does not suit the interests of the society, they face the possibility to lose their role of active and creative participants of educational process, taking into consideration the total threat of “commercializing of social life”, including education, the attempts to reduce education to general preparation of future worker, implementing the most rational models of education management. “Teachers have to head the opposition against the action of this tendency.” (Ibid)

At last, there is one more concerning sign for European education as some national governments try to solve financial issues due to economical crisis at the cost of reduction the state financing of education, namely higher education. Recent events from England and some other countries show that humanitarian and arts faculties will be first to cut. Commenting the public statement of British Prime-Minister, D. Cameron, about the fact that subsidizing of British universities is reduced by 40, the public speaker and social critic N. Volf points out that “reduction of financing in Britain opens the pressure in developed countries, it is observed in the USA as well, and the aim of it is kinds of education leading to open, strong public society and education of people who will be able to confront oppression”. The attack on “arts and humanitarian sciences is the gigantic step in the direction to create a foolish and primitive population”, he admits. The corporations need the society which will serve only the interests, stresses N. Volf. (Культурна війна Девіда Камерона // День. – 2010. – 9 листоп.). It must be added that something similar we have noticed recently in our country as well.

So the key problem of European educational policy is “improving the image of studying, the prestige of teacher’s profession”. (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. Ed. by B. Hudson and P. Zgaga.- Umea, 2008.-P.7). This hard task can be solved in systemic and complex way. The policy, directed to improve the social prestige of teachers, is organically unified with projects organized within the social policy. For instance, there are projects, where education is considered as a tool to fight poverty. The preparing of teachers includes also the developing in them business qualities, understanding the importance of learning foreign languages in the context of European strategy of multi-lingual approach. (Improving the Quality of Teacher Education.- Brussels, 2007). The philosophy of leadership, as distinctive feature of western European civilized tradition, defines the contents of many programs directed to raise the social prestige of teachers. The next features are typical for the education leader of XXI century:

- positive attitude to high standards;
- strong ethical values;
- understanding of social and political tendencies, the change of role of education in the society;
- ability to solve problems, skills of adaptation to changes and forwarding the changes;
- ability to cooperate with wide range of non-school agencies and public organizations;
- ability to learn during the whole life;

- the belief that every child can achieve learning success at school;
- confidence in the fact that every school must cultivate democratic values and standards;
- the ability to be an intellectual and practical person". (Громовий В. Ми йдемо, або політ дракона // Дзеркало тижня. – 2006. – 30 груд.).

So European political leaders and educational community have found a logical answer for the question “ What is European teacher ?”, using the practical methods, directed to improve the social prestige of a teacher’s profession. (Teacher Education Policy in Europe: a Voice of Higher Education Institutions.- P. 21). First of all, The European teacher’s profession is well-qualified profession, secondly it is a profession of life learning, thirdly it is a mobile profession, and at last it is a profession based on partnership. This is the desired image of a modern European teacher presented in one of the key program documents of European Commission, which defines the contents and directions of improving the quality of teacher profession (Improving the Quality of Teacher Education.- Brussels,2007.- P.12).

It must be admitted that orientating the politics developers, educational workers, public establishments, scientists to form pointed professional features of a modern teacher, the representatives of European Institutions always put an emphasis that nobody from them is inclined to impose some “ unified and standardized model of a teacher “, as it absolutely contradicts the core and directions of European education policy. The processes of Europeanization do not anticipate at least in the nearest future the fact that some transnational body will take care for education in national states, members of the European Union. The only tool used by the European education policy including the forming of the image of the modern European teacher is “the transparent method of coordination” of the efforts of the European members, collaboration between them (Teacher Education Policy in Europe: a Voice of Higher Education Institutions.- P. 21).

The western experts admit that the process of Europeanization and internationalization in the sphere of pedagogical education is more complex and intricate than in the sphere of the higher education in general. For example it must be taken into account that national governments consider the preparation of teachers as a field closely connected with the preservation of national identity, culture and national sovereignty, comparing with the preparation of specialists in other areas. It is quite possible that the admitted stronger national rooting of pedagogical education explains the fact that the share of students embraced by the programs of student mobility, who receive teacher’s profession, is lower than the share of students who study other professions. For example, the positions of future teachers among the participants of 2 main programs of student mobility of the European Union, “Erasmus” and “Tuning”, are quite weak. In the programs “Socrates-Erasmus” the share of students, future teachers, was equal 3,4% in the 2002/2003 studying years (in 1998/99- 3,9%). To compare, the share of future linguists, philologists was 16,3% (in 1998/99 -18,4%), law students- 7,1% (in 1998/99 – 8,1%). Even worse is the situation with the program “Tempus” where the share of future teachers is 0,5% out of the general quantity of participants (Teacher Education Policy in Europe: a Voice of Higher Education Institutions.- P. 37).

It is clear that these facts orientate the European pedagogical education for the intense work in the direction of forming own identity. There are all necessary conditions and proper potential for this. The system of pedagogical education in Europe, as higher education in general, went through dramatic changes during 80-90 years of last century. First of all we faced universitycation of the process of teachers’ preparing in higher school. “Pedagogical education.- says P. Zgaga,- is not an isolated preparing playground, but it is and must be regarded as an organic component of the system of higher education and research sector”(Teacher Education Policy in Europe: a Voice of Higher Education Institutions).

Secondly, the systems of higher education in 46 countries of Europe are under the way of forming common space in the sphere of higher education in the context of Bologna process.

Thirdly, peculiarities of European pedagogical education are not only the reflection of regional sense but must “be analysed from the global point of view”. (Ibid.- P. 18).

Chapter V

Pedagogical Kaleidoscope of Europe

Antique Pedagogy

Pedagogy in the Bondage of Theology

Renaissance Philosophic and Pedagogical Enquiry (XIV-XVI)

The Age of Reason. Philosophical and Pedagogical Ideas of the Age of Enlightenment

Pedagogy of Marxism

Contemporary European Pedagogical Thought

European pedagogy rightfully heads the world pedagogical thought because it was the first to bring up and profoundly substantiate the sense of preparing the man for life through a system of principles of unity of nature and man, knowledge and mind, education and labor, culture and morals, humanism and humanity...

The earliest pedagogical doctrines in the European area belong to the depths of antique culture, the teaching and educational systems elaborated by great philosophers Plato and Aristotle on the basis of knowledge of laws of the nature and their observance both in public and in everyday life.

Antique Europe (IV-I AD) was a non-uniform social - cultural environment far from a unity or simple dialogue of people residing in it. Actually, at that time «Europe has not yet existed». Its territory had been gradually occupied by separate alien tribes which were at war with one another and didn't really influence the culture of that land. Later on Europe was represented by Greek states, and in subsequent ages – by Rome.

Classical antiquity is a world of first philosophers: Thales and Pythagoras, Empedocles and Heraclitus, Socrates and Parmenides, Democritus and Plato, Aristotle and others, whose impact on the development of human civilization is profound and incontestable. It is the world of “Iliad” and “Odyssey” of great Homer, of not less glories Sophocles and Euripides, Aeschylus and Aristophanes. Athenian dramatic art, medicine (Hippocrates), poetry and, first of all, philosophy had not merely informative or entertaining, but rather deep educational function. Well known Socrates' identification of knowledge with virtue has become its original crown. Education and upbringing, observance of laws of the nature and morals have defined a principle content line of antique pedagogy.

Antique Pedagogy

Plato

(427-347 B.C.)

Plato's authority - philosophical and pedagogical - is beyond question. Someone accused him of totalitarianism; however, it is neither correct nor fair. Philosophic and Pedagogical ideas of the thinker in many respects resonate with ideas of Confucianism; they have been "working" over the centuries, and continue to influence modern world philosophy, culture, and pedagogy. After all, as the saying goes, Plato was «the philosopher from God». His legacy is more likely to be the richest treasury of the wisdom ever built by any people during any historical epoch. In the New Age, perhaps, only Immanuel Kant “has approximated” Plato in his greatness. Confucius - Plato – Kant are likely to constitute the centerline round which the primordial wisdom of a civilization concentrates ... However, we will return to Plato.

Platon's ancestors belonged to a ruling upper class of a society of that time. Father's side of the philosopher descended from the last king of Attica – Kodrus; his mother's side was of kin to family of a renowned Solon (630–560). Plato was profoundly affected by his cognate famous Athenian politician Critias, his first mentor Cratylus, and, of course, glorious philosopher Socrates. It is from Socrates, that Plato has inherited an aristocratic orientation of worldview, a dialectic mode of judgement, absolute nonacceptance of an arbitrariness of crowd and loud conceit of mercenary people. Educational travels to Egypt, Southern Italy, to Sicily, and other places have made much difference to Plato as well.

Plato's social-philosophical ideas derive from the search of an optimum acceptable framework within which a society might function, «the Ideal State», which exhaustively embodies his (life) prime principle – the principle of justice. The philosopher presents justice in its diverse dimensions: as giving what is fitting to people; as the art of giving goods to friends and harms to enemies; as ability never deliberately injures anyone; as the advantage of the strongest, etc. Through weaving of inconsistent definitions, Plato gradually comes to conclusion that justice is the state of social life giving and allowing each person to do what is his own. According to Plato, psychological and moral arguments do not solve a problem. The latter may be achieved only through approximation to life by means of solution of such problems as specialization of labor, social stratification, property relations, and powers organization, etc.

According to Plato, it is specialization of labor, that is the main reason of social stratification. Each class – craftsmen, warriors, guardians – has a different concept of justice. At the same time general justice dominates there where everyone is engaged in the business: the craftsmen work, warriors- protect the state, guardians - rule. From the philosopher's standpoint, each person is born with his own peculiar soul. In some it echoes with gold, in some it echoes with silver, and in some – with copper or iron ring. The type of metal that each person's soul is made of determines the role that they will play in a social structure of a society. Transition of a person from one social stratum to another is undesirable, though possible. In case of transition without a reason, if, let's say, a craftsman wants to rule, and the guardian wants to enter into the military, the city would be lost, Plato considers, warranting the system of education which, in fact, ensures accepted order of things in society.

For Plato «unbridled acquisitiveness» is considered to be the main source of customs' decay. The philosopher recognizes existence of classes of the rich and the poor in the society and seeks after the principles of moderation of their co –existence and social consent. Such moderation comes, as he sees it, from harmony between the dominating classes of society, especially between guardians and warriors. To ensure it, as thinker suggests, **the higher sections of the populations should possess everything in common**; his “communalism” concerns only such category of people as the warriors. According to Plato, the consent of the upper classes will keep them united; and, in its turn, the loyalty on the part of lower classes, whereby desirable social harmony is guaranteed. From Plato's standpoint, there are two states in each state: the state of the poor and the state of the rich. Disputes and conflicts between them are inevitable. They only can be prevented by the state with optimum adjusted mechanism of government. The philosopher suggests to mankind the theory of "the Ideal State», the project of the "perfectly good" state system, the chain of provisions of which - the principle of specialization labor according to needs and natural skills of person, the size of the state, a role of the law and education, power of wisdom in state government, etc. - remains urgent even nowadays.

Why Plato along with criticism of such forms of a state system as the monarchy and aristocracy, strongly condemns democracy is hard to understand. Especially, if to remember that there had already been a powerful tradition of democratic beliefs in Greece: a philosopher Empedocles, sophist Protagoras, playwright Euripides, philosopher Democritus, historian Herodotus. The “Plato-philosopher” even as the “Plato-aristocrat” by kin and blood could not ignore that tradition. So, there were other reasons which unfortunately were not taken into account by recognized

experts and Plato's interpreters; and to our great surprise, one of the deepest critics of the totalitarianism, the well-known American philosopher K. Popper, is among them.

Leaving the analysis of these reasons for special consideration, I will, nevertheless, state my opinion concerning the major reason: in "democracy" - that type in which it was affirmed as an available historical reality - Plato has ingeniously recognized a threat to "totalitarianism". He has solved the mystery of transition from "goodness" to "evil" in state affairs, the secret of how the «absolute power of crowd» (especially lawless and violent) gradually, but inevitably exhausts its initial democratic potential and creates public need of the firm power, «a strong hand», a dictatorial mode. Moreover, Plato has taken up responsibility to ground the ways of its avoidance. Plato opposed human mind, aristocratism of spirit, morally-aesthetic education to the threat of development the pseudo-democracy in totalitarianism.

As O.F. Losev correctly points out, in spite of the fact that Plato grounded public inequality, his concept nevertheless had too little in common with slave-holding aristocracy. He doesn't number farmers and craftsmen among the slaves; besides, free people, philosophers and soldiers are not aristocrats, but they are embodiments and conduits for life of the general ideal of eternal wisdom (see: Лосев А. Ф. Платон // Философская энциклопедия : в 5-ти т. – М., 1967. – Т. 4. – С. 266). Plato's «The Utopia» is dictated, on the one hand, by organic rejection of all known to him forms of the state life organization as "illusive-public", and on the other hand, by inner motivation of search after such forms of "the organized society» which glorify the person and humanity, and in **which everyone as the citizen can be engaged in the business with hope for justice under protection of laws**. Many a man consider Plato to be to some degree a Greek romanticist who sighs about unknown and foggy, mysterious and wonderful land, and who wish to escape to «a distant place far away from people and the earth». Plato was entirely different... «He was not a vain dreamer; his thoughts were about the earth not about the star worlds; they were about the person not about a phantom. In addition, first of all, Plato thought that a person should be the citizen of the state» (Чернышевский Н. Г. Избранные философские сочинения: в 2-х т. – М. 1992. – Т. 1. – С. 307).

Certainly, Plato's search of an ideal of "organized society» had a concrete-historical character. The mankind has not yet gained experience of functioning of the classical Roman right, universal social relations of a capitalist type, triumph and tragedy of socialist revolutions and development of proletarian democracies into totalitarianism and despotism, etc. For this reason it is not necessary to speak about narrow-mindedness or naivety of the philosopher. Plato's creative legacy is huge («Socrates' Apology », 34 dialogues, 13 letters, and also 8 dialogues...) though main works are grouped around two dialogues - "States" (around 390-363 AD) and "Laws" (around 363-347 AD). Work on these writings was accompanied by constant polemic with sophistical theories of education (dialogues "Gorgias", "Protagoras", "Euthydemus", "Charmides", "Greater Hippias", "Meno", "Phaedo", "Sophist", "Philebus").

Central questions of the Plato-pedagogue were, "is virtue a something teachable?" or "is it possible to teach virtues?" ("Meno") as a response to the sophistic education on teaching virtues in the same way as teaching of reading and writing skills, or music, etc. («Double languages»). Plato considers education to be education in virtue, which is to produce "a keen desire to become a perfect citizen who knows how to rule and be ruled" ("Laws"). Being inspired with issues related to the state, Plato strongly believes that only the establishment of a just state order can bring a solution to a problem of education ("State" and "Laws").

According to his theory of division of society into three classes - craftsmen, warriors and governors (teaching about "three-storied" soul construction), each person should receive corresponding education. In Plato's ideal state the main pedagogical principle ought to be carried out: different human natures should receive different education.

In his majestic work "Laws" Plato has scrutinized the process of child's development beginning from a mother's womb and dividing it into the periods of three, six years etc. In his opinion, it is essential to supervise children's education by means of "the correct channeling of pains and pleasures" To foster the correct attitude of a child to gods and people, it is essential to select correctly tales for storytelling; the thinker strongly suggests to censor the tales, only those

teaching virtues, music, that develops courage and self-discipline should be selected. Plato considers cithara to be the main musical instrument. Guided by this principle of prime education, he advocates the idea of mixturing education with gymnastics which comprises exercises in dance and wrestling and produce good result but only under condition of eating and drinking moderately.

Due to correct education and training, as Plato underlines, positive natural inclinations of a person wake up; therefore tutors need carefully to think over norms of the pupils' behavior: to teach them appropriately treat seniors and parents, think over their clothes, hairdress, etc. However, despite all this, goodness, thirst for high things, that that is brought up by soul, and mind, that in its turn, is formed by arithmetic, geometry, astronomy, the musician and dialectics (logic) is a fundamental principle. According to Plato, all this knowledge should be acquired by means of a playful activity, which provides the best way to discern the natural inclinations of each pupil.

Plato accurately differentiates years of training at school. In state educational system, a child, beginning at the age of ten, will spend three years on reading, writing; and when he is at age of 13, it is necessary to begin learning the cithara ("Laws"). Young men will study up to the age of seventeen or eighteen; then up to the age of twenty - the general mandatory military service. At age twenty the best students will be chosen to learn an overview of their studies and how they interrelate with each other and the nature of being. Those who excel in their studies, war, and other duties will be chosen at age thirty study dialectics that enables them to go up to what which is in itself a real being; then they should be engaged in state affairs over the next 15 years. Those who have excelled in everything and have never disgraced themselves but have preserved philosophical habit of mind take up the rule of the City; henceforward they will constantly select and mentor persons like them ("State").

Thus, Plato's social concept has enriched the intellectual treasury of mankind with «the whole Plato» who should be accepted and studied not just from standpoint of social experience of the XXth century but rather in the context of historically inconsistent time he lived in.

Aristotle ***(384-322 B.C.)***

Great Plato's meditations about a perfect society and preparation of people for life in it were continued by the ingenious philosopher's disciple, systematizer of all antique philosophy, talented and fundamental thinker Aristotle. His fate as, in fact, the fate of any philosopher with untraditional way of reasoning is both happy and tragic.

Among its main landmarks are training in Plato's Academy, educational activity at the court of the king of Macedon Philip and his son, who was eventually to become commander Alexander the Great, setting up his own school - Lyceum - in Athens, a lifetime recognition as the pre-eminent thinker, and fierce condemnation as the supporter of the Macedonians, prosecution for religious motives and, eventually, withdraw from Athens and death in oblivion on the Euboea island.

Theoretical activity of Aristotle has begun from criticism of the philosopher's most famous teacher - Plato. Aristotle did not accept Plato's doctrine about "ideas" as independent essence existing prior to concrete things, although his own doctrine about "form" and "matter" leads, in fact, to the same conclusions as we find in Plato.

However, since the fact of criticism of Plato's ideas has had place in Aristotle's writings, the majority of philosophers consider Aristotle to be a "materialist", although he is really not what they represented him to be. As other thinkers, Aristotle tries to compound in "uniform" two principles - material and spiritual, wavers often enough between them; therefore, he appears to be the dualist who, however, gravitates more to the "spiritual" and «first source of movemen», than to "matter" and "self-development".

Along with recognition of the «primary substance» as the basis of any life, Aristotle underlines a role of a soul as a form, realization, «the first entelechy» of a natural body; he calls the "soul" a dominating principle of everything that exists. This general philosophical and methodological-worldview standpoint actually penetrates into all his writings. The works on ethics and politics are not exception. Despite of a realistic basis, in the latent state Aristotelian social doctrine comprises idea of "telos" ("soul", «entelechy») which defines character and direction of life; as well as function of language in a society, forms of organization of the latter, etc.

"Politics" exhaustively reveals the philosopher's social – philosophic ideas. Aristotle considers humans to be the «political beings». Unlike the wildlife, only a human being is capable of sensitive perception of such concepts, as "goodness" and "evil", "justice" and "injustice". For Aristotle, it is for this reason that human beings live in a society, with a family and state as the foundation. A moral basis is a principle of principles of human life in a society. Without morals the person turns in an "impious" and "wild" being, «low in the sexual and flavoring instincts». Aristotle considered justice to be the deepest moral dominant of public life.

According to Aristotle, a person as a political (and moral) being is simultaneously an active being. The person is meant for - mental activity, and its performance in accordance with a special velour which characterizes it. Aristotle views activity as excellent; if this is the case, it implies: 1) conscious direction of the activity; 2) consideration of activity not as means, but as an end in itself; 3) adherence to certain principles, the main of which is the principle of justice. Happiness is the activity of man in accordance with his inner faculties. The highest happiness is the living which is an end in itself of any activity.

According to Aristotle happiness in a life can be exercised only by the upper class (classes) of a society. Slaves meant for physical activity. For Aristotle the society's stratification in slaves and slaveholders is natural and unquestionable fact. The philosopher wrote, "For that some should rule and others be ruled is a thing not only necessary, but expedient; from the hour of their birth, some are marked out for subjection, others for rule". As we see, Aristotle is the adherent and defender of the slave-owning system. He explains the establishment of slavery as «a natural current of events». According to Aristotle, the status of a slave defines his state of mind, «For he who can be, and therefore is, another's and he who participates in rational principle enough to apprehend, but not to have, such a principle, is a slave by nature» (Aristotle. The Politics //The anthology of world philosophy. - M, 1969, - V. 1. - Ch.1. - p. 471). "to be another's », in turn, is defined by mental faculties of the person. The slave, according to Aristotle, is always the one who has enough mind capacities only to perform orders of another person. People of a noble origin cannot be called slaves even then when are enslaved in wars, military skirmishes. So, "the slave" issue has more to do with the "barbarians" than Greeks as people of free and pride spirit and of noble origin.

For Aristotle the idea of slavery as naturally caused system of submission of one people to another becomes principal and it undergirds the «correct a state system» which arises in a family and of communities.

For Aristotle, all public life of people occurs within the state which is «a mode of a dialogue». The dialogue mainstreams are: 1) dialogue within a family; 2) dialogue in a context of conducting public affairs; 3) dialogue for an exchange of the blessings. According to Aristotle, the one who is without state is either of a depraved sort or better than a human being.

Having scrutinized different regimes - the Athenian democracy, the Spartan mode of life, a Macedonian monarchy, etc., - Aristotle comes to a conclusion, that to build the ideal state no «revolutionary changes» aimed at "transformation" of human nature are needed. It is only necessary to improve a social system according to its natural stratification and to the internal human nature. Among ruling classes it is necessary to provide the consent. It can be achieved by means of «property averaging». The best state organization is there where there is a

mean between the rule of rich and poor property holders; and an “average element” constitutes the state. By «an average element» Aristotle again mean only one of ruling classes – class of slaveholders. By the term "average" Aristotle means a mean between the property size of rich and poor slaveholders. Unlike Plato, Aristotle sees that the ideal state order is possible not in the past, and in the future. He does not escape the reality as Plato does, but he tries to comprehend its disagreements, tendencies, and perspectives. This gives the grounds to think that Aristotle has greater sense of realism in solving social problems, than Plato does.

Aristotle’s philosophical ideas concerning education and upbringing can be divided into theoretical (speculative) - knowledge for the sake of knowledge, practical - knowledge for the sake of activity and poetical (creative) - knowledge for the sake of creativity. All these ideas Aristotle has stated in his writings. The theoretical philosophy is developed through "Metaphysics" and is natural-scientific treatises, practical - in “The Nicomachean Ethics”, “The Eudemian Ethics”, “The Magna Moralia”, and "The Politics"; poetical - in "Poetics" and "Rhetoric". He has proved the advantages of one sciences over others. For example, theoretical disciplines have valuable advantage over practical, practical - over poetical; «the first philosophy» (metaphysics) that investigates the higher principles of being - over other theoretical sciences. Introduction to the entire complex of sciences is, formulated by Aristotle for the first time, system of formal logic (six treatises («Categories”, "Germenevika», the first and the second “Analysts”, "Topeka", "About a sophistical refutation»), united under the title "Organon") built by Aristotle.

Aristotle does not distinguish pedagogy as a special discipline; it is treated as a part of the theory of state and society. The idea of education, grounded by the philosopher, goes far beyond the limits of the school pedagogy, and grows into concept of "culture" (as translation of knowledge, ethical values and norms of behavior) that is regulated by the legislation. Aristotle considers the state and its representative - the legislator to be the main tutor. In this sense the pedagogy closely intertwines with a policy. Unlike Plato Aristotle refuses the concept of the transcendental good and limits the ethics competence to practically achievable, human good.

In his celebrated work «The Nicomachean Ethics», Aristotle presents himself as a classical representative of eudaimonism: the highest goodness of a person is defined as "happiness" (eudaimonia).

Aristotle, following his teacher Plato, defines the periods of person’s development. In his opinion there are three periods: under age of 7; between the ages of 7 and sexual maturity (14 years old); and between the ages of 14 and 21. Children benefit from physical training and tempering by cold; children under seven should be brought up in the house; for children under the age of five - no training, no games (unlike Plato’s considerations); «loud shout and crying» should not necessarily be forbidden as it is sort of gymnastics for organism. At the same time - severe supervision over child’s impressions is required; as well as protection from all indecent and "low" (in particular communication with slaves); censorship of children's fairy tales for which special officials –pedonomos are responsible. Children between the ages of five and seven are required to take classes in disciplines they will compelled to master in the future (gymnastics, grammar, music and drawing). An issue of private or public education remains disputable. Speaking on advantage of public education in «The Nicomachean Ethics», he recognizes value of private education. Character of education, thus, reveals itself in functional dependence on character (ethos) of the state order.

Aristotle pays considerable attention to art education, in particular developing of musical abilities of person, distinguishing between them ethical, practical and heroic. The philosopher gives advantage to education of ethical melodies, especially, if their influence goes in unison with democratic political tendencies.

So, educational ideas of Aristotle are characterized by inherent radical anti-utilitarianism and an anti-pragmatism: for society’s development each person needs a particular minimum of scientific knowledge. At the same time the individual who is not morally perfect, brings up morally defective professionals, dooms a society to moral degeneration. Thus, on the first place

Aristotle places a moral perfection. At the same time for the first time he has determined the disciplines necessary for formation of the philosopher, has developed techniques of training of "narrow experts" bases of which were laid down back in the past by sophists.

Economic and political decline of Greece had to find its reflection in a change of commitment to social-philosophical searches of ancient philosophers; their orientation on active political life, a public position, participation in state affairs gradually moves to commitment to individual and personal goodness, moral values, skepticism, and agnosticism. Later on the interest to philosophy is lost in general. In subsequent times of mysticism, religious-philosophical syncretism, and Christian philosophy, the philosophy gets in a theology captivity. However even during the period which preceded the specified subjugation, philosophers made attempts to find and defend own conception of sense of public life, differed from religious mission of the person, a way of person's self-determination in difficult and intricate circumstances of life.

Pedagogy in the Bondage of Theology

Civilization got into the host of contradictions that surpassed the explanatory capacity of ancient philosophy. Great men of sense "were silent". Despite deep and all-encompassing rational comprehension of "society", neither Socrates, nor Plato, and even Aristotle, could offer to mankind something that would give the chance to find a way out of the general social crisis, would give a new impulse to social creativity, would expand horizon of optimism and hope for the future.

Having lost trust in "mind", the person has begun search for a new support, based upon which it would be possible to understand and explain the reality. Such support was found in the idea of "God". The philosophy has entered a deep and long process of theologization.

At that time a centre of civilizational contradictions has moved to Roman empire where, under conditions of crisis and decay of slaveholding relations, a process of formation of a so-called feudal method of manufacture was taking place. India, the countries of the West and Central Asia, the North Africa and Northern Europe still kept a traditional (mostly slaveholding) way of life. Tribes and the people of America, Australia, northern areas of Asia and prevailing part of Africa lived under conditions of primitive-communal and slaveholding relations. At the same time Roman empire has approached a new civilizational history turn, opened a little a new page of social co-existence of people, and has faced a new cycle of social contradictions requiring the new mentality, new world view, and new philosophy. Theologians became most known, popular and influential "men of science". At the time Buddhism has expanded in China, Tibet, Mongolia, Indochina, Japan and in other countries of Asia. In India dominated late Brahmanism (Hinduism); in the countries of the West and Central Asia mainly dominated Islam (Moslem); in the European countries, in particular in Byzantium, the countries of Transcaucasia the Christian religion (Catholicism and Orthodoxy) was developed.

The Christianity emerges between the first and the second centuries AD in the eastern provinces of Roman empire as religion of slaves and poor people, as a passive protest of the grass-roots against social oppression, and at the same time - as hope for achievement the equality and justice in harmonious (Divine) world. Attractiveness of principal ideas and depth (mystery) of doctrines gradually expands a social base of Christianity: from religion made destitute it turns to religion of all layers of population. Aristocrats, rich men, merchants, owners of craft workshops, other social strata join Christianity. From the Roman provinces the Christianity extends father to Europe, in the West and Central Asia, penetrates the north of Africa, and impacts the "barbarians".

A council held in Nicaea (325) under the direct supervision of the Roman emperor Constantine I has enshrined "the Creed" of Christianity and, in fact, initiated transformation of

Christianity into an official state ideology. The union of church and state makes Christianity bellicoselike. Its leadership ruthlessly fought against dissidents, pursued and annihilated heresies and freethinking. Gradually the borders of heuristicity of Christianities have started to be narrowed. The faith which has come to rescue the "mind" in comprehension of sacrament of public life has become the major obstacle on the way of achieving the goal. Spirituality, intelligence got more and more shrouded in scholasticism and mysticism, and as well as the «romantic mind» of antiquity, could not provide an individual with more or less realistic directions for life. From establishment for expansion and deepening of spirituality of a person, the religion has turned into a primary factor of its restraint. Constructive ideas of social creation developed and were formed mostly outside of its borders. Although even to this day religion keeps «a lath of world intellectuality», nevertheless social philosophy escapes its tight embraces, conducts the independent search, polemizes with religion, and at the same time quite often unites the intellectual efforts with it.

Religious philosophy originates in Alexandria. Philosopher Philo was the most renowned and popular among its first representatives. Such thinkers, as Plotin, Porfyriy, Jamvlikh, and Julien followed him in interpretation of religious subjects in philosophical light. Theologian Augustine, bishop of Hippo (Northern Africa) was the greatest theorist of the Christian world of that period of time.

Augustine (the Blessed) (354-430)

Presbyter of the North African city of Hippo theologian Aurelius Augustine the Blessed, was the greatest theorist of the Christian world. Works of Augustine - "Confession" and «Of the City of God» - established original canons of Christian philosophizing, they were considered to be a model and norm of theoretical thinking, a treasury of universal ideas enabling to comprehend God's greatness as initial and an end-product of human judgments and actions.

Works such as «On greatness of soul», «On the teacher», «On the Trinity», «On true religion», «On Free Choice of the Will», «On the Nature of the Soul and its Origin», etc. are attributed to Augustine. It is in them that the philosopher has proved the solution of the most urgent problems - on God and a human soul, on eternity and time, on good and evil, on cognition and will, on faith and intellect. Giving a priority to "God" and "faith", Augustine does not forget about an individual, his earthly life, desires, and interests. It was a mark of the first new step toward a philosophical substantiation of Christianity. As stated above, Augustine's predecessors did not go deep into what was "human". They concentrated mainly on what was "Divine". Augustine has integrated the "daily routine-human" with the "majestic-divine". The latter had enlarged heuristic capacities of theological comprehension of mysteries of public life, and sustained the popularity of Augustine's writings through years up to XIII century, when in the spiritual heavens of the Middle Ages the star of an «angelic doctor» Thomas Aquinas rose.

Augustine wrote, ***“People travel to wonder at the height of the mountains, at the huge waves of the seas, at the long course of the rivers, at the vast compass of the ocean, at the circular motion of the stars, and yet they pass by themselves without wondering”***. However, as the philosopher continues, it is erroneous disposition. A man always desires happiness. He must examine himself, apprehend his way, and travel all the way, despite any obstacle. The philosopher underlines, that God alone is the most important foundation, a source and knowledge principle; therefore an individual must always keep God in his thoughts, and must unceasingly long for Him. Heartily spiritual aspiration for God immerses man into God whereby he finds his rest, that is happiness, and comprehension (and achievement) of sense of human existence. Saint Augustine once wrote, addressing God, ***“Thou has formed us for Thyself, and our hearts are restless till they find rest in Thee”***.

Christ's return will extend and strengthen God's Kingdom. People of this Kingdom are humble and submissive to God and to church. In earthly history these two kingdoms we find

intermingled in a way that thwarts any effort of attaining equality. This explains why, according to Augustine, its pursuing is unnatural and is doomed from the start.

Interesting is a provision of Augustine on the principal stages of the human race development. By analogy with six days of world creations, Augustine names six stages of development of mankind: infancy, childhood, adolescence, young adulthood, middle age, and old age. The very last period starts with Christ's return and lasts to the very end of mankind's existence. No matter how these philosopher's thoughts are construed, as Sokolov points out, «undoubtedly the author of « Of the City of God » is the first thinker (at least European) who has made a subject of philosophical meditations of a destiny of all mankind» (Соколов В. В. Средневековая философия. – М., 1979. – С. 78).

Augustine's historicism, of course, had a theological basis. Restriction of "Earthly City" and flourishing of "City of God" occur thanks to strengthening the belief in God and destruction of sinners. On the day of the "Last Judgment" - Augustine rightly does not indicate the hour when it comes – the God's "chosen" will be united with their true Lord and Monarch; as for the "impious" and "sinners", God throws them into hellfire in which they are doomed to burn for all eternity, as if a volcano Etna. For the former a millennium of blessedness advents; the latter receive eternal torments and sufferings.

Despite of theologization of social history, Augustine's meditations on the flourishing of the Divine City and restriction of the Earthly City have a deep rational content; in its implicit or explicate form they brought social-philosophical thought to idea of progress. The latter is the flourishing and deepening of the Divine City which unites "the spiritual", "moral", "pious", and "chosen" people. According to Augustine, the Divine City improves constantly. There is a constant succession in the city, as some things pass away and others arise. In addition the process is targeted towards the future! It is the latter that gives every reason to believe that Augustine is among the first to introduce the idea of progress of human history, he considers it not within a local society (as it used to be in antiquity), but rather on a world-wide and historical scale. Though Augustine's "history" was restricted - it has been localized between two «eternities» (creation of the world by God and millennium kingdom of God on the earth); the idea of progress can only be described as ingenious. It is it that begins the list of those theoretical achievements of Augustine the Blessed that make him a towering figure, and ensure his position in social philosophy as one of its outstanding representatives.

Long enough Augustine's meditations and ideas dominated in spiritual atmosphere of the Middle Ages, they were re-construed in connection with new social circumstances and conditions. In a public opinion sky there were new names and new ideas, new facets of life became a subject of theoretical meditations, and new spiritual commandments and directions were introduced in the agenda. However, their "novelty" was conditional by nature: no idea, direction or commandment actually did fall outside the limits of religious worldview, however... New time - new ideas. Among theorists of a post -Augustine's period there are names of Pseudo-Dionysius the Areopagite and Maximus the Confessor, Martianus Felix Capella, Cassiodorus, Isidore of Seville, John of Damascus, Boethius and Eriugena, Anselm of Canterbury, Johannes Roscelin, William of Champeaux, Pierre Abelard.

Thomas Aquinas **(1225-1274)**

Thomas Aquinas was of the Count origin, and was brought up in a monastery. He studied in Naples, Paris and Cologne. He taught philosophy and theology at the universities of Paris, Rome, and Naples. He headed up a philosophical struggle against Siger de Brabant and averroists; he was a member of the Dominican order; he worked at a Papal court, and had an enormous authority with the churchmen.

Thomas Aquinas has received his philosophical education under a direct supervision of Albert von Bollstadt, extremely popular and honored at that time German nature investigator,

philosopher and theologian. 38 volumes of the scientific-philosophical legacy of Albert became a basis for granting to him the honorary title of "comprehensive Doctor" and later on even more honorable title - "the Great". Albert scrutinized writings of Aristotle, Avicenna, Al-Farabi, Avitsebron, subjected averroists to severe criticism (and even contributed to their expel from the Parisian university). Incessantly he fought with the progressive currents in Scholasticism and heresies (Siger de Brabant, Pseudo-Dionysius, Gilem from Saint Cupid) and, trying to create a unified system of Catholic theology, on the one hand, he wrote their works in different branches of knowledge ("Sum of Theology" "On the causes of and universal"), on the other hand, he grouped around this idea talented young people. Due to various circumstances the great Catholic scholar failed to create a harmonious theological-philosophical system. Problem was solved by his best disciple and colleague Thomas Aquinas.

Philosophical and theological legacy of Thomas Aquinas as usually is introduced in the form of four relatively independent groups of works:

- 1) various comments on biblical topics;
- 2) comments on the philosophical works of Peter Lombardskyi, theological treatises Boethius, "Areopahityk" Proclus, logic, physics and metaphysics of Aristotle;
- 3) works on so-called contentious issues of philosophical and theological subjects;
- 4) studies combined titled "Summas": "Summa contra Gentiles", "Sum of Theology."

The "Summas" has brought Thomas Aquinas name into repute. It is in this compendium that the "angelic doctor" set the record straight in such controversial issues of medieval philosophy, as the belief and mind parity (religion and science); vindication of the existence of God and his knowledge; essence and existence of nature (harmony of the Cosmos); interrelationship between body and soul; human and divine knowledge; free will and God's predestination; optimal social organization of life, and others.

First of all, Thomas Aquinas sought to prove "the existence of God" by means of natural "existence of things", that was an innovative step in theology in comparison with the previous thinkers. The problem of the relation between the faith and reason - a traditional problem and starting point of religious philosophy - also has got in its works new explanation. Trying to rationalize religious doctrines (Thomas Aquinas had to consider the development of science and fairly widespread philosophical views of Abelard, Averroesa, and R. Bacon on the relationship of theology and philosophy), the philosopher offers their "reasonable" explanation: human mind fails in its effort to justify "dogmas" for they are "above-reason"; they are not irrational, as they were understood before. This, said Thomas Aquinas, favors the preference of faith over reason, of theology over philosophy, religion over science; although they can collaborate. **Science and religion**, considered a philosopher, **not contradictory one to the other, but solve different tasks**. The first is focused on apprehension of the order of natural things; the second is focused on apprehension of a mystery of the supernatural order. However, science and religion bound to one and the same truth; and since it is the only truth (because it is determined by God), theology is higher than the science (and philosophy). Philosophy, according to Thomas Aquinas, has to serve theology: it (philosophy) employs reason to refute all false arguments against faith, it interprets faith in terms accessible for human perception

The man, Thomas Aquinas believes, represents a unity of soul and body. Soul - intangible and substantial. However, its completion it receives only through the "body". On the one hand, soul is an "engine" of the body, on the other hand, it is its substantial form. It is an intellect that is a manifestation of God in man. According to the philosopher, God alone has intellect and essence; a man has only "the potency of essence"; therefore it is not the intellect within a man that thinks, but a man employs intellect to think. In this manner a man comes nearer to the knowledge and conception of God. Conception of God is the supreme purpose of human life. Contemplation of God is a preparation for eternal life after death. The deepest contemplation is realized through love. That is why to love God above all things is higher than the knowledge of God. It inspires people to live virtuously; it encourages to be active; it gives courage, wisdom, moderation, and justice.

Ethical concept of Thomas Aquinas built on the basis of ideas and concepts of ethics of Aristotle, the elements of ethics stoicism and neo-Platonism, interpreted and "corrected" in accordance with the requirements of the New Testament and patristic.

Starting proposition of ethics of Thomas Aquinas is the provision of free will, essence as goodness, the absolute of which is God, on evil as the absence of good; on beatitudes as the ultimate goal of human existence. In practical life, philosopher instructs, a man is guided by a "natural law" that requires attainment of good and avoiding of evil. The law of religion, as the highest principle of ethics should not contradict the "natural law" because it, like all other virtues, is of divine origin. Beatitude is the purpose of a moral life; it is attained through contemplation of God; it instills on a man through training the virtues. Faith, hope and love, that constitute a principle of principles of human spiritual (divine) essence; the divine grace and joy in the other world are the highest of them.

Thomas Aquinas actually "copies" Aristotle's socio-political doctrine construed in the light of Catholic - Christianity. In his treatise "On Prince" philosopher justifies the need for the State by employing Aristotle's arguments on a man as a political being who lives in community, and public good that is higher than the good of a particular person. Thomas Aquinas believes, that the State is the expression (reflection) of the divine order. Under the divine guidance, it should care for social welfare, peace, justice and charity in society. The "charity lifestyle", as he holds, is a lifestyle in which most members of society are engaged in physical labor, the rest are engaged in mental activities and supervision. According to Thomas Aquinas, clergy activity is of the greatest value. Everyone should perform their natural functions, instructed "angelic doctor." This is the key of the common good, which turns into beatitude not in terrestrial, as Aristotle thought, but in the other world.

As compared to the Church, according to Thomas Aquinas, the state is secondary. It is necessary for ensuring the sensory-corporeal life of a person. The Church cares for eternal (spiritual) life, for beatitude. Thus the philosopher subordinates the state to the Church as a direct institution of the world governing on behalf of the One Creator.

Following Aristotle, Thomas Aquinas examines and compares different forms of government. He condemns the "democracy" (as unconditional and incompetent government of the people over noble people of society) and raises "the monarchy" as the optimal form of organization of state and public life. He substantiates the feasibility of the monarchy, by employing analogies which emphasize the role of a sole leader (organizer) in the human, divine and animal environment: there is only one God in the world, the soul in a human body, the swarm has only one queen, and the ship is always managed by only one captain regardless of the change of winds and storms.

The power of the monarch has a divine origin, as Thomas Aquinas emphasized. However the cases of its abuse also have a place in history. In this situation, people have the right to revolt and overthrow the tyrant. The latter thesis was included into the constitutions of the bourgeois and contemporary states as a concept.

Nearly, as any new concept, the doctrine of Thomas Aquinas was not immediately recognized by contemporaries. From the very beginning it had many opponents, especially from Franciscan Augustinian background. It was only after 1329 - the year when Thomas Aquinas was declared to be a Saint - his teaching is gradually obtaining the status of official doctrine of the Roman - Catholic Church. Reputation of philosopher was so huge that his works were entitled to be placed near the Bible during a service time. Such honor had not been granted to any writing of religious philosophers before or after Thomas Aquinas. The latter does not mean that after its official recognition the philosophy of Thomas Aquinas didn't have the opponents and critics. Up to this day a multidirectional attitude towards it - from a deep admiration, promotion, and development to rigorous criticism and opposition - has been preserved. However, no matter of anything, for several centuries, the philosophical doctrine of "angelic doctor" had been

in a center of spiritual life, science and culture of the late Middle Ages. Each philosopher considered it necessary to voice an opinion on it.

Renaissance Philosophic and Pedagogical investigations (XIV-XVI)

From the end of the XIIIth century to the beginning of the XIVth century one-linear theological models of the world, education, and development of a man have gradually exhausted their constructive contents. In a society a new philosophical worldview, new social and ideological movement, known as the Renaissance, was formed. Directed against scholastic philosophy and culture, it changes the status of the "religious idea", confirms realistic worldview, and forms the system of philosophical values, free of theology.

A man as an unexcelled creation of nature was proclaimed to be a center of the Universe. The philosophy releases itself from theology embraces; it substantiates a new system of social guidelines which in the history of civilization have come to be called the humanism. Formation of a humanistic culture and new philosophy had firm enough social and economic, political and scientific foundation. The degeneration of feudal system, and launching in the most developed countries the manufacture in the form of the dissipated or centralized manufactory became its corner stone.

Epoch-making crisis of world history occurred extremely inconsistently. Due to the policy of colonization, Europe, in a literal sense, got absorbed by a wave of gold and silver, spices and other exotic goods. It stimulated a process of initial accumulation of the capital which later on was employed into foundation of social production and management of a new type. Significant geographical discoveries strengthened connections between Europe and countries of Asia and Africa, initiated contacts with America and Australia. Trade has got a global character. The centre of economic life has moved from the Mediterranean to Atlantic ocean. Colonies absorbed cheap European goods which in addition stimulated manufacture, promoted progress of different spheres of public life.

In this period of time science becomes an important factor of society's progress. Being released from theology, it moves forward with seven-league strides. Copernican revolution has initiated the formation of a truly scientific picture of the world. It was enlarged with scientific researches of G. Bruno and Serveto, J. Vanini and Vedralia, G. Galileo, and many other outstanding scientists, almost each of whom experienced pressure, persecutions, and even reprisals on the part of the Catholic Church. Nevertheless scientific knowledge gradually asserts itself not as an illusory but as a valid platform of education and preparation of a person for life. A person gradually becomes a centre of public processes. The humanistic outlook and culture, broadening the borders of the medieval scholastic world, have revealed to people the true world reality, that had been so naively and with inspiration described and spoken for by antique thinkers.

Italy became a centre of revival culture and philosophy; the Italian humanists - poets and artists, engineers and scientists, the thinkers - became the first among first Titans of a latter-day thinking, among them the names of Marsilio Ficino, Pico della Mirandola, Francesco Petrarca, Niccolo Machiavelli, Dante Alighieri, Mykola Kuzanskyi, Leonarodo to Vinci. Later on a galaxy of philosophers of the Renaissance period, which was gradually transiting into the Reformation and Enlightenment, was enriched by such towering figures as Erazmo Roterdamski, Raphael Michel, Dzhordano Bruno, Tommaso Campanella.

The key problem of a person, the space and morals was in the heart of the Renaissance philosophical reasoning. Responsibility for its first more or less open interpretation was taken by original and talented thinker **Dante Alighieri** (1265-1321). F.Engels named the thinker «a colossal figure of two epochs» - the last poet of the Middle Ages and the first poet of modern times. This

evaluation precisely enough characterizes the thinker who broke through to fundamental humanistic generalizations, preserving at the same time the respectfully-quivering attitude towards the Christian dogmas.

Dante's originality has revealed itself in interpretation of the divine and human. The poet and the philosopher reconciles these primal beginnings, and underlines their organic unity. Dante does not oppose God to a creative power of a person. Two primal beginnings – the divine and natural – co-exist (and determine its activity) inside a man. For this reason there are two ways leading to "beatitude ": philosophical reasoning, that is human mind, and «spiritual instillations» coming from the "Holy Spirit". Dante considered them to be equal; this, certainly, contradicted a scholastic – theological standpoint, and destroyed it.

That the problem of a person was in the heart of Dante's poetical and philosophical reasoning, also contradicted traditions of the Middle Ages, most of which originated from (and went back to) ideas of « God» and "faith". Dante construed a man as a valuable in and of itself being, capable of ensuring his own welfare. The thinker does not object idea of «God». However, in his reasoning on contradictions of human life, he appeals not to God but to a human being, who, after all, is responsible for his own welfare. In this case personal qualities of an individual become a decisive factor, rather than riches or inherited social status.

Dante was not a professional philosopher; nevertheless, he knew well the works of Siger de Brabant, neo-Platonics, Pseudo-Dionysius, Averroes, and other medieval philosophers. Especially the poet attempted to apprehend a social (and moral) aspect of teaching of his great predecessors and contemporaries. Substantiated by Dante belief in human own strengths is a remarkable continuation of those ingenious discoveries, that in medieval philosophical and theological atmosphere were mostly regarded as heretical. Dante stood at a « cradle» of the man's problem revived by the New age.

«The father of humanism» and great propagandist of antique art **Franchesko Petrarka** (1304-1374) elaborated further those ideas. Petrarka profited from semicentennial time distance between periods of blossoming of Dante's and his own talents: while Dante still trembled before medieval doctrines, F. Petrarka from the beginning endeavored to separate himself from them and underlined his independence of scholastic – university education. In the treatise «About own ignorance and ignorance of others» the philosopher rejected a cult of authority, derided orthodox – scholiasts for their method of conducting disputes, and objected theology which, in his opinion, led philosophy and science astray. F. Petrarka accepted Christianity only in its "not scholastic" interpretation.

At the same time F. Petrarka highlighted the greatness and authority of Aristotle and ridiculed the "stupid aristotletists" which, as he believed, had not understood and had distorted the doctrine of the antique philosopher. The thinker opposes university science, which he unequivocally terms "scholasticism", with his own outlook: F. Petrarka first in the history puts the humana studio (human knowledge) in the position where the divina studia (divine knowledge) always used to be.

The philosopher propagandized ancient philosophy and culture, made attempts to imitate Ancient Greek authors, elevated their authority. In the treatise «About great men of the past» he passionately narrates about antique time, its towering figures, and at the same time emphasizes the greatness of the Roman history as a successor of heroic past. F.Petrarka's reference to antiquity had a patriotic function; it elevated public spirit and creative potentials in all spheres of culture. «For sure, - F. Petrarka wrote, - the ancient Roman velour will recover from learning of its past».

F. Petrarka saw sense and a mainstream of the Renaissance in the revival of antiquity, with a man, not God in the center of it. The philosopher accentuated a man as a valuable in and of itself being, his self-realization, and unlimited number of ways of displaying his creative potential. He did not idealizes a man, but represented him in a totality of all his corporal contradictions. In philosophical dialogue «My secret» the thinker recreates deep internal conflicts of a person, describes means of their overcoming, ways of attainment of an adequate way of life. F.Petrarka's focus on earthly pleasures and passions shaped optimistic outlook, and made people thirsty for life and creativity.

In this vain and style also created one of the first F. Petrarka's students and followers Florentine **Dzhovanni Boccaccio** (1313-1375). Boccaccio's works «Fyametta» and "Decameron" are strongly philosophical by character. In the heart of them there is a man - vigorous, active, sensitive, and passionate; with optimistic outlook, critical perception of reality, thirsty for trouble-free future and earthly pleasures. The literary artist represents the heroes - average citizens – as sharp, cheerful, witty and practical people; who want sensitive pleasures; have philosophical and humorous attitude towards pitfalls of life; ridiculed the clergy - monks, preachers, and abbots, and build their lives using the experience of older generations, traditions, and general requirements of culture. Boccaccio's humour has made more for humanism revival than dozens of treatises.

Marcilio Phichino (1433-1499), the philosopher-humanist, founder of the Plato's academy in Florence, talented translator from Latin of Plato, Plotin, Jamvli, Prokl, Porfiriyi's works and "Areopagetik", substantiated philosophical orientations on earthly, cheerful (rather than belonging to the other world, ascetic) existence of a man. In commentaries of antique thinkers' works, and also in treatises «Plato's theology on immortality of soul», «About Christian religion» M. Phichino introduces extremely progressive and courageous thought for those times that the philosophy is a "sister", rather than a «servant» of theology. Philosophy, considers M. Phichino, is nothing but «scientific religion». It develops theology, and elevates it to the level of universal wisdom.

Through Phichino's reasoning on God, world, soul, knowledge, development and religion, the main problematic of his philosophical doctrine, that is a man's who in harmonious (that is fine) hierarchies of the world takes the first and the highest place, reveals itself. The philosopher elevates dignity of a man, his cognitive capacity, corporal beauty, and longing for freedom. Freedom which, according to M. Phichino, is attained by means of joining (merging) of a man with God – so called divine fury - is the main constituent of human activity and his most specified worth.

Pico della Mirandola (1463-1494) was another ingenious representative of a philosophical corpus of the Italian Renaissance, a member of the Phichino's circle, a well-known «critic of everything in general issues», a defender and propagandist of the ideas of freedom, humanity, and humanism. He is likely to be the most passionate among humanists speaking and writing on issues of individual human worth and self-creativity of a human being. Through God's words addressed to Adam, the philosopher determines a central place for a man in the Universe, accentuates his capability of self-improvement, creation of a surrounding reality according to man's own interests and needs: «O Adam, we will not give you neither a certain place, nor own appearance, or special duties so that a place, an appearance, or duties you could choose according to your own desire, according to your will and decision. The appearance of others is conditioned by the purposes of the laws we have established. You are not limited by any boundaries, you yourself will establish your appearance according to your own decision under power which I have been giving you. I place you at the centre the world so that therefrom it was convenient for you to examine everything that is in the world. I have not created you neither heavenly, nor mortal, or immortal, so that you... yourself created the appearance which you prefer».

Pico della Mirandola believes that the freedom of a man has no restrictions, no one determines it, even God. The person arises as a being, «left among freedom». It may seem that this situation depresses him. Actually, «the person of freedom» receives the tool of "heroic enthusiasm", elevation, and creative enthusiasm. «The person of freedom», Pico della Mirandola concludes, is a being which contrary to all difficulties and disorders of life leans towards "divine", that is to harmonious, creative, and perfect.

Dignity of a man – of a clever (thinking) being - as a prominent social value was in a focus of interest of not less ingenious and known theorist of that philosophical age, the representative of the Aristotelian direction **Pomponatsti Pietro** (1462-1524). In treatises «On immortality of soul», «On the causes of the natural phenomena, or On sorcery», «On the fate, free will, and divine providence» he subjected to criticism the doctrine about a soul of Averroes and Thomas Aquinas, has refuted belief in miracles and has substantiated the rationalistic theory of conceiving the natural

factors of any process or phenomena; defended the concept of destiny close to stoicism, has substantiated the value of free will of a concrete person, responsibility of a person (and God) both for good, and for evil in this world.

Original ideas in the general course of humanistic problematics were defended by such known philosophers as Lorenzo Valla, and George Gemistos, Jacob (Jacob) of Zabarella from Padua, and Vanini Luchilio. Nicolaus Copernicus, Johann Kepler, Galileo Galilei and Mykolay Kuzanskyi, Paracelsus and Bernardino Telesio, Francesco Patrizi and Dzhordano Bruno approached that problematics through studying of the nature, a structure of the Universe, gnoseology, and logic. In «transmontane» lands the «humanistic stars» of Erasmus Rotterdamskyi and Pierre de la Rame, Michel de Montaigne, and Pier Sharon flashed. The problem of a man as a main constituent of social systems, relations and processes, was reinterpreted in a context of reformatory movements and theories (Martin Luther, Phillipp by Melanhton, Ulrich Zwingli, Jean Calvin, Thomas Mjuntser, Jacob Beme, Frantsisko Suares). We will talk about ideas and concepts of mentioned thinkers later; fully recognizing their contribution into socially-philosophical knowledge, we still should remember that it was not them, who defined its (knowledge) main directions.

Grate Italian Niccolo Machiavelli (1469-1527), a statesman of the Medichi's period, the philosopher, the poet and the historian, Michelangelo's friend and contemporary of Leonardo da Vinci dotted the i's and crossed the t's in a rather slow and inconsistent process of deliverance of social philosophy from theological embraces. Almost at the same time the N. Copernicus' dramatic discovery (the true Solar system) and the discovery of the law of «gravitation of the states» were made. As K.Marx wrote, N. Machiavelli, T.Campanella, and later on T.Gobbs, B.Spinoza, Gugo Grotsiy, up to J.-J. Rousseau, Y. Fikhthe and G.Hegel began to view the state through human eyes and deduce its natural laws from reason and experience and not from theology. We consider Niccolo Machiavelli as the thinker who has begun new turn of socially-philosophical thought. The essence of this turn can be interpreted in a following way: from illusions - to reality, from scholasticism - to true social theory, from intentions - to activity. Although Niccolo Machiavelli has failed to follow the work to its logical end, as well as to avoid other illusions, we consider the legacy of the great Italian to be revolutionary in the social theory; we consider him to be the thinker, whose reasoning laid down the foundation for a new social-philosophical construction - the so-called private-ownership social science which basic design has been retained invariable even till now.

The Age of Reason. Philosophical and Pedagogical Ideas of the Age of Enlightenment.

As I. Kant stated, the Enlightenment has given to the Europeans (and to the world) the possibility to be guided by own mind. Through mastering the ideas of the Enlightenment, the European pedagogy became more "intellectual". Intellect was considered to be the means the desire to learn how to use which had affirmed itself as a basic substantial line of preparation of a man to life, his training and education.

The beginning of this epoch coincided with the process of a rapid development of sciences and formation of a new statehood in the European continent; as a rule, it occurred in a revolutionary - violent manner. The feudal – absolutist superstructure has collapsed. The role of religion and church, culture and traditions, family and morals, family privileges and successive - state rights was reinterpreted. New social forces longed for power, old ones tried to preserve the power in their hands. Public life, with its core constituted by the opposition of the growing new to the decaying old, has got strong confrontational character that constantly manifested itself through direct social skirmishes and revolution. People, majority of which was represented by peasants and poor city element, have become the main actor of public shifts. The problem of their preparation for revolutionary shifts was in a focus of the most progressive thought of philosophers-educators. Substantiation of the right of ordinary people to revolutionary overthrow

of the government, murder of the tyrant, and involvement the grassroots into the government was another not less urgent problem of the New age. The epoch imperiously dictated the requirement for an intellect capable of guiding in the state formation processes as well as in a daily life. Central to the thought of most educated people of the epoch were the enlightenment of demos, attracting it to knowledge, and raising the profile of mind. They set a goal: by means of education and training to achieve a high level of development of a person, and eradication of «harmful prejudice» from their consciousness. Accent was made on both higher and compulsory education. Flag of the Enlightenment, focused on affirmation of authority of reason in pedagogy, has hoisted the well-known all over the world Czech thinker-humanist John Amos Comenius.

John Amos Comenius
(1592-1670)

The philosopher and the teacher was born in a city of Nivnice, nowadays Uherský-Gradishte (Czechia) in a family of a member of protestant community of "The Czech Brothers». His elementary education Comenius has received at brotherhood school, then he continued studies at the Herborn Academy and the University of Heidelberg (1611-1614).

Comenius' activity was devoted to problems of training and education, for the purpose of mutual understanding and cooperation between the peoples to «make the world a better place».

Comenius' philosophical views have developed under the influence of ideas of Aristotle, Plato, and F. Bacon. At that time his philosophy called "pansophism" (teaching all things to all men), his program of general education, belief in a continuity of process of improvement of everything and everyone by means of creative labor, wish to create a universal method of education seemed utopian and has received an appropriate estimation only in XX century. Comenius has tried himself also in the fields of spiritual and Czech poetry. On the basis of collected material wished to write a book «Treasure of the Czech language» (the manuscript has burnt down in 1656), made attempts to create some kind of the universal encyclopedia «Theatre of everyone» («Theatrum universitatis rerum»).

In his political views Comenius supported the Czech reformatory church. In the line with ideas of Neo-Platonism Comenius believed that the only way to perfect society proceeded from general problems of universe structure. One of the ways of the world correction was in perfection of system of education and training. He has described the theory of general universal education in his main work - "Didactics" (1628-1630).

According to Comenius, education should guide a person in search of meaning of the life. The problem consists in wrong interpretation and attitude of children and young people to "Didactics".

"Didactics", to be exact its processed edition «church Paradise, or Paradise Czech», became a component of the first project of Czech education and training reform. As additions the textbooks and the methodical literature saw the light of day, though the "Informatory of the Mother School" has become the only work completed; it had become the first theory of preschool education of children under six in which he has described education of children at each stage of life. Along with correlation of physical and moral education, interrelation of activities and religious education, intellectual development and development of child's language, Comenius considers multifaceted value of children games. As an outcome the world has seen the educational book "School-Game" («Schola-ludus», 1656).

Being fully engaged in pedagogical activity, Comenius has transformed, expanded and translated Latin language "Didactics". As a result «The Big Didactics» («Didactica Magna») has appeared and became a principle theoretical base for education of the average level. In it Comenius endeavored to cover all periods of life of a child - from preschool education to higher

education. From a moment of birth through 6 years old children are brought up within a family (parent school), from 6 through 12 they study at a secondary school (a native language, arithmetics, elements of geometry, geography, natural study, the Scripture). Within this period children are introduced to crafts. At the following level of training - from 12 through 18 - Comenius introduces such disciplines, as natural study, history, geography. The higher education - from 18 through 24 - is given at academy.

As extremely important Comenius considered education; he personally elaborated the purposes, contents and methods. At first Comenius preferred a subject principle; he became the author of a number of subject textbooks in physics, geometry, geodesy, geography, astronomy, and history. Subsequently he has inclined towards the idea that a person should rather receive a system of knowledge about the world. The textbook of a new type «The Gate of Tongues Unlocked» («*Janua linguarum reserata*», 1631) exemplified such belief. In it a traditional dogmatic way of studying the grammar and syntax was replaced by the method of languages acquisition by means of conception of elements of reality.

To order of the Swedish government Comenius participated in preparation of reform of Sweden schools and developed the technique of the Latin language teaching. Subsequently Comenius was invited to Hungary for organization of schools where he made attempts to establish pansophic school which had found its scientific substantiation in his work «"School of Pansophy"» (1651). The discrepancy between plans of establishing of pansophic school and a real situation of the illiterate majority of the people in Hungary induced Comenius to further elaboration of a problem of easy, fast, joyful and deep way of training.

Relying on his own philosophy of the nature and development of the person and mankind, within a framework of neo-Platonism, Comenius has offered the concept of structure and development of space process where the main place is occupied by the man - the creator upon activity of whom depends, to what degree this development will signify the world improvement, the material and spiritual mankind reproduction. For this purpose all people is worth of training and educating. According to Comenius, education, should contain the theory of universal education; education of all people, everywhere, life-long education with the universal right to education on a basis of equality. To prime stages of training and education Comenius also includes other «life schools» which he divides into development stages - "classes": «Birth school» (preparation for marriage, a birth of children), «school of the early childhood» (preschool education), «childhood school» (elementary school training in a native language), «teenage school» (comparative degree), «youth school» (higher education). At a subsequent stage - at «old age school» - wisdom, life experience, etc. should prevail. Respect for life, care of its preservation and improvement - apotheosis of Comenius' works.

Another approach to productive education, world cooperation and international collaboration maintenance Comenius finds in creation of universal language by means of which the national culture will develop, seeing in it the transformation of the main fields of men's activity (philosophy, a policy, religion). Comenius underlined existing connection between self-correction of each separate person and correction of main social institutes (a family, school, church, the state), demanded observance of proper correlation between will and order. The general correction should be assisted by the world institutes which ensure cooperation and peace between the peoples: the international organization of scientists for cooperation in the fields of science and education, the international consistory (the world council of churches) and the international court for the peace decision of inconsistent questions.

Undoubtedly, the legacy of Jan Amos Comenius is invaluable. His creativity has impacted the development of world pedagogy and school practice. Its works contain a number of productive ideas: unity of the general and special, whole and particles, development and education, societies, a system of education and gradual free development of a whole person according to natural laws, individual and social development, and etc.

Erasmus, Desiderius (1469-1536)

The total dependence of pedagogy on theology slowly but steadily conceded more moderate worldview - humanistic, the father-fundator and the prominent conductor of which became the Dutch philosopher Erasmus, Desiderius.

His thorough self-education Erasmus, Desiderius has enriched by education at the university of Paris, dialogues with English humanists who grouped around the freethinker, theologian John Kollega, discussions with the nearest and favourite friend Thomas Moor. E. Roterdamski admired ancient philosophy, studied writings of Augustine the Blessed and Thomas Aquinas, sympathised with sceptics, subjected to criticism scholiasts. Treated with respect legacy of predecessors - philosophers-humanists of the early Renaissance. He perfectly knew also theology. In the 10 - 20th of the XVI century Erasmus was well-known in humanistic and church circles of Europe as the most educated and deep philosopher and writer of his time.

Different political groups (both church and secular) tried to profit from his authority. Both the Protestants, and Catholics searched for his support. However the philosopher remained indifferent and imperturbable. He simply wrote. The translational, art, publicistic, philosophical, and theological works, written by Erasmus exclusively in Latin, played in public life not less powerful reformatory role, than numerous appeals and programs addressed to people by politicians.

Erasmus has not accepted M.Luther's reformation program, though it was believed, that it was Erasmus who "has grounded" M.Luther theoretically and as if has compelled him to religious innovations. Erasmus was disturbed by M.Luther's orthodoxy. The issue on freedom of human will has appeared to be the main divergence between thinkers. Erasmus has argued against M.Luther with *doitrebā* «On a free will». M.Luther has responded with the work « On the Bondage of the Will ». The theologian M.Luther believed in a sanctity of the Holy Scriptures, underlined full submission of man to God. In the face of God the person has no freedom, as the theologian wrote; the freedom of human will possible only in relations with beings occupying the lower steps of the hierarchical ladder. The free will, as M.Luther concludes, is the **«illusion of human arrogance»**.

Erasmus defends an opposite position. Without objecting of God's influence on will, he underlines a role of "the nature law" that is "deeply marked in the hearts of people": ***treat people the way you want to be treated***. According to Erasmus, this law is a principle of principles of a human way of life, freedom of human will. Behind it there are activity, errors and punishments which, in turn, are regulated and supervised by "the law of faith", divine precepts.

The philosopher did not doubt at all existence of God. He also did not object the constructive-moral contents of the Holy Scriptures. Erasmus did not accept «figures from God» - churchmen who, in his opinion, selfishly abused the Word of God. The thinker kept underlining: if to believe in God is not only necessary, but also it is useful; to trust churchmen (even when they are kind and worthy people) completely not necessarily, for because of the human nature they are inclined to foul actions, idle talk and disgrace.

Erasmus's most famous work « Praise to Trickery » in a witty and sharp manner discredits an aura of sanctity of churchmen, depicts them as a den of puppets exploiting deeply moral and noble religious ideas. The philosopher ridicules on monks who "in churches read the texts they did not understand in the voices of donkeys"; profiteers-extortioners, scornful and indifferent to everything priests looking for the passages of ancient writings which can be used to fright ordinary people and to force them to donate a bigger tithe; doctrinaires-theologians who through idle talk try to support the Holy Scriptures.

Erasmus condemned pagan worship to sacred hallows and icons and at the same time proved an absolute need to turn to true God - moral that provides purification of spiritual atmosphere of a society, promotes its improvement. So, Erasmus fixes the main contradiction of public life - between the moral contents of religious installations and character of their realization in functioning of church institutions and establishments. If the first constituent of the delineated contradiction plays a positive role in a society, the second one plays the negative role. Erasmus suggests to reform religion by means of strengthening its moral contents, wish to construct "the humanized Christianity", to enrich it with revived antique wisdom, new secular humanistic culture.

«Human things weight more with him than the divine.», - M. Luther will say about Erasmus. He was not mistaken. The great humanist, one among the first in the history of social thought, has realized true sense of reformation plans and innovations of the time, has recognized their violent-destructive character, has found a way of avoidance of the latter and preservation of the main tendency of public renewal dictated by the Renaissance. In his opinion, and traditional religion (Catholicism), as well as Protestantism bring person under their control; true religion - «the humanized Christianity», to which a society should turn, glorifies it. Erasmus has called for revival of the ethical "spirit of belief", creation of true « religion of heart », construction of a nonviolent form of public life, preservation of unity of «the Christian world peace» and uniform church - the main guarantor of the uniform national all – European civilization.

Erasmus not only rejected and condemned in a revolutionary-violent means of social transformations. He completely understood destructive threat which «a revolutionary fuse» of angry and socially disturbed people – crowd caused. The philosopher considered any revolutionary change of a society not only impossible, but harmful. He, as Confucius and Aristotle in due time, defended a reformatory way of development, underlined a role of propagation of humanistic ideas, introduction of moral values and culture.

It may seem that Erasmus ignored considerable social turmoils of the time. It is wrong opinion. The great humanist, whose sharp mind was ahead of his time, was himself a shaker of the epoch; he enriched his age with ideas which practice subsequently found either useful or useless; however, over which within next centuries reflected such giants of spirit, as J.-J. Rousseau and L.Tolstoy, M.Gandhi and A. Schweitzer, Pierre Teilhard de Chardin and B.Russell.

Dilthey called Erasmus "Voltaire of XVI century", the most outstanding advocate of the "universal theism", proclaimed by the Italian humanists, and the successor to ideology of the "humanistic education", founded by Lorenzo Valla. In our opinion, this thought can be broaden. Within the history of social philosophy ***Erasmus arises as the theorist who generalizes and unites, giving an impulse to new searches, the humanistic and reformatory lines initiated by the Renaissance.*** From Erasmus, as well as from N.Machiavelli, new lines of social philosophizing and theorizing have seceded. Erasmus's place in the history of culture also cannot be defined differently, other than outstanding. Actually he headed the literary-publicistic searches of the age; he was the first among the first specialists in the fields of literature and arts of his time. Erasmus's authority was recognized by the philologist Johann Reuchlin and poet U.Gutten, the playwright G.Saks and writer I. Phishart, artist A. Dürer and many other professionals in the fields of arts and science not only in Germany, but also in England, France, Italy and other countries of Europe.

In England, by the way, his personal friend, the chancellor of king Henry VIII, the founder of the original social doctrine which has received the name "utopianism", outstanding scientist-humanist Thomas Moor was Erasmus's greatest supporter. Sharing Erasmus's humanist views, developing own vision of history and modern due to his time social realities of the period of initial accumulation of the capital, T.Moor has come to slightly different conclusions: building of a humanistic society should begin with the reform of the social order, instead of religious

institutions. Subsequently Italian thinker Tommaso Campanella, and later on the well-known socialists-utopians and Marxists have articulated resembling thoughts. «The social utopia» is a relatively independent line of philosophical judgment of realities and prospects of social being. It, above all, needs a separate elucidation.

John Lock
(1632-1704)

The pedagogical doctrine of a famous British philosopher John Lock is known in the history of educational theory as a model of “the gentleman’s education”. It, as no other pedagogical doctrine, fit to the spirit of the age, those social and political transformations which have captured England in the XV III century. The main of them – the bourgeois revolution and industrial upheaval, transition (at the compromise with nobility) of newborn bourgeoisie to power structures - dictated the philosophy of the compromise and education of the person of aristocratic mentality and character, with firm will and moral convictions, and a practical orientation of individual interest, etc. J. Lock not only has determined principles and the main lines of « gentleman’s education », but also in detail has analyzed the contents of this pedagogical process, has defined rules and technologies of education, has elaborated the recommendations of practical achievement of the most effective outcome.

John Lock has elaborated the empirical theory of knowledge, the starting point of which was principle rejection of the concept of innate ideas and substantiation of an empirical nature of human knowledge. As a matter of fact, the rejection of innate ideas and the appeal to experience made it possible to raise an issues on decisive role of education in formation of a person, as well as importance of environment in the process of learning. Lock indeed did believe in innate talents and interests; moreover, in some cases he even pointed out what a child was fit for. At the same time he believed that from their birth the majority of people equally crave for happiness and disgust misfortune; they are equally endowed with reason and faculties, and subsequent life conditions and education determine existing divergences among them.

According to Lock, developing of correct conception of virtues constituted the foundation of moral education. Moral education goes together with education of mind, higher instance the person appeals to in defining his position. Lock sees the profit in unity of virtue and reasonable wisdom, in skilful management, ability not to separate personal well-being from well being of other individuals, and if necessary to reject personal desires and cravings, moreover, under the guidance of reason to act contrary to them. Utilitarian and individualistic interpretation of virtue forced Lock to search for criteria of its validity within God.

Lock’s educational programs, the purpose of which he sees in developing pupils’ abilities, as well as their awareness in different disciplines which would enable them to be engaged in any sphere of knowledge they choose in the future, are also subordinated to the goals of moral education. In Lock's opinion, the virtuous, clever and skilful person is far more important, than a great scientist not having such qualities.

In developing methods of education and character formation, Lock underlined necessity of gradual and consecutive formation in a student of lasting habits, as well as turning to the tutorial and other people’s model as the best arrangement of education. Lock believes that in the learning process it is necessary to avoid both corporal punishments and special encouragements and awards. In the first case, the slavish obedience which gradually builds up slavish character is attained; in the second case, the pupil’s motivation towards a reward, rather what they are given for, is encouraged. Honor and shame are the powerful stimulus of soul which should undergird the learning process. At the same time in exceptional cases when it is necessary to break pupil’s obstinacy and open rebelliousness to authority of the tutor, Lock accepts the corporal punishment. Lock underlined the importance of an individualized approach in education which takes into account the psychological features, propensities, age and level of development of an individual; Lock emphasized the role of game in the process of training, necessity to center educational

process around pupils' curiosity and awakening of interest to the subject under consideration, a gradual ascension from a simple to the complex one.

He paid much important attention to practical aspect of training. In addition to developing skills of reading and writing in the native language, Lock considered the mastering of French and Latin, as well as arithmetic, geography, chronology, history, geometry, astronomy, jurisprudence, and physiophilosophy (addition to reading of the Biblical texts) to be of a great necessity for a gentleman. Along with secular education (dances and riding) the future gentleman should take in several crafts, especially which are connected with handwork in the open air, to develop habits in shorthand and accounting necessary for running a household. The original program of "labour education» of a gentleman considered the needs of a bourgeois society in a businesslike, initiative people. Thus, «the true gentleman» should be brought up at home, under supervision of respectable and competent tutors and instructors. Family education, according to the thinker, excluded possibility of negative influence of environment, casual companions, bad teachers, and gave the chance to create the well arranged, moral environment to which besides teachers other talented and educated people could be included. This idea represented an original utopia of construction of an ideal moral society.

Jean-Jacques Rousseau (1712-1778)

Original philosophical-pedagogical model has been offered to mankind by one of the greatest French educators of the XV III century J.-J. Rousseau. Its essence consists in free and as near to nature as possible education of a child, who is mould as a citizen in the domain of freedom.

His thoughts articulated in one of the letters of famous belles - philosophical work "Julie, or the New Heloise" reveal the humanistic orientation of his social-philosophical searches. "Let people occupy position according to their dignity, and let the union of hearts be their choice, - this is a true public order... The Duty of any person - to counteract violence, to promote order". In each work – "Discourse on the Origin and Basis of Inequality Among Men", "The Social Contract, or Principles of Political Right, "Emile: or, on Education" - the philosopher convinces the reader in a burden and criminal role of violence, stands up for the humane attitude to a person and people, elevates value of public organization through which all human freedoms could be revealed.

Rousseau's social philosophy centers around the disclosing of sources and factors of public violence, circumstances of loss by human nature its inherent freedom, seeking the ways of its returning, and the organization on its principles of an optimum order.

The philosopher thoroughly describes a "natural" condition of life of people as the equal and free beings capable to self-improvement. Constant striving of people for improvement of conditions of people and livelihoods has led to rivalry, separation of individuals from one another according to the criteria of ownership, the destruction of equality and the origin of slavery and poverty. Distribution of land is an inevitable consequence of its cultivation, as Rousseau underlined, this where the reason of property inequality is rooted in. The whole course of future economic development intensified her. The civilization progressed hand in hand with growth of violence and oppression. «Iron and wheat, the thinker comes to conclusion, - civilized humans and has destroyed a human race».

Income inequality (in a broad sense - private property) caused by the internal nature of people, their competitiveness, the opposite interest ", a hidden desire to win at the expense of others. Thus, the emergence of inequality is a natural phenomenon of public life, the prevention of which is impossible. At the same time, as philosopher continues, natural reason informs a man about the best ways of coexistence "in Inequality," means to overcome the latter in an organized, and orderly society. J-J Rousseau offers the option of legislative regulation of the size of personal wealth, equalization of private property. The same as Aristotle, J.-J. Rousseau appears to be a

supporter of "averaging" property, a propagandist of medium (and small) property up to a single base from which eventually start their autonomous development equality and freedom.

According to J.J. Rousseau, the state takes a responsibility for regulation of ownership. The philosopher views the state not only as the institution of "association of the weak for their defense", but also a means of domination of the rich over the poor. Society and laws, as he puts it, "imposed new fetters on the poor and gave new strength to the rich, permanently destroyed natural liberty, established forever the law of private property and inequality have turned treacherous usurpation into fundamental human right, and for the benefit of a few ambitious persons the human race has been doomed to work, slavery and poverty since then." The transformation of the state of despotism J.-J. Rousseau called the third, final stage of inequality.

What ways (and means) does Rousseau offer for changing of the natural flow of growth of social inequality, and attainment of a new organization of life? As noted, the first of them - is the legislative regulation of private property. Secondly, it is the "restructuring" of the state of the "social contract". Thirdly, according to the philosopher, consists in the education of citizens.

According to Rousseau, the Social Contract should be based on three interrelated principles: 1) the sovereign that is a nation, 2) the sovereignty of the people is inalienable and indivisible, and 3) the legislative power that belongs to the people, and can belong to them alone. The idea of popular sovereignty of people, grounded by J.-J. Rousseau, presents him as the most progressive and free thinking philosopher of the time, it reveals him as a deep democrat and humanist.

J.-J. Rousseau viewed the Republic as the ideal form of government. The government has only executive function. Under supervision of people it must comply with the laws and guarantee freedoms. The state should not serve to a group in power but to the whole society. "The people subject to the law," thinker thought, is at the same time "the author of these laws." "The sovereignty of the people" is a guarantee of a "state of reason," social equality and freedom.

To prepare citizens for life in the "state of reason", as J.-J. Rousseau pointed out, the extensive education system, built on the principles of "following the nature", considering the child's age characteristics, productive work and development of the child's natural capacities, physical, moral and intellectual development of students, and etc. was needed.

The important scientific masterpiece in its legacy represents so-called «social contract», that has laid down the foundation of the «public state»: to laws, the property, division into governors and subjected, property inequality. Its essence consists in the following: by giving up their peaceful "state of nature", people developed evil, greed, and selfishness, and other unhealthy propensities, whereby have corrupted man and society. The higher the level of "civilization", the further the nation is from a happy "natural state". Having annihilated unfair laws, having established equality, having distributed the property equally among the members of the society, having refused luxury, manufactories, having left cities and having lodged in villages, people could somehow recreate the "natural" order. The change of society order can come through education and appropriate schooling.

In its turn education is a support of any form of government and consequently is public by nature. A wise government tries to impart into the people respect for will, equalities, the property, love to the Native land. Well-being of not only the state but each individual depends on correct education. To live in a society, that is to live in the unnatural environment, and to be happy it can, only under condition of preserving his the natural principles. All it will help an individual when he will acquire such qualities as mind of a wise man, strength of the athlete, diligence, habit of useful craft, resisting of temptations of civilization, prejudices and silly influences, developing self-control, and the ability to equilibrate desire with possibilities. All these qualities are developed in a process of education under the influence of three forces: the nature which endows an individual with certain abilities and establishes laws of their development; world around which influences consciousness through sensation and experience; people who help or interfere to develop natural

propensities of a child. In addition Russo asserts that these systems actually unsuitable as do not fit the "human nature"; characteristics and propensities which resist influence of external environments are necessary. They appear as a consequence of natural development of an individual's needs and possibilities which are interrelated. Education should consider it as well as developmental characteristics of the child.

Two properties of human nature play a special role in education: ability to perceive the world through sensation and self - love. Sense organs are tools of mind; images, simple ideas which then turn to judgments are produced by them. Sensations always give not distorted representation of reality, therefore training should be visual. The crave to personal well-being is the most powerful source of a person's acts and motivations, education will be successful if it meets true interests and requirements of an individual.

Thus the general principles elaborated in relation to a process of education, are not the uniform methods, after all each person owns unique physical and mental structure which requires an individual approach on the part of a tutor. There is a distinction between education for males and females. They are connected by the uniform purpose: to teach a child about life, to grow a child in independent, reasonable person, benevolent toward other people, feeling confident in any situation. In an ideal situation each child should have a personal instructor who is both the tutor, and teacher, who will have wide knowledge in sciences and crafts, know laws of "human nature" and individual propensities of his pupil, will be a master of pedagogical art. Education is carried out along with the isolation of the child from other people and "civilization".

For each developmental period Rousseau provides adequate problems and education environment. For a child under two years old when he submits only to instincts, his mind has not cleared up yet, he does not realize own life and in all depends on the help of other people, it is necessary for him to get used to the exercise of his bodily powers and organs of sense.

The subsequent period – between ages of 2 and 12 - the child already realizes himself as a person, he is rather independent, up to experience, capable of concrete thinking, but yet not of perceiving abstract concepts. He is physically strong and can consciously learn the world around. It is better, if the child does not acquire ready knowledge, but learns through nature observation and personal experience. The instructor should thoughtfully facilitate situations which, motivating the child's learning about this or other things, would force him independently discover answers to his questions. Especially important is to teach the child that to be free means to concede necessities.

Between ages of 12 and 15, the person enters the most favorable season of life, the most adequate for thorough intellectual and labor education. His capacities develop faster, than needs, he is able to accomplish more things than he wishes. In many respects, on a stock of knowledge, habits, the abilities developed in these life period, person's future depends. Incentive motive to training should be one of the main "natural" inclinations - inquisitiveness. It emerges only when it concerns urgent interests of the individual. Therefore, first of all, it is necessary to study subjects which have the greatest practical value, simultaneously learning their practical aspect; first of all, geography and astronomy.

Rousseau holds that valuable is the labor that not only cultivates virtue, but also ensures independent position in a society. Thus to integrate the labor education with self-autonomy and creative process: even necessary for the child tools should be self-invented and self-created, then the child will be not merely a handicraftsman, but rather the researcher and thinker.

A period between ages of 15 and 22 is a critical period; after all before us there is not a child any more, but rather an adult who should face the surrounding world. Time comes to cultivate healthy feelings: civil virtues, patriotism, regret to people, and the traits of the person developed within him by "natural" education, will ensure preservation of internal will, independence from prejudices and lies. When these qualities are developed, the help of history is necessary, after all to understand in people pupil has not learnt yet. Examples taken from stories and biographies, cultivate love for people, altruism, and civil valour. I.Q., inherent at this age, ensures

comprehension of general philosophical ideas by an individual. Reasoning over the nature of things, search for sources of the world harmony will lead a person to discovery of the idea of God and «natural religion». Unlike dominating religions, their doctrines and ceremonialism, «natural religion» is individual, it is created by each person independently, according to person's spiritual component and inclinations.

At this age it is extremely dangerous and superfluous to develop imagination which can prematurely cause passions suiting more mature years. Ability to control personal desires protects the person from castles in the air, disappointments and grief, provides heartfelt rest. Reduction of imagination, and development of mind, will protect the person from internal division. The one who is taught to listen to language of own nature and mind, will easily distinguish good from harm because there is "a divine instinct" within the person - conscience.

From Rousseau's standpoint, between ages of 22 and 24, the natural education comes to the end, the person wants to establish a family, and the instructor should warn his pupil against a wrong choice.

Thus, the model of natural education constructed by the philosopher was in many respects hypothetical, based not on concrete pedagogical experience, but rather on conclusions of the philosophical concept of the universe and society. According to Rousseau, he desires not to give practical recommendations, but rather to infect the person with an ideal which, whenever possible, is necessary to pursue. In many respects Rousseau's ideas by the nature were idealized and romantic. However they have considerably affected leaders of the French revolution of end of the XVIIIth century, and also thinkers of following subsequent ages and nations.

J.-J.Rousseau's pedagogical concept - the concept of free education - has made considerable impact both on the theory and practice of education, its echo appreciable in pedagogical views of Pestalozzy, L.Tolstoy, G.Spensera, John Dewey and other outstanding thinkers.

J.-J.Rousseau's life was extremely inconsistent. Chronic lack of money forced the philosopher to constant work, and the original character of the rectilinear freethinker made him constantly change the residential place, contact environment, relation to colleagues from «the philosophical block». He maintained close friendly relations with "Encyclopaedists", especially with D.Didro, respected Voltaire, communicated with D.Jum, subjected to criticism Zh.D.Alamber and other educators of the Enlightenment, and later on even treated D.Didro and P.Golbahov as his worst secret persecutors.

Immanuel Kant **(1724-1804)**

Philosophical –pedagogical ideas of I. Kant have been forever engraved in history of two wonderful and extremely necessary humanities - philosophy and pedagogy. And it is not an accident. In the philosophical plan the ingenious thinker has become the corner stone from which the philosophical roads of not only the XIXth. century but also of the XXth. century have been proceeding. On Kant's views practically each known today philosophical trend is based. Proclaimed in due time the slogan: «Back – to Kant!» excites the scrupulous researcher, and involuntarily returns him to the sources from which the philosophy of the XXth. cent. has sprang from. The situation with pedagogical views of the thinker is more complicated. Kant's brilliant ideas concerning the role of reason as a main criterion of efficiency of any educational system, unity of intellectual and labour education of a man, cultivation of moral qualities, unity of education and concreteness of life, empirical data of sciences about the nature and society, etc. for a long time have hardly remained noticeable.

Kant's first philosophical publications made him known as the thinker became known right after an exit of the first works "Universal Natural History and Theory of Heaven" (1755), etc., and publication of such conceptual works, as "Critique of Pure Reason" (1772), "Critique of Practical

Reason" (1788), "Critique of Judgement" (1790), "Religion within the Limits of Reason Alone" (1793) have affirmed him as the original philosopher of the first-magnitude.

Two periods of his creative work – "pre-critical" and "critical" – as if have differentiated philosopher's priorities, i.e. have separated gnostical from humanitarian (ethical) problematics. Pedagogical views which, surely, have emerged during "the pre-critical" period of his creative searches, have flourished magnificently during the second and final stage of his philosophical wisdom. This explains why they arise as those that are evaluated, verified by theoretical and practical experience, constructive and creative.

Having pointed out the inability of the former methodology to account for the nature of the general and necessary truths, Kant comes to a conclusion that knowledge is a synthesis of substance of experience and aprioristic forms of reasoning, the bearer of which is the subject himself. The ethical doctrine of Kant is characterized by certain formalism.

Kant affirmed the autonomy of human will and absolute norms that are rooted in the subject of moral consciousness. According to the main moral law ("a categorical imperative") the Edging, the person ought act only in accordance with that maxim through which he can at the same time will that it become a universal law, and never treat other people as mere instruments of achievement of personal purposes. As a matter of fact, Kant has transferred the requirement of the general legal equality to the plan of moral consciousness and has brought up the question on person as something with absolute value.

In regard to Kant's pedagogical ideas should be said that they are closely connected with his philosophical doctrine. They can be considered as certain continuation of pedagogical ideas of the outstanding French educator of J.-J. Rousseau.

Basing on pedagogical ideas of his time, analyzing F.S.Bok's works «The Textbook of Art of Education» (1780), and materials of Bazedova and J. M.Kampe's periodical «Pedagogical conversations» (1777-1781), the thinker has redefined them and has developed his own pedagogical concept.

In his work «Anthropology from a Pragmatic Point of View» (1798) Kant has analysed problems of self-education and social pedagogy. A number of researches brought up the question of moral education. Kant holds that a human being could be the only being capable of education. A human being can become human only through education. Education turns a human being into a moral being, attaches to will, teach how to use reason. Formation of reasonable, and moral individuals Kant considered to be the essence of upbringing and education, a root of efficiency of any pedagogical system. According to the philosopher, upbringing and education, should equip an individual with knowledge, prepare for life and practical activity.

Kant holds that cultivation of social discipline, developing of habits, involvement to culture, and moral education are primary goals of pedagogy. Putting much value upon Giving spiritual development of a person, Kant underlined the significance of physical training; expressed the idea concerning the unity of academic (intellectual) and practical education. Didactic principles of Kant resist verbalism, learning by rote, and dogmatism extended in Germany at that time.

All these approaches need to be applied according to developmental characteristics of the child. The latter concerns the selection of teaching material, how illustrative and visual it is, its amount, intelligibility of a subject for children of this or that school age. At the same time the scientist appealed to necessity of employment of an illustrative, empirical material, studying of the concrete facts which would become base of knowledge of the general principles and laws of sciences. Activity of the teacher should stimulate activity and self-dependence of those who studies, disciplines should be taught according to age differences (developmental characteristics).

George Wilhelm Fridrih Hegel (1770-1831)

George Wilhelm Fridrih Hegel was the representative of German classical philosophy. After studying theology in Tyubinhnen he worked as a tutor in Bern and Frankfurt on the Main, and later

on as the professor Yenskiy university. In 1808-1816 the Headteacher of the Nuremburg Gymnasium. In 1816, Hegel accepted a professorship in philosophy at the University of Heidelberg and Berlin university.

According to Hegel, an aim of philosophical system would require nothing short of a full account of reality as self-realization, self-development of "Absolute spirit», i.e. «the universal Mind developing through contradictions». Hegel considered the Thought to be the creator of spiritual riches. Intellectual, logic in dialectic expansion the process of thinking turned, thus, into the means for "self-realization "of spirit in reality. The world is rationalized entirely due to the adequate thinking that serves as a principle means of knowledge, upbringing, and education. This thought follows from Hegel's general philosophical views, premises of which underlie his psychological and pedagogical concept.

Fundamental ideas of Hegel's psychological theory consist in elaborating the processes of shaping the consciousness of an individual, formation of his personality ("The Phenomenology of Mind ", "Encyclopedia of the Philosophical Sciences").

By means of critical reinterpreting of rationalistic and empirical psychology, Hegel has described psyche development as the natural process of ascension from elementary human ability of sensation to the complicated act of human thinking. The psyche, in Hegel's understanding, is a «spiritual work» of the person, rich in shades, and also including various in particular "conscious" and "intellectual" mechanisms taken in their intricate dialectics. This work which reveals itself through individual mental processes, is being developed and improved not in closed space of human "I", but through interrelations and interaction of many such "Is", i.e. mankind.

Hegel's teaching experience had a great impact upon his pedagogical ideas. A number of works which Hegel wrote when he worked at the Gymnasium («Philosophical Propaedeutics», «Philosophy of Spirit ») presented him as the apologist of scientific knowledge. Such position had a special value, taking into consideration that during Hegel's principalship at the Gymnasium in Bavaria, the overwhelming voice in the matter belonged to the Catholic clergy.

According to Hegel, education and upbringing should focus on leading an individual out of the sphere of subjectivity (limited by singularity, where possibilities of a person are merely "given"), and on objectivizing of the person (i.e. formation of true person, person's identity) within society and state.

According to Hegel, the purpose of upbringing consists in «shaping the person in independent being, i.e. a being with free will" when person acquires the «knowledge and desire of the general» and is capable to subordinate personal goals to the overall aim. "Education "in Hegel's understanding is of profound social-philosophical value. In terms of this concept, Hegel referred to "formation" of a person as the process of his involvement in culture, and society. Hegel's innovation and historical merit - idea of self-development (i.e. a true development) of the person in the process of own activity.

In his scientific views Hegel singled out two aspects of education of uniform pedagogical activity: training and discipline. In his opinion, the child should be not allowed to act at own will. Obedience is not an end in itself: submission is necessary in order to function independently for the sake of common welfare. Thus the discipline should require essentially more support than suppression of the awakening self-feeling. Formation of self-respect of the child should be the obligatory moment of education, the corporal punishment of pupils therefore was supposed.

The purpose of education, according to Hegel, should consist in formation of independence of thinking. The person has the right to develop the abilities. But the thought can apply for independence only when it has absorbed the variety and definiteness of the general thinking. True development of thinking thus is possible only through mastering philosophy and its separate disciplines. Education should cultivate the mind and mind of the person «in realization of personal will and exercising it». As education cannot be reduced to mechanical transfer of ready axioms,

cultivation of discipline should not be limited to mastering of available rules of behavior. Thought and feelings of a growing up person serve one purpose, i.e. self-development for future creative activity.

Family and state, as an embodiment of general ethical life, are main agents of child's upbringing. Family cultivates specific faculties of the child, shapes his individuality; among the household the child is appreciated in his immediate singularity. School begins to engage the child to the general order, it appraises him in accordance with a general standard. Hegel endeavored to turn education to the state function realized through compulsory elementary schools, grammar schools, universities. In line with the existing in the country traditions of education, Hegel admitted the participation of church in education and upbringing of children. In his opinion, in the form of sensual and supersensitive images the religion presents complete outlook.

The role of a teacher was of great value; the teacher should not only perform the work according to his job description, but enjoy it, through teacher-student relations build on the trust. He should become the respected and experienced specialist eager to stir up pupils' interest to learning, belief in own abilities, and interested in education. According to Hegel, the grammar school is the most important educational establishment. It aims at formation in young men the cohesive conception of the world; studying of art and literature should be obligatory. Hegel believed that the grammar school was called to develop mental faculties of young men, to equip them for engagement in scientific work and a particular professional field.

In his pedagogical views Hegel stood for an ideal of cohesive formation of the individual in a context of culture of mankind. He craved for the formation of an educated citizen as free member of society. Hegel's pedagogical ideas confirmed value of knowledge and science for all society and resisted elite concepts of formation. Within pedagogical views the systemic and historical approach to problems of upbringing and education has started to emerge. Hegel's ideas became a source of many theories and concepts of pedagogical thought of the XIXth and the XXth centuries.

Pedagogy of Marxism

Origin and development of philosophy of Marxism has marked a new turn of humanitarian thought of mankind. The essence of that turn has manifested itself in revolutionary liquidation of a private ownership of the basic means of production and their nationalization, construction of the society of pure social justice without exploitation and other forms of social, national, etc. oppression. K.Marx and F.Engels hold that in such society overall social equality will dominate, the mankind would make a leap from the kingdom of necessity to the kingdom of freedom where free development of each is the condition of the free development of all.

Marxists have delegated the idea of equality and freedom to all areas of material and spiritual life of a society. The domain of preparing a man to life, upbringing and education, was not an exception. Marxist's pedagogy has developed the method of education of a "new person" responsible for maintaining the revolutionary changes of the world up to an overall victory of communism.

The history has proved that the Marxist project of a new world arrangement has turned to be pure illusion; and though in its process certain humanistic aspects have found their realization, in general it has collapsed. Socialist revolutions in the beginning and in middle of the XX century have failed. The people who have drained the bitter cup of socialist transformations - proletariat dictatorship, civil and world wars, the totalitarian form of social order, etc. - have returned verified by civilization history course.

Still Marxism, as a social project, had also positive consequences. In response to Marxism challenges, the capitalist world has made certain corrections, has softened its influence upon a person, made more rational organization of manufacture, distribution and consumption, organization of political authority, etc.

The pedagogical innovations, realized on the basis of Marxism, aimed at the formation of a new person; in the countries of socialist commonwealth had both positive and negative consequences.

In Soviet Russia the cohort of teachers who had actualized humanistic principles of pedagogical process, focused them on illiteracy liquidation, on labor, moral and aesthetic aspects of education. Such educators-innovators as A.Makarenko and A.Sukhomlinskyi, have firmly established themselves as towering figures of the world pedagogical theory and practice. Nowadays their experience of upbringing and education is practically being studied all over the world. However in many respects these teachers have surpassed the limits of Marxism or have trodden a path to the person, employing personal philosophical principles.

Karl Marx
(1818-1883)

The German thinker, political and public figure of the XIX cent. After graduation from the universities of Bonn and Berlin, he was engaged in a publicity activity in Cologne, Paris, Bruxelles. In 1844 met **F.Engels** (1820-1895) together with whom he has written a number of works, in particular program documents of the first communistic international organizations («The Communist Party Manifesto»), etc. The work "Capital" occupies a central place in Karl Marx's scientific legacy. Leaning against critical studying of German classical philosophy, English political economy and the French utopian socialism, Marx developed principles of materialistic understanding of history: Recognition of primacy of social being concerning public consciousness, allocation of relations of production as economic basis of a society, idea that people most create the history, motives of their activity are defined by material conditions of a social production, idea of change of socioeconomic structures as a result of a social revolution. Investigating capitalism development, Marx came to a conclusion about inevitability of its destruction and transition to communism during proletarian revolution.

Concerning questions of education, K.Marx and F.Engels considered education and upbringing to be a key solution of the political problems connected with scientific, technical, and social progress, with change of public requirements to the person, to the level of general educational and vocational training of workers.

Among the main political demands of the international working organizations, Marx named public and free education of all children. The radical improvement of the situation of children and teenagers from working classes had to be necessarily given attention to: all society should care of them, first of all, through laws enacted by the government. Considering communistic prospect, a tendency of children and teenagers' involvement to a social production, Marx considered to be progressive one, but had been distorted by capitalism. Marx has formulated legislative requirements forbidden children and teenagers' labor, if it was not connected with educational or training activities.

Along with intellectual and physical development of children Marx especially underlined importance of technical training – learning the major principles of manufacture and the basic tools of work. Employment of children and teenagers at manufacture with harmful working conditions was excluded. The requirements formulated by Marx, aimed at protection of growing generations from degeneration, poverty and social lawlessness.

In "Capital" Marx has shown that development of massive industry turns the recognition of change of labor and recognition of, probably, more comprehensively developed worker into the general law of a social production, to normal realization of which the relations of people should be adapted. The nature of such manufacture sets the goal to replace a «partial worker» with a comprehensively developed individual for whom different public functions are means of life, that are changing one another.

Marx's scientific legacy has developed humanistic traditions of European public thought of the XVIIIth and the XIXth century, and has influenced social sciences and history of a society of the end of the XIXth and beginning of the XXth cent. However his concepts also contained utopian and

inconsistent ideas, social antagonisms were absolutized, a role of violence in the history, capacities of internal evolution of a bourgeois order were not considered, the value of a private property as economic basis of a civil society was denied, the historical role of proletariat was romanticized.

In Russia V. I. Lenin has become an outstanding follower of K.Marx' ideas. The establishment of an authoritative-bureaucratic system in the USSR at the end of the 20th. has led to dogmatization and distortion of Marxism. It has been placed in the service of the communistic totalitarianism, transformed into official ideology which excluded critical and scientific researches of many aspects of Marx' doctrine, in particular those connected with education and formation of the person. Key pedagogical goals consisted in a comprehensive development of pupils' personality, communistic education; the ideas of polytechnical training and connection of upbringing and education with labor were distorted. It has led to the numerous phenomena of authoritarianism and formalism in training and education, restriction of interests of a person, rights of pupils and students. From the end of the 80th of the XX century a new stage in studying of Karles Marx' legacy has begun. (соч.: Маркс К., Энгельс Ф. Про виховання й утворення. – М., 1978. – Т. 1–2).

Modern European pedagogical thought

The modern philosophical picture of the world undergirding contemporary European pedagogical theories, is made of many relatively independent mutual tangents - original doctrines which though apply for universal vision of the world, in particular society as a complete system, nevertheless arise only as its characteristics under a certain point of view. Original doctrines need to be considered as a fibre from which the collective human intelligence should weave an original cloth - a complete social-philosophical picture of society as many-sided, inconsistent and at the same time complete system under development.

The first and prime event, which, in John Reed's opinion, «shook the world», has taken place in October, 1917 in Russia. Though, there was the First World War before it. However October, 1917 to greater degree has changed the world view orientations of mankind and has found its reflection in world philosophy. The Bolshevik power - proletariat dictatorship - at first in Russia, and later on in other countries of three continents has forced intelligent elite of civilisation to reconsider fundamental principles of the philosophical concepts. Subsequent Holodomor of 1933, cruel reprisals of 1937, the Second World War, exciting launch of science, techniques, technologies, object-practical contact with the Space, the progress of Western industrial states, cultures and the nations that of the people, crisis of socialist idea, race of arms, Chernobyl accident. And all these events have occurred within just a period of 70-80 years!

The modern social philosophy is on the threshold of conception of those historical realities have been generated owing to listed above and other metamorphoses. It has no ready solutions, the unequivocal orientation, generally recognized intellectual leader and is more in a state of searches, than at the final stage of ending its conceptual constructions. The search situation dictates a style of dealing with methodologically many-folded - bases (often absolutely opposite) concepts. Its bases are - tolerance, balance, balanced and moderated perception of any, even senseless, philosophical concepts. After all if the new reality does not find a rational explanation within a framework of "logic thinking», mankind, in A.Schweitzer's opinion, is compelled to search for "roundabout ways», to mobilize spiritual reserves, and involve any intellectual means. It is such philosophy that undergirds the pedagogy of the beginning of the XIX cent. and of the present day.

The Swiss educator Jogann Henry Pestalozzy, German-American educator John Dewey, Netherland scientist and educator Maria Montessory, Ukrainian educators Anton Makarenko and Vasyly Sukhomlinskyi are fairly considered to be the founders of "new pedagogy". We will dwell on consideration of their pedagogical model in detail. One can doubt, say, some of the named

teachers lived and worked in the past, even at the century before the last century. I am convinced, that there is every reason to believe that this doubt is reasonless. Plato or Aristotle are the most ancient representatives. However we again and again search after their wisdom when the circumstances predetermine new turns of the philosophical theory. This is also true for pedagogy. Contribution of listed above people is so huge that, having survived through centuries, it has been constituting (taking into account development of science and social-pedagogical teaching) the theoretical base for construction of innovative systems of education and upbringing.

Johann Heinrich Pestalozzi
(1746-1872)

The Swiss teacher Johann Heinrich Pestalozzi was born in Zurich in a family of the doctor, went to the Caroline collegiums, participated in movements of the Swiss intellectuals; ran some educational institutions which had become his workshops to check his "new pedagogy". "How Gertrude Teaches Her Children", "the Letter from Stans", the treatise "The Swans Song" are his key educational texts.

The pupils from all Europe were burning with the desire to get enrolled at Pestalozzi 's educational institution for orphans. Though in 1780 his experiment in helping the poor has failed, his pedagogy takes a new point of departure. Inspired by the Enlightenment, Pestalozzi dreams about improving the social and political conditions for living and education of individuals. Later on the educator comes to conclusion that education and productive labor, if act together, should develop autonomy of a child. According to Pestalozzi, development of autonomy is a necessary condition for change of the public relation.

The scientist and the teacher has proved principles of "elementary education": development of an individual and realization own capacities and habits, natural education (contrary to the former "artificial" school education); visual aids - as expression of naturalness, incentive to «the personal initiative», and also the elementary education of all population. His pedagogical experience, Pestalozzi has described in numerous texts the main of which are "Evening Hour of a Hermit," and "Leonard and Gertrude: A Popular Story".

Maria Montessori
(1870-1952)

Maria Montessori - the outstanding Italian teacher, the theorist of preschool education, the teacher-expert. After graduation from the university of Rome, she became the first woman in Italy who had received a scientific degree of the doctor of anthropology and hygiene. She worked at children's psychiatric clinic and in subsequent years she has employed developed in the clinic methods in education of normal preschoolers. In 1907 in Rome M.Montessori founded the preschool educational institution "Children's House" for workers' children. In her book "Children's House. Method of scientific pedagogy" she has described the experience of two-year work of that institution. In this book she has defined and has proved her original system of preschool education.

Sympathizing with representatives of "philosophy of life", M. Montessori has defined a mystical immutable "vital force" inducing the child to self-development as a source of development of a person. The teacher builds up the so-called theory of spontaneous development of a child; not acceptance of any violence over the child, respect to his individuality, and rejection of an active educational role of the teacher are its constituents. The author proclaims the theory of self-training and self-education, makes a child the centre of pedagogical process. In her opinion, the goal of the teacher consists in creation of such learning environment in which a child could freely reveal his or her individuality, and develop through self-training and self-education. The educator believed

in existence of a special world of childhood with inherent objective and subjective laws; therefore the organization of teaching and educational process should take them in consideration.

The teacher should study the child, every day, every hour. Child observation is one of the prime goals of organization of preschool education. M. Montessori accents the necessity to examine psychological features of children. She pays special attention to children hygiene, obliges the tutor carefully watch over development of his psychophysical organism. She defines her method as the method of "scientific pedagogy", because, in her opinion, it is based on physiology and psychology. It is "extreme pedagogy". Montessori holds that one of the main tasks of education is preparing children for life, and that is why she endeavors to develop child's autonomy: in self-service, in accomplishment of goals and desires, etc. She views all these as stages of education in the spirit of independence. According to M. Montessori, children have to learn how to dress themselves, wash themselves, wash the dishes, set the table, clean the room and do many other things. M. Montessori replaces school desks and lavas with very light, small chairs-armchairs and little tables, light enough to moved around by children, and big enough for three children to sit and work at them.

Montessori accounts for education in an original way. She understands it as an "active directing of a normal life development within a child". At the same time the author proclaims another principle: discipline through freedom. Discipline as oppressions - a sign of destruction of a person; in her opinion freedom, consists, first of all, in active-creative activity which can be resrticted only by interests of collective and also by what is known as good manners . So, everything should be allowed unless someone gets hurt. Elaborating the ideas of Confucius and Kant, M. Montessori speaks about the right of a child to be shaped according to his or her innate propensities.

M. Montessori holds that active role of the tutor, when he imposes his installations over the child, slows down child's natural development. From her standpoint, the function of the tutor consists in observation of experimenter, who carefully plan the educational situation. Having defined a passive role of a tutor in a process of child's development, the educator both theoretically and practically proves a significant role of such tutorials, as didactic material which is used during the classes. The scientist emphasized that at preschool age child's attention, memory, concentration, will, ability to comparison, etc. play a significant role; they could be trained in a process of sensory activity. Children of preschool age, as she recommended, had to do special exercises which by means of touching would develop motor sensations, considered to be necessary for variety of professions. It was for those purposes that the special didactic material was used. Observation of the world around, subjects, things, drawing, moulding, special game, handwork - everything served to one purpose - developments of organs of sensation of the child. According to M. Montessori, education of sensations consists in repeating exercises; they are done not to teach the child to distinguish colors, form or different qualities of subjects, rather for improvement of child's sensations, through training attention, comparison, and thought.

M. Montessori pursues the goal to develop particular organs of person, mainly organs of sensation. She extremely differentiates various sensations; for development of each of them she selects a corresponding material, exercise ensuring its complete development. Thus, for development of tactile sensation she uses the sets smooth and rough surface plates, cards from different materials; with their help the exercises involving different motor movements are done. Development of intellectual skills requires the combined exercises of sense organs and impellent processes. According to her method, writing skills training should start with drawing of geometrical figures, which are traced first. Only then the child begins to trace written letters which are cut out from rough surface paper and are pasted on a cardboard.

Montessori rejects collective classes of any form ; she insists on individual education meaning individual tutor-child classes . According to the scientist, violence over the child, applied in any form, inadmissible; each child is engaged in what he wants and when wants. In this respect the

child be given full freedom. Following Rousseau, the author rejects all punishments and, especially, awards. Montessori derides captious “doing too much” of a regular teacher, who presents to his “principaless” the “doing nothing” ideal. Modestly enough M. Montessori interprets a role of game in a process of child’s education. M. Montessori holds that teacher’s function at a lesson consists in ensuring of the sensor development of the child, thus there is no need in insisting on finishing the task up to the end, or acquiring what he or she does not know, or has not understood. Despite the weak or inconsistent positions substantiated by the scientist, the whole bunch of critical arrows hitting her theories, M. Montessori's system has gained popularity in many countries; her didactic material and educational approaches were laid down in the foundation of systems of upbringing and education of children created afterwards.

Alfred Adler
(1870-1937)

Alfred Adler is more known as a doctor and psychologist, a continuer (and later on – a critic) of Z. Freud's well-known psychoanalytic dynamic. After graduation from school, Adler took medicine, biology, natural sciences. He massively studied Z.Freud. As a physician, he effortfully struggled against illnesses, feebleness and death; at the same time, conducting, scientific research. Philosophical and psychological issues, life and death, motivations of behaviour of the person, etc. are in the centre of interest of young researcher.

He has become an ardent student of Z.Freud and joined Freud's discussion group, actively participating in its work. However even back then Adler’s own ideas often diverged from Freud'; that resulted in Adler's definitive break from Freud. It took place at the very time when Adler’s first psychological papers, "The Physician as Educator," (1904), “A Study of Organ Inferiority” (1907) have seen the world. His personal position has found its embodiment in creation of concept «individual psychology», which in the following year was laid down into foundation of corresponding international association.

"Inferiority" A.Adler considered to be a basic principle of life. Adler proposed that inferiority feelings are a motivating force in a development of person’s creativity, capacities, active as the compensation for all the natural weaknesses of human beings, their social status contradictions. Unlike Z.Freud who interpreted psychological phenomena as consequence of the traumas or collisions had endured by the person in the past, A.Adler considered them to be attempts of life turns of “forecasting” in coping with problems in life. The Individual Psychology aims at correction a personality’s single "fictional final goal, "creation of so-called “childhood prototype”script, which gets crystallized back in early childhood and pretty much guides and dictates most of the individual's actions and means of overcoming the problems life, etc.

In the same context the author was proving his own approaches to pedagogical activity. A .Adler's innovation consisted in considering pedagogy in organic unity with psychology. Results of the scientist’s theoretical researches and teaching experience have provided the ground for the development the methodic to work with children who have deviation in mental development and are not adapted to conditions of surrounding environment. Theoretical conclusions that individual represents a unity of personality, education as a complex process which should consider individual features are fundamental. "Every individual represents a unity of personality and the individual then fashions that unity. The individual is thus both the picture and the artist. Therefore if one can change one's concept of self, they can change the picture being painted." According to Adler, the Individual Psychology is a concept of man. He wrote that character of the person can not be known unless one learns that he wants from life. The scientist explained that each individual simultaneously is also "drawing", and own "artist". A.Adler considered that the person is the creator of own person. However, as well as any artist, it is not made in the development, not entirely understands own soul and knows own body. The result of this exceptionableness consists that the child misunderstands the place in a society and the relation to it other people. And it, is in turn raised those vital communications which define further motives of behaviour of the child.

A. Adler holds that, holism of the person, his own style and goals are always subjective. He believes that it is always necessary to consider individual deviations in development of the person, which originate back in childhood. According to Adler, dynamic and purpose driven desire of soul for self-improvement for self-perfection on the basis on innate feeling of inferiority constitute the base of human development. According to A. Adler these sensations are “two sides of a coin”; if the person did not feel the inferiority, he would not strive for success, would not strive against situation, strive for victory in a person versus circumstances disputes. A. Adler believes that a reserved dose of ambition is necessary for each child to grow and to develop normally. He emphasizes that there are super-ambitious children who recognize only result which can bring them success. They value what other people think of them, they plunge into despondency and despair by defeat or failure, revealing not desirable character traits, such as envy, rage, vindictiveness. A. Adler holds that these children reveal themselves during games as they are never satisfied with playing the secondary roles. If they do not manage to get leading positions in game, they disturb other children. According to the scientist, on the one hand, this feeling will necessarily bring relief, and on the other hand, it interferes with achievement of success by weakening child’s confidence in his own strength.

Adler assumes a central personality dynamic reflecting the growth and forward movement of life. It is a future-oriented striving toward an personal goal. First of all this results from the fact that “the feeling of inferiority arises only when the fulfillment is not reached”. According to A. Adler, «strive for self-development ... is a considerably more widespread phenomenon, than the feeling of inferiority». The scientist appeals to teachers and parents to consider a problem of developing by children an inferiority complex. Children developing an inferiority complex should be treated carefully, constantly encouraged, and their self worthiness should be constantly reassured. An individual may never recover from fear to look ridiculous, feeling of otioseness, and low self-esteem has gained in the childhood, if they are not dealt with back in his childhood. In Adler’s opinion, to be socially active person means to be able to communicate and get on with other people, to have the sense of belonging to society and to its particular groups, namely: families, school or industrial collectives, etc.

The principle of compensation is a key principle of the Individual Psychology. According to A. Adler, a conflict between feeling (complex) of inferiority and generated by it striving toward self-improvement is considered to be a major factor of person’s development. The latter is defined in a form of purpose subordinating thoughts concerning action. The strive after overcoming the feeling of inferiority often leads an individual to inadequate actions on his part. The purpose of education, therefore, consists in neutralisation of feeling of inferiority at the expense of a direction of its compensation in a useful channel. In scientist’s opinion, it leads to formation of one more basic concept of individual psychology – social feeling (feeling of community). According to Adler, social feeling is an original “implicator” of child’s normal development. This principle undergirds developed by A. Adler pedagogical technology. Grounding his position, the scientist introduce to a science concepts “compensation” and “superiority” A. Adler holds that there are two forces within a person - feeling of belonging to a community and a feeling of superiority that are found in a constant struggle. They are two influential powers that define person’s actions and acts. When the child’s faith in his capacities is undermined, he chooses a fast, to his mind, way, of psychological success and attempts to win private significance and superiority even by unacceptable means. It also is an original “escape to the fiction world” which accounts for person’s erroneous behavior. A. Adler’s consideration of education in a society and for society are broader in comparison to the standard has been accepted at the time. In his opinion, regardless how paradoxical it may seem, education of an individual existing in a real human society, who in a process of self-realization learns about his relation to other people and actively co-operates with them. Achievement of the first goal - formation of social feeling – A. Adler directly connects with the second - self-determination in the world of professions. He considered the question of a profession choice to be

not unilateral and personal action of an individual. It concerns mutual bilateral relations between an individual and mother Earth. According to Adler, the success in labor activity is not defined only by personal desires, but also conformity to requirements of an objective reality.

Korczak, Janusz
(1878-1942)

The well-known Polish scientist and teacher, children's writer and public figure Janush Korczak has received fundamental education in the fields of natural sciences and medicine at Warsaw University, where his basic scientific and pedagogical interests were shaped: family and public education, psychology and pedagogy of educational process, a problem of formation of child's identity, etc.

History knows just few devotees of culture, whose names have become a symbol, and whose life has become a legend. Janush Korczak is among few. He was a writer, doctor, scientist, tutor; and to all spheres of his activity he has contributed something very «Korczaklike» - elevated and fantastic and at the same time sense and real.

In the foreword to Korczak's book «Heart I give to children», V.O. Sukhomlinsky describes how encounter with Janush Korczak's works "When I become a little again" and "How to love a child" have revealed for him the world of the person totally devoted to children: "Life of Janush Korczak, his deed of impressing moral force and purity have been the inspiration for me. I have realized: to become a true teacher for children, I must to give them my heart".

He has naturally integrated the talent of outstanding educator with the talent of master of word. Today J. Korczak's name is known all over the world as a symbol of self-denying service to children, to their happy future, and consequently - to the future of mankind. J. Korczak's real name - Goldschmidt, Henryk. He was born in Warsaw in a family of a lawyer. The family was educated and wealthy. Henrik is under twelve years old, when his father died, the family quickly went bankrupt. The boy had to become a tutor to support the family and continue education. As the future writer Korczak debuted in 1898, when he, as the twenty year old student of Medical Faculty of University, has participated in the literary contest held under the auspices of the magazine «Warsaw Courier» and has introduced his drama "Where?". He used Janusz Korczak as a writing pseudonym, borrowing it from the book "Janasz Korczak and the Pretty Sword sweeper lady" by Józef Ignacy Kraszewski. An honourable contest award has become his very first literary recognition. It was unexpected thing for the author-beginner who had chosen the medical career for himself, even though he continued his co-operation with the magazines "Prickles", «Pedagogical sights», etc.

At the same time Henrik as much as he could, served to the poor: he gave children free of charge lessons teaching them to read and write. Overwhelmed with the desire to work for the sake of common good, under own initiative, completely denying self, using all his strength, skills, and talents, he has started to teach reading and writing skills the children of the Warsaw suburbs, safely going to such slum where even the policemen didn't dare to go in the late part of the day. He not only taught the children basements and slum how to read and write, he also explained them how other people earn a living.

Almost all his time, which he didn't have a lot, since he continued his education, co-operated with several magazines, earned money to support the family, Henrik spent with inhabitants of Powislja - the poorest quarter of Warsaw. His first story "Children of the Streets" he devotes to a problem of position of children belonging to public bottoms, description of their hard lives, injustice and grief they face continually. Having graduated from the university in 1903, J. Korczak works as a pediatrician on public principles in the library of Charitable society, and also continues his literary activity: every week writes a feuilleton to the magazine "Prickle", for the magazine "Voice" does a press review under the title "On horizons". In 1904 this magazine published the first fragment of J. Korczak novel "Child of Living". The story has seen the world as a separate edition in 1906, was of tremendous success and was not left unnoticed by critic. It depicts the lives

of different public layers of a capitalist city; readers are grasped by its highly exposing character. The writer not only subjects to criticism the society he lives in, and discredits the concept of relative values, but makes attempt to reveal to the reader never changing worth of life, calls for search after true ideals of life.

During the Russian-Japanese War in 1905–1906, when J.Korczak was mobilised to the Russian army and served as a military doctor at the hospital in Manchuria, the world has seen his book “Koszałki Opalki,” the collection of his most popular publications. Having returned from war, J.Korczak masters his medical skills abroad: in clinics of Berlin, Paris, London. It is then when J.Korczak - the doctor, writer, and teacher – makes his final life choice : self-denying service to "the undergrown people" - to children. In summer of 1907-1908 he as the tutor at colonies for children from poor families of Warsaw. He views pedagogy as a power to improve situation of children and to attract public attention to this acute problem. He believes that pedagogics, if compared with medicine, can make a greater difference. Therefore it leaves his medical practice and at the age of thirty becomes a professional teacher-tutor of the Warsaw Dom Sierot. For many years he will be unceasingly serving as a director of the house of orphans, leading the broadcasts known by all Poland as the «Conversations of the Old doctor», will organize the first-ever children's magazine the Mały Przegląd (Little Review), will conduct a campaign on protection of children and the childhood.

In 1918 J.Korczak receives opportunity to return to Warsaw. Yet not demobilised from army, still working at a hospital, he again undertakes to work in the house of orphans, and since 1919 - also at the institution «Our House», organized for the children of Polish workers and located not far from Warsaw . The same year, 1919, he co-operates with a pedagogical magazine «The Special School», and also gives lectures at the Institute of Special Pedagogics.

In 1920-1921 J.Korczak's published book “How to Love a Child”, that consists of four closely connected parts: “The Child in a Family”, “Boarding school”, “Flight camp”, “The House of Orphans”. J.Korczak addresses the reader entirely as the mature teacher - the theorist and the creator of original system of principles, forms and methods of education. He writes: “A child exceeds us by an intensity of emotions. In the field of intellect, a child is at least equal to us, lacking only experience”. Meditations over own childhood and impressions of young constitute a book basis. There is every reason to believe that J.Korczak has generalized in the book variable experience of children's institutions of end of the XIX - the beginnings of the XX I centuries and practice of family education of different layers of the Polish society of his time.

The death of Janush Korczak takes us to the legend that appeared on August 5 or 6, 1942, when according to Hitlers' order thousands of people of Warsaw Ghetto began their last tragic journey: they were forced to move to the Umschlagplatz; from that place there was an only way - to the gas chambers of the Treblinka extermination camp. 200 orphans from the “Dom Sierot”, which Korczak has run for 25 years, were among them. Emanuel Ringelblum, who some time later on was himself tortured to death by Nazis, led the underground archive of Warsaw Ghetto. The document preserves the tale about the last hours in the life of J. Korczak's Dom Sierot. “...We were informed that the school of medical sisters, pharmacy shops, and Korczak's Dom Sierot are on the way. The heat was unendurable. I let children to settle down in a far corner of the plats, at the wall. I cherished the hope that somehow I would be able to preserve them till the next day. People are boarding the trains all the time; the moving crowd is whipped. Suddenly the Dom Sierot is ordered to board the train. Unforgettable view! It was not a usual march toward the train cars. It was organized and silent protest against bandits. The column moved in row of four upon row of four. Janusz Korczak was with the group, marching ahead of children, his head bent forward, holding the hands of two children. Even policemen surrounding the group saluted to them. “What is it?” – shouted the commandant. “It is Korczak with his children,” – was the answer. When the children were already in the cars, German commandant, responsible for loading the train, asked Korczak, whether it was him who had written the book “The Bankruptcy of Little Jack”. “Yes, but perhaps it has something to do with sending the train?” – “No, I just read your

book in my childhood. Good book. You can stay, Doctor:"-“And what about the children?" – “They can not, children will go". – “You are mistaken, - shouted Korczak, - You are mistaken, children first!" - And slammed the door of the wagon. .

In Ghetto J.Korczak writes his last work "Diary" which reveals to us many facts of the Old doctor's life, about his thoughts written for him alone, as if he was going to elaborate them later, if time allows. J.Korczak's literary, scientific and pedagogical legacy is a powerful contribution to the world culture . It makes eight volumes of literary works and scientific and pedagogical works. The famous among them are translated in many languages of the world. They are : “When I Am Little Again” , “Fame”, “Bankruptcy of Little Jack”, “Kaytek the Wizard”, ‘Summer in village’, “Diary’, scientific works “How to Love a Child’ , “The Child's Right to Respect”, “Playful pedagogy”, and many others. “King Matt the First”, “King Matt on a Deserted Island” which are ranked as equal to such classics of world children's literature as works of J. Swift, L.Kerrolla, and Lindhran are very popular among both children and adults.

UNESCO declared the year 1978, the one hundredth anniversary of the Old doctor birth (that how in people in Poland named J.Korczak for for many years they had listened to his radio programs) as well as the Year of the Child, to be the Year of Korczak.

J.Korczak's pedagogical credo is love for children, respect for a child as an individual, the fragile heart-to-heart relationship. The search of the latent links between education of children and our future, between the childhood and maturity he considered to be the fundamental principle of pedagogy. The public orientation of his activity assures that he did apply dialectics in its direct sense to Polish pedagogy and medicine. His activity was always in a center of public attention, that caused the creation of different myths -national, religious, ideological - about him; but the main thing about him was missed - the goals he was pursuing , and whom he wanted to bring up. He confessed that all his life he wanted to bring up a «kind person», but no one understood what it meant.

Even in his early works J.Korczak emphasized the idea that adults had to love children and that all children irrespective of their background needed favor and love of parents and teachers.

Parents and teachers have to know children, penetrate into their private world, look for incentive motives of their behavior; they should never forget that everything acquired through drilling, violence, interdictions. Is “fragile and unreliable”. And when the obedient, compliant child suddenly stops to obey, becomes stubborn and rebellious, as a rule, these reactions is an indication of desire to self-activity; there is no need to be angry with such child because he just wants to remain himself”. The author appeals to parents and tutors to be indulgent with children, to consider their developmental traits, not to make rash decisions, constrain themselves from unreasonable actions. He says that in many cases parents or tutors can sooner win the victory if they wait, and to exercise patience .

According to J.Korczak, adults who constantly and annoyingly teach children, themselves can often fail. They forget that by imposing over child constant orders, demands and interdictions, they cultivate in him passivity, and hypocrisy. J.Korczak contemporaries' reaction to him was polar enough. He was a solitary person- was on a roadside of all ideologies and scientific directions dominating in Europe. For some people he was a "mason" undermining the authority of church, «the tempter of children's souls», he was accused in bourgeois spinelessness and withdrawal from ideological struggle. But for other he embodied the correct education of children, and his ideas were accepted almost as the only means of cultivation of accomplished person. Experts in a field of pedagogy were accusing him of separation children from life realities, engaged them in various games, creation for children the fantastic world of fairy tale to live in. He considered the official pedagogy to be dictatorship of orders and interdictions. For him the wisdom of pedagogy consisted in teaching a child to act independently, without compulsion, on the basis of clever reasoning and judgement, rather than in forcing the child to do what it is considered the correct thing to do. This is possible through profound knowledge of individual characteristics of a child.

J.Korczak taught never to neglect daily routine, insignificant efforts of will and mind; taught to forgive. He distinguished three stages of spiritual development – gaining belief, comprehension of Motherland, cultivation of love towards other human beings; in his opinion, these three stages each person should come through is a way to better public order. In J.Korczak's conception everything springs out from reflexion, passionate feeling of life realities, full of pleasures and pains, and giving him alive communication with people. Theory and practice – a free and continuous nexus between science and poetry, creative imagination and real world. J.Korczak never intended to create the complete theory of child's development. He focused on realization of educational ideals, discovering and developing in children their innate capacities for development. J.Korczak holds that to develop will, courage, independence and other valuable traits, the educational system rooted in children's activity and self-performance, on concentration of own and children efforts in the interests of their education and re-education. He recognized, "The most fatal thing is when the pupil ceases to struggle with self, having lost belief in the world around. When he subjugate or, and it is even worse, will come to conclusion that people, a society not worthy his or her heavy struggle against self. When he will come to a conclusion and will say, "I am as anyone else, may be even better".

J.Korczak understood that the educational system he suggested and which covers all areas of children life, requires on the part of tutors much efforts, own re-education, self-sacrifice and full self-return. And at the same time he believed that it was the system of such collective life of children-and adults, together with the collective activity, and rooted in mutual respect, favour and love, that what children, families, society, and all who sincerely wished to build up life on better principles construct were needed.

The teacher highly appreciated a collective, but as result of self-creativity, "Persons create collective, and the collective brings up persons who transform a form of a collective. The collective should be free, creative, spiritually united, nonviolent. Collective – a way of cultivating in a child feeling of love and sympathy".

The basic maintenance of J.Korczak's doctrine - education without beauty, without love is dead and because of its scientism is deprived of prospects. He refused to divide children into categories because it built the wall disturbing communication. J.Korczak's methods has advanced the epoch he lived in. He considered the socialism to be of a mass character where the quantity does not turn in quality, and in this case there is no use of it. In his works he seldom uses a word "children", and more often a word "child" – stressing the individual character of education. All (sick, dirty and whimsical) he approached with the pedagogy of love and sympathy. He recognized the slightest propensities in a child and has made a conclusion that education is a process of constant knowledge of the child and development of his natural capacities.

In his orphanage for children of Janush Korczak has initiated children's self-management as a method of individual pedagogical influence, endeavoring to awaken every child's public activity. J.Korczak cultivated patience; taught children to manage their feelings. In his opinion, a basis of moral discipline - family, teacher, society; each constituent prepares a child to the subsequent one, and the results depend on the anterior circumstances. Children have the right to have own opinion and even to protest. In J.Korczaka's orphanage children brought up children, actions were judged by coevals: «Children's court - court without punishments». He wrote, "If someone was guilty, it was better to forgive him. If he is guilty, only because of ignorance and when learns, why he is guilty, he will not repeat such thing again. And if he does repeat, it is only because it is hard to be changed at once. Lecture only disturbs, better to wait patiently. The child does not suffer compulsion, it is in the punishment of child the root of all evil!"

The interrelation of respect and insistence is a prominent feature of pedagogical ideas of Janush Korczak, who has urged to respect children, seriously concern their affairs and experiences. In his

opinion if the child does not see that his feelings are respected and understood, in the future he will pay back by ignorance and indifference.

J.Korczak's pedagogical ideas are very actual even today. His methods of education aiming at upbringing of accomplished person, at revealing and development of innate talents of a child, at formation of a child as an accomplished, socially active figure, are employed even nowadays. How can we even speak about loveless education; education that is deprived from attentive and fragile relation to a child and his soul! It is necessary to recognize J.Korczak's appreciation of the role of collective for a process of education, how he valued children independence which the collective helped to nurture, however only under the condition of existing of children's self-management within the collective

The only aim of Korczak, who was given the name "Pestalozzy from Warsaw", was love to child, to native land and native language, love to village and labour. Pedagogical views of Polish humanist J.Korczak are of special interest for the world pedagogical public, first of all, because of their unique approach to a period of childhood in the course of person's development, unselfishness, humanity, and a recognition of pupils' rights as equal to those of adults.

Célestin Freinet (1896-1966)

Célestin Freinet - the greatest French educator of our century - paid much attention to the psychology of the child, an original way of organization of school life, to different experiments intensification educational process and overcoming the defects of bookish - verbal training, to intensive searches after new methods of educational activities at school. This accounts for his popularity in France, and in other countries.

S.Frene was born in a country family. He went to a rural school; were teachers have recognized his exceptional abilities; and consequently parents have sent him to a junior high school in Gars; then in 1913 he went on in a normal school in Nice. French normal schools were pedagogical schools with a certificate of which Freinet could go on as an elementary school teacher. They were the state educational institutions. However, Freinet could not graduate from the state school because the First World War had begun and he had been demobilized to the Army. Not far from Vienna he had been seriously wounded at the front. A lengthy convalescence meant that Freinet did not start his career as a teacher until 1920 when he began teaching at a little village school. Having faced the conservative practice of French school, with its scholastic methods, a separation of training from education, and education - from real needs of life, the young teacher has found delight in ideas of "New education". It was a wide and very bright international pedagogical current which has extended in the 20th the most. Within its framework co-existed different idea - theoretical theories and concepts.

C. Freinet - the founder and the head of the International Federation of Adherents of a New school, the representative of so-called progressive pedagogy. The key principle of C. Freinet's "New school" is training through student's self - performance, the main form of which is free reproduction (oral, and then written) by students their personal adventures, the incidents that they had experienced inside and outside the classroom approach (so called Free Writing), other classroom activities (school conferences, fine arts, etc.) facilitating the process of learning. C. Freinet does not support the idea of the systematic textbook based teaching at school. He holds that textbooks exclude individual approach in education, as they interfere with pupils' personal interests. In his opinion, the child should be brought up in the spirit of cooperation and mutual respect. To so-called method of moral education he responded with a radical critique. He considers insitive repeating to the child of admonitions to be polite, obedient, and to respect teachers to be wrong. . In his opinion, such morals «remind grammar». He wrote, We can know rules, but never apply them to our life, because we do not know that formal mastering of rules is even dangerous...». He pointed out that life itself is the teacher of moral behavior principles.

Célestin Freinet has created the original pedagogical system saturated by spirit of humanism and self-denying love to children.

Rudolf Shtajner
(1861-1925)

Rudolf Shtajner – a German philosopher, founder of renown Waldorf school, author of many pedagogical works. His school is based on anthroposophy – realization of own humanity; a way of knowledge which aims to conform the spiritual in human being with the spiritual in the Universe. It is accomplished through the following formula: do not overload the memory of the pupils but develop their faculties of perceptive imagination, inspiration and intuition, cultivate an artistic thinking.

The purpose of Waldorf school - to teach the child to contact with the world, to develop his latent capacities, open, creative, active relation to the world, to shape a planetary thinking. It is for this reason that its technology is being elaborated on the laws of emotional and spiritual development. Within a framework of the Waldorf school training-educational activity rests on a principle of individual knowledge of the personality of the child, his temperament and character, i.e. education of the whole person, constant development of thinking, feelings, will powers, unity of intellect and emotions. School puts a strong emphasis on cooperation with parents. They are welcomed at school not only as visitors, but as teachers of vocational training, partnering with the children in organization of school evenings, holidays, theatrical performances. Teachers, in their turn, hold for parents conferences on problems of education and training.

According to Shtajner's system, Waldorf school does not depend on the state, it is independent organization. In his opinion, the school should be association of pupils, teachers and parents, who are equal in rights. It is not directed by a principal. Collective leadership is carried out by the "college of teachers" who decide on pedagogical issues on the basis of consensus. There are no grades to estimate academic excellence, students who fail are not required to take the repeated courses. Such approach releases pupils from constant fear causing troubled sleep, even neurosis.

From psychological-pedagogical standpoint anthroposophy centers around the tremendous significance for all human life of processes of education and training, as they define success or failure of a child in a subsequent adult life both in corporal and in emotional - spiritual aspects. Unlike generally accepted conception according to which each following stage of development is understood as the proceeding from the previous one, R. Shtajner underlines that consequences of development in childhood can reveal themselves for example, at the age of 20 or 30, or at even more mature age.

Profound understanding of an individual and the laws of his/her corporal-emotional-spiritual development is a foundation undergirding the didactics and technique of Waldorf school, that aims at fostering whole individuals in accordance with the laws of the human nature and addressing the their developmental needs. R. Shtajner following Aristotle considers the development of the child at age of seven to be one of the main premises of education. According to anthroposophy, the child at this age as well as at awkward age, is undergoing qualitative corporal-emotional-spiritual transformations (metamorphosis) which result in a brain new his/her conception of the world. The previous dominants of development and training fade, conceding a place to new ones. In this context Waldorf school distinguishes three major developmental stages of childhood, each having its own learning requirements, as well as contents and methods of education: a period from birth through age the child loses his baby teeth (at age of 7); from teeth replacement through sexual maturity (around 14); the period from puberty period through early adulthood (around 21).

Development of the person through considerable periods of seven years is not smooth, and has «crisis points» (approximately at the age of 2,5-3,5; 5: 9-10 and 11-12) when child's emotional world also undergoes particular transformations. Though changes within the child are conditioned by his age, however, according to R. Shtajner, at each developmental stage it is necessary to

stimulate and direct corresponding processes of development through education and training, so that vectors of pedagogical aspirations and development of human personality foster harmonious development of the body, soul and spirit.

The Waldorf approach to developmental formation of the child entirely corresponds the psychological structure of the person in unity of his/her thinking, sensation (emotional life), will and their dynamic characteristic. From R.Shtajner's standpoint, all three interconnected mental functions of the person - intellectual, emotional sphere and will activity, - should be supported and formed in early childhood to become a basis for development of spiritual independence, feeling of confidence, social activity, profound interest to people around, conditions of their life. Thus, in first seven years of human life education process should create corresponding conditions mainly for development of the strong personality. Next seven years should be mostly dedicated to development of balanced life of feelings; in puberty period- to formation of independent abstract-theoretical thinking, own judgment and reasons.

R.Shtajner's pathological concept deepens the standard approaches, in particular it concerns with substantiation by anthroposophy a period of transition to school maturity at age of 7, and disclosing of essence of children's figurative-concrete thinking as transformation of vital forces of the child (which before have focused on formation of child's physical body, inner organs) into emotional forces

Within Shtajner-pedagogy the question of children's psychological development is elaborated comprehensively and in detail. In R.Shtajner's psychological-pedagogical concept the detailed elaboration of approaches to a person at critical stages of person's development occupies an important place. During the periods of developmental crises the art of education, which necessarily possesses a "therapeutic" (directed to advantage of physical and mental health) aspect, should become such that heals. Specificity of Waldorf "therapeutic" measures consist in helping pupils to overcome internal developmental disagreements and transform them into the active interaction with the world and themselves; it is done not to the detriment of school curriculum.

All-round and profound elaboration of individualized approaches to education and training is one of the most significant aspects of psychological substantiation of Shtajner-school. Thanks to it, in selection of teaching material, choice of organizational forms and methods of realisation of pedagogical process, child's specific traits and abilities, inclinations and possibilities, interests and requirements, as well as child's constitution, character, and also temperament are as much as possible considered, for which R.Shtajner has given a new basis of knowledge (kognition).

Determination of contents, forms and training methods, control over efficiency of pedagogical process at Waldorf school is subordinated to the uniform purpose – whole development of the child, his/her intellectual, emotional- willed abilities taking into account developmental and specific features of pupils. So, the Shtajner-school curriculum contains the interrelated set of academic, art-aesthetic and creative crafts disciplines which provide not only mastering of general educational subjects, but also various art lessons (drawing, painting, moulding, recitation, singing, fingering, participation in choruses, orchestras, etc.), needlework and crafts (knitting, embroidery, making of toys, life subjects, floriculture, gardening, building, agricultural works, pottery, processing of a tree, metal, etc.).

Shtajner-school is known by teaching a few subjects largely unique to Waldorf school (eurythmia, drawing of forms, art history, modern technologies, etc.) which curriculum of a traditional school doesn't contain; they are included into practice of Waldorf school for intensification of an aesthetic and practical orientation of process of training, and close interaction of theoretical knowledge and realities of surrounding environment.

On the grounds of mere pedagogical reasons, which are far from utilitarian reasons, at Waldorf students learn two (beginning from first grade), and at some schools, beginning from

average level, three foreign languages; this is a part of a process of developing of the whole person; it also contributes in development of emotional-spiritual strength of the pupil, enriching his soul, influencing sensitivity, attention, and vivacity.

The purposes and goals of subjects of Shtajner-schools, irrespective of character of school disciplines (academic, aesthetic or handicraft), have an all-round orientation on development of intellectual, emotional life and strong will of the pupil. So, involvement in handwork and crafts not only awaken activity of the child, form ability and habits in different areas of human activity, but also effectively influence development of activity of thinking, bring up sensation of style, good taste, patience, diligence, desire to finish started, etc. Long-term involvement in art lessons not only develop a quantitatively and qualitatively rich palette of feelings, but also is an effective process of knowledge of the world, cultivate will, support the development of moral and social qualities. The variety of subjects at Waldorf school make it possible to embrace and activate all three spheres of mentality of the child - thinking, sensation and will.

In Shtajner-pedagogics on a basis anthroposophic world view principles of integrity of knowledge, synthesis of a science, art, morals intersubject relations are profoundly elaborated. Close interaction of different areas of teaching, integration of faithful subjects give the chance to concentrate, condense training process, maintain development by the child of whole knowledge. So, at the initial stage of training development of speech of children, reading, writing, and arithmetic skills is carried out by means of painting, drawing of forms, mouldings, music, singing, theatre, etc. Later on during, for example, geography lessons the history of the country which is being studied, its culture, fauna and flora, is widely used. Lessons in acoustics (the first section of physics) is based on experience which pupils get during fingering. Art perception of music gradually moves to physical interpretation of acoustics, that is how «music gives rise to acoustics».

The results of analysis of Waldorf school's curricular shows that the contents of their teaching material accurately meets a level of pupils' consciousness development which facilitates the most effective acquisition of teaching material, its individual comprehension and understanding, and consequently, contributes in optimum development of children.

Teaching and educational process at Shtajner-school is organised through a system of nature-adequate forms and methods development of which ensure formation of a whole person in its thinking, sensation and willed activity, unity of processes of knowledge and emotional-willed activity of the child and ensure his or her normal ability of perception, physical and mental activity ("emotional-economical education").

Rhythmization of learning process (planning of lessons, distribution of activities during the day, weeks, year taking into account a natural rhythm of consciousness of the child, his or her ability to concentrate and needs in the vigorous activity) is worth considering; first of all, teaching by a method of "epoch" (cycles "immersing", approximately monthly) in a form of «the main lesson» - a daily first dual lesson which has a following basic structure: rhythmic part, basic part, the story (a final part) that is connected with a theme of a lesson and also responds to the moods of children of certain age.

Methods of individualized instruction of Shtajner - Schools are defined as artistic-imaginative and scientific-theoretical (are based on the phenomenological approach) that are used for training the pupils through 1-5 and 9 - 12th grades. Accordingly during training of the pupils of 6 – 8th grades a gradual change of a method of teaching has been taken place. The artistic-imaginative and phenomenological approaches as ways of knowledge ensure scientific understanding of the whole reality with simultaneous preservation and maintaining of emotional human nature which is extremely important from the standpoint of development of creatively active base of a person.

Outstanding role in a process of realization of R.Shtajner's pedagogical concept plays the person of the teacher, his competence, responsibility, initiative, and creative approach to

education. The main place in a system of preparation (as a rule, it is two - or four-year day or evening post-graduate training) is centered around formation of motivation of pedagogical activity. Within a framework of content component of teachers' preparation development of professionalism in a course of practical work is accented. Great attention is given to acquiring of special skills and habits in artistic-practical activities.

Prominent feature of Shtajner-school - is a single teacher that loops with a class throughout first eight school years and teaches the principal academic lessons; this ensure integration of different disciplines, and also provides stability of relations within collective throughout the whole epoch of development of children.

Individual approach to a child is the most significant aspect of professional activity of a Waldorf teacher. Organization of educational process (training without standardized textbooks and grades, artistic-imaginative instructions, an "epoch" note-books technique, etc.) stimulates the teacher to seek after innovative pedagogical solutions, that at every concrete moment meet the needs of actual development of a child.

Differentiation by a teacher of teaching material according to temperaments of pupils deserves special attention. It provides the child with effectively learn employing his or her unique way of regarding and interacting with the world. It gives the chance to the teacher to show to pupils the best displays of their temperament and at the same time a way of overcoming the negative traits of an individual connected with unilateral of the same temperament; this ensures alignment, smoothing of splashes in temperament and as a whole harmonize pupils' emotional life.

Shtajner-pedagogy ideas concerning the forms of teachers' cooperation (college of teachers), social organization of school and teacher - parental self-management have been actual even nowadays. Productive partnership between teachers and parents, active involvement of adults in children life, participating in their holidays, exhibitions, fairs, orchestras and choruses, needlework and different crafts, theatrical performances and workshops, a garden, in times of repair, construction or industrial and social practice, etc. ensure closing existing in present day education gap between family and school, parents and children, maintains formation of benevolent creative atmosphere of pedagogical process.

Challenges of the globalized world

Education within the framework of Globalization

University education: wind of changes

Traditions and innovations in education: bringing them into balance

Pragmatism advancing, or in other words: universities searching for independence

Shifts in European pedagogical education: re-orientation

Every time the world history gives a new turn, a human poses a new challenge; all the time when the human history is in the highlight of permanent change, just centuries on the go, a man has to pursue answers all alone, awaiting no gifts from Chance. The only thing is actually left for the asker – to hit the right answer. As civilizations survived the answers were not searched in vain...

Some people view globalization as the “end of times”. Though the idea is not fresh, but can still be seen as relevant. The history repeats itself. Nevertheless everybody lives his own life, creating history, his own story... If it is a “Biblical” doomsday today, let people choose whatever they want to choose for that day. In other word there should be an individual behavioral strategy: either depressed or active, finding Divine salvation or Godward...Still the life goes on. The dozens or even thousands of dates of doom are gone. The man steps out in time of globalization, making his steps towards fall or rise as human history reveals then. The man wants to know the very core of the subject, he rationally observes and interprets wherefrom he originates, intending to get down to bed-rock as well as he may observe the results of human activity contemplating problems having emerged underway.

Globalization (from engl. global – world-wide, universal) refers to the global process that is characterized by “expanding global social relations” (as H. Giddens defined), globalization is also seen as the consolidation of the global after-effect of economic, political and social life of developed economies (D. Hedl), seeing the world as “one-dimension arena” (R. Robertson) or conversion of the whole planet into “the global village”.

The term was introduced by works of theorist of the Rome club, these are: E. Laslo, D. Meadows, Mesarovic M., A. Peccei and some others. Although the concept of “globalization” still has no fixed definition or established interpretation, the word “globalization” has entered our everyday vocabulary. The most well-known contemporary theorists regularly use the term “globalization”. They all are trying to make their own clear definition. The contemporary observations are making the new trend, revealing what is hiding by the concept of globalization. It can be used for vivid illustrations demonstrating the changes in world economy, evolution of cooperation, dynamics of global development, showing interaction of states or regions. The write-up comprises the idea of inevitable changes approaching in future. Globalization creates a new era of cooperation among nations, economic and political systems and between people. It changes the concept of “national borders”, significantly expanding cultural and information exchange between people and states, it affects the management, production, trade, labor market, political movements, other social institutions and processes.

Still, it is no doubt that the phenomenon of “globalization” is not fully explained in the scientific literature. However, it is well seen that the civilization has seen the era of scientific and technical progress, development of industrial and information resources, which along with the social changes resulted in globalization emergence at the end of the XX century. Currently the humanity is starving for the solution to save the world. It highlights the necessity to preserve the lifestyle, the form of civilization, neutralizing the most visible and thus the most dangerous consequences caused by the era of industrial development. These global problems (from lat. Globus – Earth) must be gradually solved. The threat of destruction, destruction of civilization has become too real. Affecting the new rhythm and rate of development, the threat is forcing the mankind to unite, it influences the top priorities to change, new strategic resources to apply, the proper style of social organization to establish. Human priorities being changed, the new lifestyle

appeared. With clear understanding of factors to cause socio-cultural dynamics humanity can influence changes interrelating relationships between states and peoples. Innovations making the core in the fundamental modes of communication, new patterns of investment and monetary policy, the new analytical perception of the world stipulates for new trends in development. The interdependence of countries, peoples and cultures has been intensified. Modern social studies observe a phenomenon of globalization in theory and practice, watching out the essence of the matters, structures change and consequences of globalization.

For the last two or three decades the globe has faced challenges to prevent, to be namely mentioned these are as follows: the threat of global nuclear war; the environmental disaster, the decrease in population. Priority challenges to ensure peaceful environment for the mankind are problems how to affect population increase, how to provide people with food, energy, how to fight poverty and ignorance globally. Solving the problems, we prevent disasters for the sake of our planet.

Education within the framework of Globalization

The consequences of globalization are entering all the spheres of public and personal life; these are economics, politics, social affairs and culture. There is no exception for the education system. That is the fact that is ever easy to comprehend. The world is changing; in the changing world the globalization plays the leading role in educating the whole man. Let's look at the changing world in terms of what global changes in education. How should we train the younger generations? How to live in the era of global changes? What shall be future global education and future global training? Will be the achievements of traditional education neglected? Should we include them into the upgrading model, adapted to new conditions of society? Please, give your own answers to these questions. Prove your point. I will try to justify, considering the objective processes of globalization, as well as analyzing the scientific and philosophical reflections and research of domestic and foreign scientists.

What specific changes enable us to talk about globalization as a phenomenon, globalization as the factor and globalization as process to show the new global dynamics?

First of all, when we talk about global changes we mean the enormous growth of information flows, international communications, and the increase of world's exports and pickup of the foreign direct investments, international labor migration. There are certain global changes that affect the formation of the global markets, introduce new general rules, work in new social and political institutions acting as performing forces of the international economy and politics. Among the most well-known global institutes is the World Trade Organization (WTO), non-political organizations (NGOs) and some others. Today, we cannot handle without new communication gadgets as internet tools, cell phones and networks. The scope of the foreign direct investments has incredibly increased. Also, we see the growth in the annual turnover of the currency markets. The international bank credit levels increased. People do not wish to settle any more, they are willing to move and travel all world around. They are eager to share the experience with each other internationally...

Globalization can be interpreted as a qualitatively new phenomenon at the present stage of human development. It is connected on the one hand, the huge accumulation of capital by individual companies and countries, accompanied by escalation of transnational capital and its domination over the economies of many countries and their political influence. On the other hand, a global material culture of some new technologies, consumer products and services become globally popular. For example, they include Internet technologies and services, space technology, mobile communications, high-speed transport, some medicines, food and more. Globalization can be also interpreted as an objective phenomenon, which does not depend on the will of individuals ... Globalization opens up new opportunities for billions of people worldwide. Increased trade, increased foreign investment, the diffusion of new technologies, super-fast transport, Internet, media, promoting economic and human development.

М. Згуровський

Тернистий шлях до відродження. – К., 2010. – С. 216–217.

The globe has been changing, so we can admit that the world has entered a new phase of development. It is considered to be open and transparent. Still, it is no doubt peoples should have a period of integration and assimilation. Also, the nations need time to absorb the common standards, general lifestyle and new attitudes which enable the humanity to mobilize and meet progress requirements. The globalized economy countries achieve quick economic growth caused by the international trade, foreign investment policy, At the forefront of moves such issues as poverty eradication, environmental protection, implementation of civil rights, formation of new mechanisms of international financial and information exchange and more. Entered the world of the global cooperation, States have a number of obligations, according to T. Friedman (one of the theorists of globalization), “the golden frame of globalization”, the effective use of natural resources (under the pressure of the general public); also the production possibilities are under way; the level of education, science and communication processes are evolving.

The countries feel different about global trends; the nations differentiate in how they are ready to open boundaries for cultural and information globalization. India and Egypt, for instance, are only partially open to globalization trends; Russia and Malaysia still have a number of restrictions, Japan, Germany and France are trying to adapt the “golden frame of globalization” to the main requirements of their national cultures. And such countries like Iran or Saudi Arabia are openly reject all global trends, relying mostly on their own natural resources. No doubt, Italy, South Korea, the region around Shanghai China, Israel, Lebanon, and USA support globalization and understand the global changes as a new factor in the global dynamics. Nowadays, we cannot ignore the global changes no matter what the attitude towards global policy can be. The perfect illustration to reveal what happened to the world in support of global changes was shown by the leader of the Cuban Revolution Fidel Castro who was opening the Conference on Globalization in a civil suit! That was next to impossible 40 years back in history when the Cuban leader Fidel Castro gave the speech in support of his ideas, fighting for communism, in the military uniform. The conference attended by Fidel Castro also attended the economist T. Friedman and the financier George Soros. This new trend is easy to comprehend. We cannot ignore global changes in the modern world. Only the ignorant persons or political charlatans who follow their own ambitions can fight this trend.

What are the global challenges that we face in education in our country, the first priority mission – to educate the whole man?

I think we should explore the global trends, try to understand to use global tendencies respecting our own national interests. Globalization is a controversial phenomenon. On the one hand, it creates opportunities and benefits for social progress. In the globalized countries, the level of income in trade is quickly rising, the foreign investment are facilitating the economic growth, the use of natural resources tend to be more efficient (under the pressure of global competition), the production capacity being updated, science, education and communication processes actively developing and so on. Twenty years ago, for instance, the salary of the average citizen of Malaysia was 350 USD per year. But the next year, possibly resulting from the global integration processes, at the end of the twentieth century the salary of the Malaysian worker increased up to \$ 5000 annually. On the other hand, the best results of global policy can not be the same for everybody in the globalized society. The various social groups within the country benefit differently. The same **increased inequality** can be mentioned in the states, regions and the world. Let's have China to best illustrate the global tendency. Its economic growth is well seen. However, the situation in the country is rather ambiguous. Since the early 80's China increases the gap between the coastal regions, was oriented towards export and internal parts of the country: poverty rate is about 20% in the first and over 50% in the second (for example, in Guizhou province). What is more noticeable in the OECD, the United Kingdom, USA, Sweden, Eastern Europe, CIS, including Ukraine.

Since globalization is concerned also **increased inequalities between countries and regions worldwide**. The gap in earnings between the fifth of the world's population living in the richest countries and the fifth part, living in the poorest countries in 1997 was determined by the ratio of 74:1 (in 1990 – 60:1, in 1960 by – 30:1). At the end of the century to one-fifth of the richest countries accounted for 86% of world GDP, 82% of export markets, 68% of foreign direct investment, 74% of the world's telephone networks. Accordingly, for the poorest fifth of the world's

population, these figures do not exceed 1-1.5%. In recent years these figures have remained virtually unchanged. Trend definite gap increases, creating new threats to humanity. This hard pressure inequalities feel as poor and rich nations of the world.

Also an increase in **distance between the richest and poorest countries**. Eloquent example is the following facts: the OECD countries (where 19% of world population) accounted for 71% of global trade in goods and services, 58% of foreign direct investment, 91% of all Internet users. 200 richest people in the world in recent years have doubled, and some even tripled their wealth. Its value exceeded 1.5 trillion dollars. USA. It is doubt we should not stress upon the fact that the possible development of education in countries of different wealth, let alone access to quality education for citizens of these countries are not identical? High-quality and prestigious education has made richer rich. But do the poor really deserve bad schools? Buying quality education, the rich becomes richer. The second-rate education let the poor only let two ends meet. Some talented but poor persons can still go through, having lifted by science or technology and thus survive (S.M. Lipset).

Undoubtedly, one of the important consequences of globalization is the **concentration of economic power of mega-corporations**. In 1998, for example, 10 leading companies specializing in the manufacture and sale of pesticides controlled 85% of global market value of which amounted to 31 billion dollars. U.S. and 10 leading companies in telecommunications controlled 86% of the market which was estimated at 262 billion dollars. USA. The concentration of wealth is the concentration of capabilities and the impact on the economy, politics, socio-cultural sphere. There are exceptions, and education. At the end of the twentieth century. in 10 countries with high levels of economic development accounted for 84% of global spending on research projects and research and design work, they controlled 94% of all patents issued by the U.S. over the past two decades. In 2010, significant changes to correct the situation did not happen. Science and education are controlled by mega-corporations who are able to leverage and "return" to their development in one direction or another. Aiming primarily a profit, they dominate education pragmatic goals. The humanitarian component, interpersonal relations, spiritual values, as a rule, are to the barely taken.

This time I recall on my trip to England. Our program included visits to Birmingham Financial University, which trains future managers, financiers, bankers. They are engaged in the organization of educational process, deal with scientific research and perform methodological support. As it sounded great I still had some uncertainty in mind to doubt. When I asked about the percentage of training time that is given to the humanities, the rector said that the science they have not studied at all, he just trains bank employees, and their task is to manage money. That was the outlook I could not accept. I hope you understand why I could not support that idea. For such sciences as philosophy, political science, sociology or cultural studies is not just science and ideology! Many people remain blissfully ignorant and thus spiritless. Excellent specialists who are former graduates probably perfectly carry out banking transactions. But if they can establish proper communication, manage staff, ensure human (not industrial) interests, aware of the system of international economic and political links, etc.? Inattention to the humanitarian component, the implementation of uniquely pragmatic approach to education creates controversy both within school and outside, distinguishes between professional organizers and performers, and at the same time we distinguish between states and nations for the distribution possibilities of effective progressive development.

Among the possible consequences of globalization – and **a new threat to human security**, not only in the poorest, but also in the richest countries. This threat is associated with **transfusion of capital mobility** and economic instability, instability of employment and income, health disparities, lack of cultural and personal security, political and civil instability. Conflicts that arise on this basis, globalization has provided new features that are not always monitored and predicted by traditional methods of political and economic analysis. This creates a new challenge to

education and training of youth. School and higher education institutions should review and update its link to the real life process of social practice.

Noticeable **polarization of the world** reinforce the new information and telecommunication technologies that contribute to globalization. Creation of the World Wide Web – the Internet – 1990, then began distributing free Netscape in 1994, made it possible not only provide greater access for lower costs, but also to create a fundamentally new system of communication that conveys information in words, numbers, images in any parts of the world in a short time and with minimal costs. Here are a few facts: The average cost of information processing declined from \$ 75. U.S. million transactions in 1960 to less than 0.01 cents in 1990, cost of a three minute call between London and New York fell from 245 dollars. United States shows that in 1930 to less than \$ 50. United States in 1990 and to \$ 35. United States in 1999, is resonant and other communication innovations. This makes it possible to deploy a specific communication in real time at a distance, promotes the growth and strengthening of social solidarity and mobility. However, the rapid development of network interactions in economically powerful countries is bordering on too slow deployment in economically backward countries. The distance between them increases. This creates a new global polarization problem, which cannot be neglected.

A major negative consequence of globalization is **marked proprietary division of people** in countries and regions and preservation (and in some cases deepen) **poverty**. According to the UN, 4.5 billion people in developing countries do not have basic life opportunities – access to knowledge and minimum private and public services, especially those that provide life more than 40 years. Nearly 1.3 billion people lack access to clean drinking water. One child out of seven in the world goes to school. Nearly 840 million do not have adequate nutrition. Approximately 1.3 billion profit is less than one dollar a day. Millions of people have no identity. Thus poverty remains a primary concern not only industrially backward, but also developed countries. As noted by M. Zgurovsky, “due to excessive inequality in the world, new threats to safety, including: financial and economic instability that periodically accompanied by such disasters, such as the financial crisis in Southeast Asia and Eurasia, 1997-1998; threat of mass job losses in the merger of various companies in the process of globalization, the threat of political, social and personal security in relation to the criminalization of global business, politics, law enforcement, the growth of illegal trade, especially drugs, the threat environment that the air connected with the unbridled development of powerful technology, the intensification of industrial, transport and military activities of people. So get the positive results of globalization may only implement dynamic and effective management of all areas of social activity. That is, management must establish a system of rules and methods on the one hand, stimulate the development of public institutions and personalities on the other hand, introduce the necessary socially recognized limitations. In this respect, globalization is “*pushing*” to review the principles of both the national and supranational levels. For the sake of preserving the benefits of competitive markets in the presence of clear rules and political and geographical boundaries and direction of these changes to meet human needs, management of these levels has become more efficient and coordinated” (Згуровський М. Тернистий шлях до відродження. – С. 220–221).

Globalization tends to “reduce” space and leads to “acceleration” of time; still, the global changes influence the disappearance of borders and mobility of people and capital, but ... it does not relate to anybody. The top of the global pyramid is run by the tycoons, or the transnational corporations, ruled by the highly qualified specialists. However, the unskilled labor flow represented by the poor is facing a great deal of obstacles to have replaced them on the “roadside of civilization”. The gap distance between the poor and the rich is deeper and greater. The globalization has negative impact on the financial and market mechanisms demonstrating threatening strain of the expansion by the speculative capital along with depreciation of liberal

principles. The main negative features of globalization are the strengthening of the irrational human (not rational human), the formation of redistributive economy (not motivational economy), the formation of virtual notion of business and implementation of information technology through the mechanisms of bondage, fitting produced products with the humans in the selected area of the world, the negative tendency should be replaced by the man who freely fits products to meet the human needs.

The globalization has resulted in the grand changes at the end of XX – XXI century, thus being affected by globally, the world differs from what it looked like 10, 15, 20 years ago. These new global changes in mind, the teaching approaches should be also changed; the way to education models is to change continentally. The training and education will have a new role.

The education content and form are both changing. In the world discourse of education the global processes have theory and practice of “Global Education” fundamentally changed. The American global educators and leaders initiated the “The American Forum for Global Education Development” being have established in 1970 year as non-governmental organization now consolidate social, professional and corporate organization into the great educative initiative. The initiative launched by the American Forum and under the guidance of UNESCO’s International Conference “Bridges to the Future” in April, 1995 year in New York defined the role and main directions of development of global education in the XXI century. It was recognized as one of the most important posteriority of the modern pedagogy and practical training to aim at training effort to build up the man as vibrant personality ready to live and survive in a tricky and a rapidly changeable world, to be set for to face up and solve global problems (Данильченко В. М. Проблема развития образования в России в контексте глобального образования // Полемика. – Вып. 13 // www.irex.ru/press/pub/polemika/13/dan).

Global education involves learning: global systems (economic, political, environmental, technological), humanitarian values, universal issues (war and peace, human rights, environment, etc.) world history (origin and historical development of different cultures, the evolution of global systems make up the prehistory of the modern global problems).

The process of Higher Education Institute Fundamentalization currently under go in Europe. More specifically to illustrate, in 2001 year the Council of Europe started the Global Education Network Europe (GENE) initiative in order to develop and support the theory and practical training of the global education processes on the Continent. The network includes the representatives of the national government agencies, nongovernmental organizations and scientists. The organizational goal and activities of GENE aim at “*the day will come when all the Europeans can acquire high-quality global education*” (O’Roughlin, Wegimont R. Quality in Global Education. An Overview of Evaluation Policy and Practice. – Amsterdam, 2008. – P. 5, 33).

Usually the term “global education” has served several meanings. Setting a good illustration, we can define the common characteristics of the global education as “mega-system” acting at the level of interaction and interflow of the national education systems, interacting at the supranational level of states and regions, etc. (Данильченко В. М. Проблема развития образования в России в контексте Глобального образования // Полемика. – Вып. 13). Also, this term can be applicable to the educational content and is appropriate to stand for the corresponding changes in the global education. The Curricular Reform views “global education as both inevitable and essential challenge of change” (Тыс В., Тус К., Global Education. A Study of School Change. – NY, 1992. – P. 6). What this reform is aiming can be described in such definitions as “the development of students’ global awareness”, “the global competence achievement” to be the necessary condition to build up the human to confident proclaim him to be “a citizen of the world”.

The scientists have created the concept of the global education to be practically implemented in many countries. The surprisingly perfect demonstration to reference is the Finnish education system which is “known for its high academic achievements” (Klepko S.F. The Philosophy of Education in the European Context. – Poltava: POIPPO, 2006. – P. 26). From the period from 2006 year up to 2010 year this country approved and implemented the special program of Global Education as the state level scheme. Later on, the program became an integral part of the educational process globally, proving to be “*the required element of social, cultural, sport and youth policy*” (Global Education 2010. Publications of the Ministry of Education. – Finland, 2007. – P. 11).

The concept of the global education, developed by the Finnish specialists, includes the advanced support of the scientific thinking at the global level; giving assistance to global scientific tendencies; thus, Finland provides the implementation of such educational objectives:

- to move towards the formation of the individual and shared global responsibilities of the world citizenship ethics based on respect for human rights;
- to promote the maintenance of the educational freedom and the freedom of public opinion, atmosphere of practical thinking and social solidarity;
- to promote the intercultural dialogue in society, to support the interest for the cultural heritage of all peoples, to keep on trying to understand their specific features;
- to support all the efforts and skills in keeping the balance of the system of “Man – Nature”, understanding the global exhaustibility of the natural resources;
- to spread the knowledge about the features of the globalized economy, its social and cultural implications;
- to encourage any initiative aimed at the benefit of the future of all the mankind;
- to promote to amalgamate all elements of the global education (human rights, social justice, equality of opportunity, intercultural dialogue) (Global Education 2010. Publications of the Ministry of Education. – P. 11).

As the famous American expert F. Raymerz remarked: “The development of high-quality global education should be closely connected with the high quality curriculum, the high-quality methodological support, providing the appropriate conditions to train teachers” (<http://isites.harvard.edu/icb/icb.do?>). The teacher’s personality in global education system is a mediator of the world culture, the teacher is the creator and the successor of the international teaching experience. According to international standards the teacher is a creative personality possessing the original pedagogical approach and critical thinking. The high-quality global education can be provided by the professional pedagogy.

The new century sees the joint efforts of governmental and non-government organizations, global education in many developed countries “to have moved the global education from the periphery to the center of the relevant discourse, practices, policy and funding” (Quality in Global Education. An Overview of Evaluation Policy and Practice. – P. 11). The interest in this issue grew when the world of business became involved in education matters. The World Economic Forum validated the education concernment in 2009 year making the relevant The World Economic Forum’s Global Education Initiative (GEI). The problem of the entrepreneurial culture has entered the public limelight; the initiative group of participants has organized forums to discuss the business problems of the global expertise in society. The “round tables” representative authorities held the forums in Brussels (May 2010), Marrakesh (Morocco, October 2010) and Rio de Janeiro (April 2011). The World Economic Forum implement the plan to create a “platform that will enable the private sector, government agencies, civil society and international organizations to join the discussion on current issues of entrepreneurship education in Europe and the ways to bring of all the recommendations into life” (Global Education Initiative. European Roundtable on Entrepreneurship Education. – Brussels, Belgium, May 2010. – Geneva, 2010. – P. 4).

The participants of a “round tables” forums brought out an opinion that the current educational environment lacks “the needful atmosphere to promote the development of creative and independent thinking; such an atmosphere should be created to solve the problem” (Global Education Initiative. MENA Roundtable on Entrepreneurship Education. – Marrakech, Morocco, in October 2010. – Geneva, 2010. – P. 7), the same problem in educative environment has our country. The competitive man should in the future will be a person who possesses the knowledge of the elements of science understands the basis of science, has innovative ways of perception and transmission of information, the man should be educated and practically trained primarily in the professional, linguistic and ideological context. This is the way the global transformational

processes are taking place of the modern education practices, in science and information technology. Such practices are partially implemented in Ukraine. However, despite some progress in the last decade, the situation in the humanitarian sphere in Ukraine remains behind the eight-ball. Ukraine is currently lacking funds, has corrupt practices, the worn-out educational equipment renewal, the educators, science and culture workers are low waged; all these factors frustrate when getting off to a good start. The higher education is suffering the most pressing problems. It is sad but true: the most state universities are not prepared to work effectively in the globalized world, to implement the new model of a professional. Still, it is no doubt that the Ukrainian universities are as good as the leading foreign universities; they are highly competitive and in some cases even go beyond. However today, this argument is insufficient. The higher education system is still lacking much. The system of education needs development, that was discussed and approved by the National Doctrine of Education of Ukraine in the twentieth century. It was the first step toward bringing our education system into line with world trends, the second step should be implementation of the Doctrine and the third step is the recognition of national education in Europe and in the world as self-sufficient and competitive.

Globalization is a pragmatic process. It stimulates, fueled by huge financial flows while consuming them. Changes in the economy, politics, and culture take place in accordance with the requirements of globalization “absorbing” serious investments. The same happens in education. If society aims to adapt it to modern requirements, it must first take care of financial security innovations. Whatever patriots we did not consider the near future, if the state and society will not change attitudes to education, including the universities of high information technology, the competitiveness of our experts in the international division of labor, welfare, social comfort and national security – and all these processes are very acute in the time of globalization – forget it all, and just let it go.

The main requirement of globalization to the man is high professionalism. It is formed by universities that have scientific schools, faculty-level professorate and scientific staff traditions and more. But we should stay realistic: salaries of university professors are minimal. How can it be that a Ukrainian professor is expected to have been working for 25 years to perform at the appropriate academic level will have a salary that is equivalent to the wages of truck drivers or security guards? Is it the logical puzzle? How can we find the question? It's worth mentioning: the state policy must support the university professorate – the image of the state – the future of the state, the social perspective. This Economic Depression is severe times when the economizing measures should be taken but let the retrenchment measures do not touch upon the education at the university level! When Universities become effete, the State will sink into degradation. At the current moment we have approached too close to face the problem. Now let's have a look at universities' laboratories. The 70% of Equipment was settled 50 years ago! What can be said about university professors? By my reckoning the professorate in 70-75% are the elderly. Where are the younger people? Where are the development laboratories for youth? Let's say remembering the former Kharkiv Aviation or physical-technical faculty of the Dnipropetrovsk National University. Young people and progress in science, technology, and technology were inseparable. However, the enthusiasm is not enough today; it cannot pay your bills. A very enthusiastic person cannot be “a volunteer”, totally, and he keeps on living “on market principles”. Market relations and enthusiasm are incompatible. You just are to pay your bills.

There is another side. If we prepare, say, the future aviator, the student must at least once to start the engine plane? Yes, he must have at least “try once”. Do we know how much does it cost? The same expensiveness applies to training engineers, divers, miners, oil workers, foundry, power, etc. The high price of the equipment may be tens, hundreds of thousands and possibly millions of dollars. There is only one conclusion to arrive at: if we want to live in the developed economy country, we must invest in education, especially in Alma Mater. We need to prepare professionals who can raise, build, adjust, will lead, organize ... We must invest not in politics, referendums or elections but funding education, science and culture instead of technologies for political manipulation and blackmail (e.g. such as “the Cassette Scandal”). Many people who do not

understand the education priority still remain blissfully ignorant and cannot be patriots of national interests.

However, the university professors (by this concept I will cover the all teaching staff) must learn ways to make money, how to cultivate their abilities and how to constantly increase their scientific capabilities, performing the scientific potential at the highest world level. I must confess that the last decade made many of us became irrational lazy bones... The scientists were “thrown off”, they do not use libraries, making the average articles with no serious research. I remember once I invited two distinguished colleagues to prepare an application for participation in the competition for the grant of the International Fund “Renaissance”. They refused, arguing that the application is too cumbersome; it was difficult to fill in! The papers were prepared by others who also received their grants of up to 500 US \$ per month for the period of four or five months. Thus, the problems in higher education are not totally caused by the lack of funding or the lack of the appropriate conditions. This is just one more side of the problem. But the reason is spiritual laziness; the temptation of the rapid market success the best illustrated by the simple “buy and sell” formula in the processes of mediation, being a intermediary or guarantor, the provider of the loan, the economic or legal advice. A professor can assist in writing a thesis, justify the election campaign, the professor can prepare the statute or program activity for the political party, he can improve the image of the applicant to the deputy chair by his trained “literate hand” ... Fast money can spoil any man, even a scientist. So why not? Let us live like the other live, according to the modern life laws, in the society where the intelligence is required to step the ladder of the temporary success. “Some people” from “somewhere” will take the responsibility for the changes that have already happened. I think this mission the authorities (e.g. deputy corps) should meet for they really have a unique opportunity to change the situation for the better, to influence the state budget, to remedy the situation of the social status of the professors, whose authority must be equal to the highest official authorities of the state.

The Universities must not rely on budget, but find other ways to survive. I personally can name the dozens of universities where the rectors, have managed to survive and have come to stay in the new frame of the economic and political coordinates. These universities are kept in order. They have assimilated the advanced funds (off-budget funding sources), they have won the international grants, they have started the fruitful relationship with the foreign partners ... To illustrate, let's have the Kyiv National Taras Shevchenko University, Kyiv Polytechnic Institute University “KPI”, The National Mining University in Dnipropetrovsk, The National University “Lviv Polytechnic”, etc. On the rise and are such national universities as Ternopil National Pedagogical University, Mariupol Humanitarian Institute of Donetsk National University and others. They have found the “Success Formula” to work in the education sphere in terms of internal and external global transformations enabling to move on by the ladder of success.

Many of us may had smiled ironically, for instance, when the Rector of Kyiv National University of Culture and Arts, the Professor Michael Poplavsky appeared on TV or on the stage at the Palace “Ukraine” for he was known as the “average singer”. But have you been to his university? Have you seen the apple pie order in the University? The clean and tidy approach prevails everywhere: there is order in the student cafe where the good quality products are available, there is well paying conditions for the staff, timely paid salary and scholarships; also, they have introduced a new specialty, there is all over the university the atmosphere of creative exploration, spiritual impulse, optimism and respect for university teachers and to for *the singing Rector*... So let us sing! The man luckily has found his “Success Formula”. The rector keeps on helping both teachers and students, inspiring the professorate and letting his lively disposition load with energy the other staff from drivers to the cleaning personnel.

The first point: the essence of this formula is to provide the innovative organization approaches to meet the requirements of the market shifts, to make the needful reforms and to accumulate the resources for the sake of the proper management policy of the university. The second step is democratic approach in running the university. The third point is that we have to

master the foreign experience understanding the novelty tendencies and world trends in education in the XXI century.

Today many people talk about so-called global trends in education. But do they really exist? The world is so diverse to see all the changes about, as the cultural scientists admit: "It is very difficult to monitor all the multicultural variety of changes". Also, the educational systems differ greatly. Let's have the other illustration: Japan, Thailand, the United States and Germany have totally different educational approaches and have the significant gap in educative technologies. So if there are some global trends, then what is the main idea of those changes?

The many-sided and multifaceted world is so different. The good idea to support is that the globe has some strange, interethnic harmony and integrity to help peoples to identify a man as a part of the culture, humanity and civilization. Let's have a look at any part of the world. Everywhere people work hard in spite of significant differences, all the people use the similar tools, create alike social institutions (e.g. the social unit of family, the social Institute of state, etc.), the people have the similar categories of thinking (e.g. content – form, space – time, cause – result, etc.), they perceive the same emotions (e.g. believe, hope, fear, love, etc.). People are created equal creatures. The identity of peoples and cultures are defined as humanity in the entire history of human civilization. We are still the humanity today. The globalization is only intensifying the similar features of the humanity. In the development of the modern education we can notice the many common trends, as well as in the development of the modern world and its cultures. Let's have one more example. As you know, the globalization is a very demanding on people and production sphere. This is high technologies in demand that should be mentioned, with a human professional who has a fundamental general and professional education. Analysts predict the states division into three major groups. According to their calculations, the first group will be the group of the intellectual elite who are able to create and implement high technologies; the second group will be made of the states that will be able to use these achievements, the third group form peoples and cultures of mainly consumer nature, whose economies are subsidized. The question to which group of states Ukraine belongs is rather rhetorical. It depends primarily on our intellectual resources. The education must be fundamental to form the fundamental intellectual resources.

Fundamentalization of education stays the first and main answer to the challenges of globalization whiles the growth of society, nation and state. Thus, we must establish the learning process to be improving all the time, based on the latest achievements of modern science, culture and social practice, had Leading character, formed an independent creative thinking, strong-willed individual abilities. And there is one more thing to mention. High technology is a basic discipline of physics and mathematics, and chemical and biological. Inattention to these subjects demonstrated our secondary school in the past decade, may lead to serious social and economic losses. Mathematical thinking is available far not for every pupil or student. There are very few of them. We should support them, arrange special conditions for developing their intellectual faculties at school and university, raise social status, provide financially.

Training as a fundament tool must be accompanied by the creation of conditions for realization of their creative potential primarily in Ukraine. The relevant should be a backlash-impact society and the state of young talented people. The talented young people should not be poor and miserable! Otherwise, globalization will through him or her into the globalized world outside Ukraine.

I should recall on such a fact. At the session of board of the Ministry of Education and Science, youth and sports of Ukraine (August, 2001) one of young teachers-innovators has shared a private experience of preparation of winners of the international mathematical Olympic Games. The reaction of participants of session was almost unequivocal: «You should not have prepared them for they... will go abroad!"

Some people believe that notice that fundamentalization of education something reminds "fundamentalism", and it, in turn, causes at level subconscious associations with collision of civilizations, the Christian and Islamic worlds. Splash in mass terrorism strengthens the emotions of fear. Obviously, the fundamental education should have other tendency to dominate – the tendency to human values in teaching and educational

process. Introducing high technologies and preparing experts-fundamentalists, we should not concede humanitarian values at all. It is known that where globalization processes are developed contrary to humanitarian priorities, there are public cataclysms and disorders. People do not accept misbalanced interests of the international organizations and business structures with hopes and expectations of the world community. Opponents of globalization are united by the general aversion of negative consequences of this process – polarization of the poor and rich, permanent hunger in the countries of “*the third world*”, the child labor problem, genetic manipulations, environment destruction, salary reduction, capital hegemony. Humanitarian values are an intrinsic sign of a sociality, humanity, civilization. Without them the mankind cannot simply exist. The XX-th century history is a way of tests for durability and the person, and its humanitarian values. The mankind has paid the enormous price while it was convinced that the humanism is, as a matter of fact, unique and a major principle thanks to which there is possible a future for separated, multidimensional and simultaneously internally uniform world. Testing any crises, recessions, collisions and cataclysms, the mankind always comes back to humanitarian priorities as to a uniform spiritual core, a basis of the life. Similar returning is observed also in the context of overcoming of negative consequences of globalization. The educators should first react at these returnings.

Education should become be oriented towards human values. Let me cite as it was given by V. Kremen: “The educator should raise the person (child) moving all around, like the sun warming the planets move round the Sun». The fundamental education has many measurements. It covers management sphere (here again we speak about its democratization, transition to the state-public form of government) relations between teachers and students (they to be developed as partner) the organizations of teaching and educational activity (the option of a course, mode of study, mobility of teachers and students) and others. The central highway of a humanization passes through the formation maintenance – from physics and mathematics and others is natural-technical (engineering, technological) disciplines in philosophy, sociology, jurisprudence, to all humanitarian making education systems in narrow sense of this concept. I will dare to pay attention to three interconnected aspects.

Humanization of Education is a leading worldwide trend of development in the XXI century. That it should be in Ukraine. We have implemented a number of innovations aimed at fundamental change in educational content and its reorientation to human, life values. Globalization - cruel and overwhelming. Stop it impossible. However, the “save the civilized face” - human, cultural, humane - not only possible but necessary.

The first aspect is maintenance of the human oriented values in training the disciplines of the natural and technical profile. Their maintenance is necessary for reconstructing in such context that in the course of preparation of the expert of high technical and technological quality the humanistic outlook and culture, moral and aesthetic values, love to the Native land and respect for the people and cultures of the world were simultaneously formed. The technical and technological determinism developed an epoch of scientific and technical progress, should give way to humanistic outlook. We should have not the person for the industry, but just on the contrary – the industry should serve humanity, such should become a leitmotif of the natural and technical education in the modern globalized society.

The second aspect concerns such spheres of disciplines of a humanitarian profile. Despite the statement Board of the Ministry of Education and Science, youth and sports of Ukraine arts education concepts (1996) The era of mono-methodology, unfortunately, is still dominates. On many chairs of public disciplines teaching of “the yesterday theory” with its well-known principles “a defining role of production of goods in society life”, struggle of classes and revolution as “history locomotive”, socialism and communism construction as fair models of a human hostel dominates. Human values in this theory were no more than declarative character. The practice built on it humiliated the person more likely, than gave the chance to it to realize the abilities and ambitions. The impression is made that in the world has occurred nothing and does not occur. The ideal of an open democratic society, the present rights and freedom of the person embodied in the

theory and realized in practice, for many of us remains the Everest for which conquest (within the former methodological and world outlook paradigm) is not present either forces, or possibilities. New approaches accustom very slowly. We are afraid of independent thought, we try to escape from it, “to be hiding by the crowd”. This original existential situation “flight from freedom” turns around flight from the person, from itself, from human values. Return to them is the urgent requirement of a humanization of formation in the globalized society, and not only technical, but also humanitarian. Today in Ukraine as, actually, and all over the world, sharply there is a problem of overcoming of humanitarian crisis of formation. It is paradoxical, but the fact: the compassion, mercy, disinterestedness and other human values are almost deduced from a formation orbit, have burnt down in a hearth of pseudo-market priorities... The New society which is formed demands new spiritual integration. It is provided with formation and culture, art and the religion, new state ideology and morals.

The third aspect is connected with active penetration into an education system of so-called irrational making human spirituality – extra-scientific knowledge, religion, mythology, theology and etc. Globalization creates for this purpose favorable conditions. It induces to the statement of redistributive economy (instead of motivational), a virtual subject of business, realization of information technology through a network of prohibitions, “adjustment” of the person in the goods (instead of the goods - under needs of the person). After all, as the “irrational person” instead of the “reasonable person” was formed. How to react to this tendency? Obviously, it should be done by training the better, new quality teacher, the tutor. Without escaping from an irrational problematic, and easy interpreting it in a context of scientifically certain knowledge, the teacher should form rational thinking and culture, to cultivate scientific knowledge of the person, the nature and the social world, to open its value for the person, to bring up in it feeling of the personal participation to it not only as object of social influences, but also as their active subject. The educators should every day convince the pupils that for each person important not only to be a person, but that they are already built-up persons. For it is important to be in a context of events, to participate in life of collective, a society, to express itself through the creativity, something to mean. The importance of the person is in its self-estimation. This can be called the powerful factor in making human activities civilized and making human life creative.

The Fundamental Education should fully embrace the vital concepts and the questions which sense the pupil should understand through discussion, comparison of concepts, opinions, sights and the approaches practiced in real social and cultural environment. Thus it is important to bring up the “immunity” – the ability of real resistance to handling technologies, imposing by means of propagation of doctrines doubtful scientific, moral, social and common cultural qualities. It is reached through education of an independent position of the person, exact knowledge by it of a subject, its confidence of the knowledge and the belief which have been checked up at first by discussion, and subsequently – practice. “Democratic tolerance along with... the scientific objectivity”, – wrote K. Manhejm, – does not prevent us at all to defend firmly our opinion and hold discussions about an ultimate goal and vital values” (Manhejm. -P. 473).

It is important to possess knowledge and to be convinced of correctness of the knowledge. The fundamental education results in a modern globalization society should be such. It is no secret that the reason of many our troubles consists in insufficient knowledge (comprehension, comprehension) essence and specificity of social and cultural contexts in which we live and we operate. Especially it concerns those to whom «on a post» or the public status the right and responsibility for final decision acceptance concern: the person ostensibly also knows about what speech, but not completely as if understands, but is not deep, as if has predicted, but not all. And it is necessary to make the decision here and at once! There is a situation, which named “absurd” by Albert Camus.

In many dimensions as a result of incompetence of officials which often happen to be too far from that understanding with what deal, the domestic society became absurd - instead of increase of well-being of people in it poverty goes deep, the precipice between poverty and riches grows; not majority of able-bodied population of the country, and group of oligarchs becomes real proprietors

in the course of privatization, instead of the statement of real democracy presence of criminal figures grows in structures executive and legislature, the authority of the professor “turns pale” at the vanity of the owner of a local bench or the courier-supplier of foreign stuff, a place of the proper culture which should promote revival of spirituality of the Ukrainian person, have occupied half-finished products of domestic “pop-music” and foreign production of the doubtful quality. The knowledge is a force and it is real and it is irresistible. Especially, when they are formed in a real social context, instead of as an ideological stamp or true in “ultimate authority”. In the past we had the system which has been torn off from a reality; ideals were imposed. Today there is an attempt to return to a reality. However a problem does not become less. Former ideals it is shatteringly criticized, new – have not ripened; borrowed – doubtful, besides take root painfully. The society should generate an original protector of globalization. In my opinion, it is built through education of morals of such concentration and weight that human life turned to true experience (K. Manhejm). Formation should form a complete image of the world, provide its perceptions in harmony of reason, feeling and will whereas only its (world) fragments which are perceived, as a rule, separated (instead of harmonized) by intrinsic forces of the person today are formed.

At the peak of globalization processes the mankind has faced such awful and shameful phenomenon for the XXI-st century, as the international terrorism. Obviously, formation and education too should react to it somehow. To arm the person with knowledge, to form the expert is one, and to bring up in it the person - absolutely another. Realization of the last also represents the answer of formation to globalization calls. Brought up, morally mature and spiritually the tall person will not apprehend terrorism and will always find forms and means of counteraction to it. During a globalization epoch the poor states (and people) become poorer, rich - more richly. Pressure of the rich states upon the people and the cultures, being on the lowest stage of development amplifies. Rich impose the will less protected, quite often cynically ignoring their requirements and expectation. Last decades this mission associates with the USA against which natural resistance made destitute is born, «the requirement of the answer», necessities of liquidation of global injustice is formed ambitious. Considering military, technical and technological power of the USA, other ways of the answer, except terrorism, the wretched people, to be exact their representatives, do not find. “The answer terror” is considered by them as unique possibility of restoration of justice. From the point of view of cultural achievements of a civilization, this conclusion is erroneous. False and a position of those developed countries which impose the will to another. The impulse gives to world dynamics dialogue, instead of violence, in what form it would not be shown in relation to the person or the people. Considering globalization processes as inevitable, the mankind should learn to limit their negative consequences. One of means of such restriction is formation and education of the person as persons. Modern formation should put moral protectors of terrorism as disgusting a way of the decision of the international and internal problems. It can be carried out by profound studying of world culture, tolerance and understanding education each other, formation of new type of world outlook culture in which centre there are such universal values, as self-value of the person, his life and health, the option, freedom.

One of characteristic signs of globalization is growth of migratory streams, processes of mass moving of people of the country in the country. Here there is a number of problems: mutual understanding crisis, intolerance, migrants’ crisis, the restriction of their rights up to direct replacement. There is a question: “Can we somehow manage all these problems?” The answer is affirmative: “We can find the solution and we should do so”. The Globalization really creates possibilities and induces processes of moving of people from one local society in another. The able-bodied population, that is labor moves mainly. Despite the rigid restrictions entered by the countries of developed democracy, inflow of the population of able-bodied age to them from year to year increases. The sum of remittances working has reached in 1996 58 milliards of the US dollars.

Together it is too much people of able-bodied age have no access possibility to employment. Modern manufacture demands highly skilled experts – officials, scientific, workers of sector of manufacture, a life and entertainments. As a result, on the one hand, universal the professional elite which differs high mobility on a labor market, the big salary and uncommon social possibilities promptly grows, with another – critical weight gets volume of not qualified labor limited to national barriers that becomes an intensity source, stability threat in the country and region. Formation, especially professional, on the one hand, has to react to a menacing tendency increase of mobility of curricula and programs, vocational training and retraining of personnel, mobility of the professor which will provide teaching of the course prepared by it according to today's and perspective requirements. On the other hand, formation should change the accents. The sum of knowledge should become the main indicator of learning efficiency not simply, the pupil has acquired in the course of a finding at school or a higher educational institution, and ability to their independent reception, to self-training, ability to use sources and a news media, constantly to raise educational level, requirement to study a tide of life to involve independently extracted knowledge in the decision of not ordinary problems, problems and contradictions. The National education systems (without losing national specificity!) have to be reconstructed in a context of the general world tendencies, principles, and standards of its development. The Fundamental education should form the person, competitive not only in domestic, but also in the industrial world and social and cultural to environment. Well-known: the graduate of the American college practically will find possibility in any country of the world “to make money”, to provide the “place under the sun”, to be necessary and significant. That the majority of graduates of domestic educational institutions do not possess such properties is known also. Even no matter that they possess the profound knowledge, they are not able to submit themselves on a labor market, to present (and to sell!) the potential possibilities, have no necessary for the competitive environment of a healthy pragmatism, persistence. Our education system does not teach them “reasonable egoism” without which in system of market relations it nothing the person. Globalization strengthens mobility of experts on a labor market whereas formation to counterbalance this tendency strengthening of mobility of training, maintenance of possibilities of training (improvement of professional skill and a training for a new profession) during life.

A number of problems of modern formation it is connected with activization of information streams. Here, so to say, globalization is combined with such fundamental process, as information revolution. The informative boom is one of signs and leading directions of globalization. The information is rolled on the person as an avalanche in mountains. It doubles and trebles practically each two-three years. We will pay attention on such, apparently, the simple fact: last decade XX century, under the certificate of the international experts, it has grown the number of telephone conversations: from 33 milliards in 1990 to 70 milliards minutes in 1996 year. We live the very mobile life, the communication technologies provide today. According to UNESCO, from 5 to 20 mines of the international telephone conversations in 1998 it was necessary on each inhabitant of Chile, Japan, Costa Rica, from 20 to 60 mines – on each citizen of Hungary, Australia, the USA, from 60 to 100 mines and more – on each citizen of Canada and Belgium. The most popular telephone conversations were among the Swiss – in 1996 the average amount of time for every citizen was 247 min! We should also add to this computerization, telecommunicative, lazer and fax connection, e-mail and other means of communication. Informational abundancy of life activity of a person reaches the extent, dangerous for mental health of a normally prepared individual. Education shoul not only protect a person from the hailstorm of information flow, but also to teach him/her how to survive in it, to use information in the conditions of restricted time and extended (to the extent of the whole planet) space opportunities. The realization of the latter conditions the transition to the new informational educational technologies, based on compression of information and directed to formation of informational and analytical skills of a person. The latter direction in the education of Ukraine is now in its initial state. The computerization of the educational establishments is realized unsatisfactorily.

The globalization strengthens the **psychological loadings on a man** (child). The education has to counterbalance this process, reform so that to avoid the noted overload. This problem is superactual. The man of globalization space tests the unbelievable psychological loadings, and not always maintains them. Due to reckonings of scientists, nervous break-downs engulf an approximately 1 milliard of people today. It is known that for a year voluntarily play off old scores with life 14–15 thousands of citizens of Ukraine which makes 28–29 suicides on 100 thousands of persons. For comparison: in safe countries this index is not exceeded by 20 suicides on 100 thousands (see: Фадєєв О. Міцна психіка нації потребує охорони // День. – 2000. – 11 жовт. – С. 5). Loading on a child at modern school also increased constantly. A child gets tired and physically and especially mentally. It is in a state of permanent stress. Adults cannot help it in its overcoming. There are serious derangements of a child from here. A stress situation is also subsoil for a deviant conduct. Characteristically, that our society with suspicion scrutinizes for every teenager: we subconsciously see in him/her, even if not a potential criminal, at least is a source of our discomfort, from which it is possible to expect an illegal act.

The education must put a psychological protector to disorder of personality. A major here task is unloading of child. Partly it can be untied increasing the term of studies and inculcating the new scale of evaluation of quality. Actual also organization tasks of psychological service at school and higher educational establishments, claim of new-style of intercourse of teacher and student, introduction of new methods of organization, educational-educate process, information pedagogical technologies, which displace the center of weight in the side of self-organizing, self-training, self-determination. More close must become and connection between school and paternal public. Unfortunately, psychological service presently glimmers barely. Parents are invited to school mostly in order that those brought in money for its repair, acquisition of equipment, organization of excursion, celebration duty of holiday, and others like that. Organizationally administrative, as a rule, questions are discussed in a hurry, off proper hand and attention to the idea those, due to whose taxes, in the end, educational establishment functions.

An essence sign and display of globalization processes is **strengthening and intensification of international contacts, intercultural communications**. For their optimization education must provide linguistic preparation of people. A modern man has to own two-three languages at least, one of which must become English. In a domestic educational environment, however a discussion is conducted between bitter «ukrainists» and representatives of the «Russian-language population» of country. The problem became so politicized, that any mention about languages causes the reckless splash of emotional prosecutions. Discussing in such situation is almost impossible. But linguistic problem is more volume, than that, which is engulfed the alternative of official (Ukrainian) and Russian languages. How must our education react on it? A language is a linen of culture. Without a free master of a language (languages) there cannot be any word about international cultural contacts. The more so – in the globalizing world. Unfortunately, education in the former USSR was built after such technologies, that majority owned foreign languages only «with the help of dictionary». The removal of soviet man was arrived at these from the world. To know foreign it was dangerously in totalitarian society. Those, who mastered foreign, sharpened it, reading foreign literature or through contacts with foreigners, got in the area of the special suspicion. In Stalin times they were declared spies, enemies of people, sent to Siberia or shot. Destalinization of 50–60th of the special breach in linguistic preparation did not provide. Conservative linguistic preparation was in periods of the «developed socialism» and re-erecting. After an inheritance this situation passed to our today's education: as well as before, only individuals freely master foreign languages. It is wrong, and incomprehensible. Consequently, a situation needs to be immediately corrected. But as well as by what facilities? Above all things, it is necessary to change a public relation to the language. Setting must become firmly established in society, that not to know foreign a graduate specialist it is ashamed! The modern world is multilingual. And every language is a treasury of its many-sided culture, unique individuality (to mentality) of people, display of its unique character. At

the same time, there are languages which purchased status of «world languages»: English, German, French, Spanish and Russian. To this cohort aim to be approached Chinese, Japanese and other languages of the developed people and world cultures. Any international forums are determined by official languages which are conducted intercourse. As a rule, under this determination got three-four world languages. A domain by them is not only the display of «good manner» but also urgent necessity of direct intercourse, mutual understanding, exchange of information, conduct of discussion. Native education has to form the newest language culture of personality, when knowledge of foreign (one-two from world languages) in combination with state (Ukrainian) will be provided by that synthesis of common cultural preparation of personality, which will give it not only to overcome possibility linguistic barriers but also implement in international linguistic practice the elements of Ukrainian, which also gradually acquire a line even if not world, at least – European.

Highlighting the crucial role of language training of an individual, I want to emphasize that the migration processes, provoked by globalization, constantly reflect the urgent need for the formation of ethical and psychological qualities of man, as being able to contact, communication, tolerance, ability to listen more, understand it and also express non-confrontational and ensure implementation of its own position. Learning is not easy, but possible. Education and training have to construct such educational technology that would form in an individual distinct qualities. Obviously, to the system of education should be introduced educational and educational games, original workshops, etc., where a person performed multinational social roles, but remain himself, honing his inner spiritual and moral principle. Of course, it must be UKRAINIAN. We cannot afford to globalization deployed by national destruction. "Golden corset" should not deter the development of national culture. While certain restrictions on the type, style, nature of human life in a globalized world be boosted and we will evolve according to them, people must always remain themselves, that is the way the God created it and own historical destiny. This is where I see the highest calling of education in the context of development in globalization society.

University education: trends of changes

Significant changes in the social world on the verge of XX and XXI centuries covered all aspects of its life and regularly actualized in the mind of the world community problems of education as the main condition for the progressive development in the third millennium. These changes are adequately mirrored primarily in university education. This is natural, since from the time of the first universities (Bologna, Padua, Paris, etc.). She not only took the top of the educational hierarchy, but the indication of priorities for the system.

Changes in university education are transformed into new requirements of content and organization of educational process in general, vocational and higher education. Although specialized institutions of higher education in specific subject-scientific directions developed relatively independently, they cannot take into account the increase in the basic (fundamental) knowledge that is concentrated in classical universities and research institutes, academic profile. There are exceptions and teacher education. Its independence is relative. While teaching universities now conduct very powerful independent substantive research (especially in psychological and educational sector), their scope and depth is still not comparable with similar developments in classical universities. Therefore, changing the basic knowledge (knowledge of the fundamental disciplines) University sets parameters unique content

Education. They seemed to "shimmer" in educational institutions determine the level of scientific educational process, determine the parameters of modernization.

However, in recent years in Ukraine formed a number of pedagogical universities in terms of science may well compete with some classical universities. The leader among them is the National Pedagogical University Drahomanov. Along with it you can put the Pedagogical University of Kharkiv, Luhansk, Ternopil and Odessa. Current developments in mathematics, physics, chemistry, geography, history, archeology or botany is quite comparable to them to research conducted in classical universities. Scientific achievements in the field of science of psycho-pedagogical trends, social work or education of the individual obtained in the departments of these universities, even surpass the achievements of scientists like traditional universities. This means, on the one hand, that despite the pedagogical direction in terms of science, these universities are self-sufficient, and the other - the establishment of the status of "research" is a problem of time and scientific development. I frank: the level of science with the classical universities (eg, Kyiv National Taras Shevchenko University, Kharkiv National Karazin, National Technical University "KPI" and some others) they have to compete early. Productive can be negotiated cooperation of universities, within which educational institutions "fueled by" a fundamental scientific achievements of classical universities, and the last "absorb" in his latest psychological and educational achievements of pedagogical universities. The change in the classical university is a kind of key to understanding the possible innovations that will be implemented in the lower echelons of education. Let us analyze these changes in detail.

The main purpose of universities at all times was to enrich the scientific knowledge, engaging the culture in the production of the intellectual elite of the state and society, supporting academic research traditions. Frank Newman, director of American "Project Future: policy in higher education changing world" (with headquarters at Brown University) singled out **three attributes** necessary to preserve the university as a minister needs of society: 1) education / socialization of students to their role in society, 2) provide all students opportunities for social mobility, and 3) protection of the university as a home for unselfish scientific discussion.

Thus, **the first function** of university - preparing young people for its role in society - can be divided into three types: preparation for life in the community, preparation for the intellectual life and preparation for professional work. Socialization of individuals to live in the community means primarily trained to participate in public affairs and democratic procedures, that is preparation for civic participation in democratic life of the community. It is not clear, or take responsibility for this type of socialization of new business and virtual educational institutions. In addition, the reorientation of traditional universities to market and their involvement in profitable activities may diminish the value of other activities not directly related to the training of skilled labor, especially if the area of higher education will be highly competitive.

The second type of students' socialization – a preparation for intellectual life – is to familiarize them with the intellectual ideas and developing of the capacity for critical thinking (philosophy, history, literature, etc.). As far as new providers of university education services have a somewhat simplistic view of intellectual skills, aimed mainly at preparing students for successful executing of the duties at the workplace, there is a danger of atrophy of this social function type.

Finally, the third type of students' socialization – training for professional work – risks because of new providers of education services. It is hard to imagine an adequate socialization for the lawyer profession or a teacher in the virtual space of online courses.

The second function of the university, by F. Newman typology – giving a promotion to social mobility. Higher education plays a vital role in determining the individual's chances for upward mobility, "today, access to higher education, as well as possible, determines who will participate fully in society." It seems that traditional and new universities do not differ in a great way one from other by this criterion, except, perhaps, by additional prestige, which endow individuals of the first type and which is still unavailable to representatives of the other.

And at last, **the third function** of the university – to be home to unmercenary scientific activity and liberated discussions – is at risk in the newly established universities, which neglect the support of public debates and objective research activity. However, by the testimony of D. Newson and G. Bakbayndera, it is clear that "the university increasingly means business." We are entering an era of "academic capitalism" (C. Slaughter, L. Leslie, 1997), which is above all concerned about "loss of ivory tower" and "corporative absorption of Academy" (L. Soli), if speaking the language of the title of another book. Therefore, it is often spoken about the "entrepreneurial university" (B. Clark) and "enterprising university" (G. Williams). Market forces determine the behavior of new suppliers of educational services, but also they cause another important and potentially menacing effect of reformulation of traditional mission of universities.

The changes we are witnessing may have **far-reaching and long-term nature**: market forces can possibly change a state (in different ways in different countries) as the driving forces of education, science and innovation. It is not known how a competition between public and private institutions will affect the central mission of higher education in general. In this context F. Newman notes that because of the rise of new competitors many traditional institutions will be forced to adopt their narrow focus and compromise with their own historical features. Will Academy move towards averageness, to the relative uniformity of the universe? Or, perhaps, greater competition will expand the set of various alternatives, create original educational institutions that are better able to meet the diverse needs of students in different periods of their lives? (Newman 2000: 15. «Policies for Higher Education in the Competitive World» // www.futuresproject.org.)

So modern interpretation of university idea as unity of valuable orientations – such as studying, investigation and bringing up – considerably broadens classical imaginations considering the development of universities as not only the centers of education, science and culture but also commercial activity.

It means that today we need to analyze assiduously the significant amount of **factors concerning the development of university net** including:

- the transformation of state's ideals and its social responsibility during global capitalism;
- the transformation of state's sector in general including the provision of pensions reform, health and education protection;
- the gradual transformation of traditional "Humboldt" idea of university;
- the change of state and market power correlation in providing different public services, in particular higher education;
- the failure of "communistic" alternative that followed peaceful revolutions in Central-Eastern Europe 1989 and its ideological influence on future of global capitalism;
- the appearance of new (all-European and transnational) discussions as for higher education and its reforming, especially the convergence of these discussions concerning the institute of university. The example had been given by such various formations as European Commission, the World Bank and Organization of economical cooperation and development (OECD);
- European integration of higher education and research activity as the challenge for traditional models of higher education in Europe (when Bologna process is considered to

be parallel to “Lisbon strategy” logic for European economy reform, social providing and education for 2010);

- the appearance of “knowing societies” with their urgent necessity in supporting from educational institutes;
- at last, direct and indirect impacts of well-noticed (in culture, politics, technology and economy) effects of globalization.

We can put several other questions in this discourse: whether the pressure of globalization can lead the increasing of market primacy over the state as the main mechanism of society regulation? The educational policy of traditional European state of welfare explained the higher education as solely public (or social) good, and this point of view caused state to increased the funding of national systems of higher education, scientific establishments and establishments for professional development.

Nowadays ideological perception of higher professional education is changing a little. These days we are the witnesses of reinterpretation of higher education as private (or individual) welfare, that's why such question appears: “Is this reinterpretation the signal for decreasing the financial support from the state?” But in knowing societies the increasing of higher education demand countervails this reinterpretation, so it seems to be truthful that from the “social capital” point of view the university can further rely on mainly or only state's funds for ensuring its activity. Is it really true?

In fact, there is a considerable **paradox** in the base of modern higher education: higher education is considered to be more important than earlier for states competitiveness in the international area, however, despite the unprecedented and more significant role of “knowing” in our societies, the ability of national governments to fund higher education is much more lower than in previous decades. It is noticeable for Ukraine a lot.

If to take into account the urgency of reforming of today's state systems of social providing, state's support of higher education in future probably will have a tendency for shortening. The national governments are lacking the space for maneuvers while subdividing state budgets between different branches. There is no reason to mention more and more important problems of effective increasing of taxes collection in new global economy.

Considering the importance that the production and spreading of knowledge are paid to the new emerging “knowledge oriented society,” a bit incredible and unexpected are the ubiquitous intentions to reform higher education together with other branches of public sector and other social services, but after the reforms of health care and pension system. The tension between the governments and citizens (that probably consider education the most important acquisition for the individual), on the one hand the inability or unwillingness of governments to maintain the same current level of educational funding, not to mention increased public funding of higher education and research activities in state universities, on the other hand, now are intensified as never before. As a result, everywhere in the world we see convergence of national education policies that often no longer treat higher education as something special or unique, and regard it as a direct and increasingly measurable factor for the development of new knowledge training economy.

Taking to account the priority development of university education that fully meets the needs of the new post-industrial civilization, with its main task to strengthen links between education, science and culture, creating conditions for full socialization of students, graduate students through immersion in a specially designed research and academic culture medium, forming qualifies professional and cultural aspects, harmoniously developed specialist intellectual of the XXI century.

Analyzing the main trends and prospects of higher education set out in various documents, including the Russian program “Universities of Russia”, one can conclude about the nature of the modern concept of higher education, succinctly articulated by authors as “universitisation of higher education, regionalization of university education, development of integration social and cultural functions of universities ” (Университеты как центры образования, науки и

культуры в регионе / Ред. колл.: А. Н. Тихонов, В. А. Садовничий и др. – М.: Изд-во МГУ, 2000. – С. 10). In order to preserve and develop the intellectual and creative potential of any country in the world universities have become regional centers of education, science and culture, able to train and develop erudite and highly skilled professionals who adapt to a market economy.

Among the urgent problems of university education at the present stage of development of the international community that are fundamental and have the most recent public response, the salient issue can be considered education systems needs of civilization and cultural processes, the need to resolve which periodically experiences not only domestic but also world education system.

Brand new requirements for universities raises the **Bologna process**: educational structures in this case seem to be between the **old and new challenges** (Квієк М. Університет і держава: вивч. глобал. трансформацій / М. Квієк ; пер. з англ. Т. Цимбала. – К. : Таксон, 2009. – С. 319–371). Some people are concerned by “visually light” changes of higher education, which may be caused by the Bologna process: some reasons for it and can give potentially false political decisions which may introduce some transitional countries on the basis of irrelevant for the analysis of this region and false for his recommendations. The source of concern is also different understanding of "harmonizing" European higher education systems, potentially leading to development of "common categorization of qualifications" or some still not definite core (European) training program, as evidenced by such pilots as "coordination of educational structures in Europe" and debate on “pan-European” accreditation schemes and mechanisms for quality assurance and more.

Although the word "harmonization" is not in the Bologna Declaration (which mentions only the "convergence"), it appears in the Sorbonne Declaration of 1998 ("Joint declaration on harmonization of the architecture of European higher education system"). Current projects focus on the main European learning outcomes and competencies, and the possibility of "European quality mark", achieved through some form of European accreditation rightly of concern to the destination point of the Bologna process in understanding the content of training programs. Although P. Zgaga said that "the wealth is the goal, and "common ways" are (only) the way» (Zgaga P. Bologna Process Between Prague and Berlin. Report to the Minisetrs of Education of Signatory Countries // www.bologna-berlin2003.de/pdf/Zgaga.rdf), anxiety about the "Europeanization" of educational content is not exaggerated.

Once skeptical of Bologna experts are faced by statements such as statements Fromenta E. (President of the European University Association), the countries -participants of the Bologna process "continuously work together on common themes in an attempt to reduce the diversity of their national systems of higher education" or " we are trying to cope with the inheritance received by us in the great European diversity, reducing it to the structural level, "or" higher education in Europe should be unified at European level and different from the rest of the world »(Froment E.« The European Higher Education Area: A New Framework for the Development of Higher Education ». Higher Education in Europe. - Vol. XXVIII. - № 1. - P. 29-31), they begin to reason to worry.

The problem may be the traditional European **diversity** of universities. As noted long before the signing of the Bologna Declaration Z. Bauman, "fortunately universities that despite all attempts to self-styled saviors, and know-wishers to prove the contrary, they are not comparable, not measurable by one degree, and - most importantly - do not speak in unison» (Bauman Z. «Universities: Old, New, and Different». In the book: Smith and Webster (eds.) 1997. - P. 25).

Thus, as M. Kviek notes, **Bologna Process focusestoo much on new challenges and new problems** (i.e.on the problems of wealthy democracies of Western Europe) but transitional countries of the region are surrounded by the old type challenges and problems emerged over the

past decade as a result of transition from elite to mass higher education with limited resources and – in the context of an grand economic transformation – from various forms of communism to a market economy. Even though the way of solving the problem by Western Europe – the transition from elite to mass higher education – is well documented, global environment, where the process was, went to the past. Political, economic and social conditions were quite otherwise when education, science and innovation focused on other things; universities were national treasures and were funded generously by nations-states during consolidation of extended Keynesian model of state of welfare, national political life meant more than economy, and national prestige – more than the specific decisions about the allocation of resources.

Qualitatively new requirements to universities had been ripening within several decades. According to A. Gindel's opinion – it was expressed in the work «Educational policy and the European management» the crucial role in modification was played by two periods: the first proceeded from 1993 to 1996 (when the European commission published Jacques Delor's book about growth competitiveness and employment – «The white book», and the political analysis «Teaching and training – going to society of training »), and the second – from 1997 to 1999, he connected with the present period which began in 2000: there was a creation of the European space of scientific researches and innovations at this time (the European space of the higher education, started in 1999, was formed in parallel with Bologna Process).

Considering the current tendencies it is possible to allocate the following main documents of last decade: «Growth, competitiveness, employment. Challenges and ways to the XXI century» (1993), «Conclusions of the chairman of the Council of Europe in Lisbon» (2000) and «Specific tasks for the future education system and vocational training» (2001). Subsequently these documents were added by Willem Kok's report «Face to face with a challenge. Lisbon strategy of growth and employment» (2004).

The European Council in Lisbon in 2000 sharply changed views on a ratio of national and all-European levels of competence of the higher education. At the Lisbon summit in March, 2000 the European Council (heads of states - members of European Union) recognized that EU met large-scale changes which arose because of globalization and economy which is moved by knowledge. Representatives of states - members agreed with opinion about a strategic purpose for 2010: to create the most competitive and dynamic, relied on knowledge economy in the world, capable to sustained economic growth to create bigger quantity of workplaces and to provide the highest social unity. Achievement of these reference points demands not only radical transformation of the European economy, but also the courageous program of modernization of system of social welfare and educational system.

The current trends, in particular emergence of the European space of scientific researches, were created on the basis of this change of interest signaled about the serious relation to idea that relied on economy and knowledge of Europe society. Everything happened to the higher education and science in Europe, should be consider in this context.

The term «based on knowledge economy» perhaps for the first time appeared in 1996 in the book of OECD with the same name; in the explanation we read: «term «relied on knowledge economy» appeared as a result of complete recognition of the role of knowledge and technology in economic growth. People's knowledge («the human capital»), embodied in technologies, always was in the center of economic growth. However only in the last some years its importance as growth factor was recognized. Economies of the OECD countries depend on production, distribution and knowledge usage more than ever».

It also is determining point for educational policy of the countries being at a stage of transition: how to combine the educational reforms directed at two different types of challenges – **old and new**, traditional and connected with economy of knowledge and globalization? This thought was expressed successfully by V. Tomusk: «With decline of welfare of the state and masufiction of the higher education in the West East strategic task of rich inresources university turned into unrealizable dream.

The simple truth about modern reform of the higher education is that the only thing which we know about it, is that we would like our universities had much more resources. Considering the resources available in some countries, it is easily possible to come to a conclusion that it is absolutely impossible. It is the empirical fact, which crosses out many unrealistic programs of growth developed to obtain the appropriate foreign capital» (Tomusk V. The Blinding Darkness of the Enlightenment. Towards the Understanding of Post-Socialist Higher Education in Eastern Europe. – Turku: University of Turku. – P. 55).

Today it is possible to allocate some general cardinal distinctions between views on reforms in Western Europe and in transitional countries. In Western Europe planned reforms are described by **functional** character (the careful adaptation, little changes etc.) whereas reforms in some countries of Central Eastern Europe and the Balkan Peninsula should be more substantial (or **structural**) (Rado P. Transition in Education. Policy Making and the Key Education Policy Areas in the Central European and Baltic Countries. – Budapest : Open Society Institute. – P. 17–31).

There are little general features between these two types of reforms, except technical details, and concerning Bologna Process there is not accurate differentiation between functional and structural reforms in official documents, the respective regions for further introduction of types of reforms were not defined.

Differences between position of higher education systems in these two parts of Europe really are very essential; probably, such distinctive should be corresponding analysis, description and political recommendations. Problems and challenges, as appropriate depth of reforms, differ in the transitive countries. So any careful adaptations or small amendments which are introduced as a result of Bologna Process and are ideally suited for many West European establishments, can lead to cosmetic changes in central-east Europe if they aren't accompanied by structural transformations. In this region transformation of base structures in higher education systems – at least in the certain countries – is necessary.

Influence of globalization on national systems of the higher education is **indirect and various**. R. Deyl argues that «mechanisms through which globalization influences on national policy, have crucial importance for predetermination of the nature of its effect. These mechanisms are not simply neutral conductors, they modify the nature of effect which they broadcast. So, at one level it is possible to prove that «transfer mechanisms» make independent influence on the message, on influence of globalization national policy, and it is an important source of a variety of effects of globalization. It is also necessary to notice, that the nature and influence of globalization effects extremely differ from the country to the country according to their position in the world and regional economy» (Dale R. Specifying Globalization Effectson National Policy: a Focus on the Mechanisms. Journal of Education Policy. – Vol. 14. – № 1. – P. 2).As among the countries - participants of Bologna Process their economic position in Europe and on global arena is sometimes simply non-comparable.

Position of the states is important for any approach of the governments to an education reform, and consequently, to educational reaction to globalization: an **objective** financial position, **interpretation** of this situation and the **ideological** relation to the role of public sector in education. These three elements are embodied in the way countries «structurally adapt» the economy to new globalized environments. (Carnoy M. Globalization and Educational Reform: What Planners Need to Know. – Paris : UNESCO, International Institute for Educational Planning. – P. 47).

Even taking into account that globalization aspect is very underestimated in Bologna documents, globalization is one of the main factors of wide Lisbon strategy of the European Union: its role is considerable for understanding of all package of reforms, in particular education and scientific and innovative sector within the processes provided by formation of the European space of scientific research.

The **conceptual device** which the sphere of the higher education and a sciences in Bologna initiative and the European space of scientific researches use, **can cause the trouble** but at the same time, especially for the last one, used lexicon and the conceptual device are standard for present global discussions about the higher education, science and innovations, - from UNESCO to OECD, the Council of Europe and the World bank. Today it is difficult to use any other dictionary, remaining involved in significant current debate about the future of the higher education.

However, economic vision of the role of the higher education during discussions about the European space of scientific researches disturbs. In spite of ideals of Bologna Process are described by a bit different lexicon, finally their main idea is similar: we need real and measured results of activity of our educational institutions; universities will be changed, therefore research activity (in which they are engaged) and training (which they offer) should be changed; an obligation of university is not only to find truth in science or to form moral and responsible students-citizens (it means not «Building» of traditional German model of university) through training process. Today the main, or even exclusive, university duty is achievement of high indicators of competitiveness of the European economy and the European systems of the higher education in comparison with others.

M. Karnoy rightly argues that "the effects of globalization on education are largely dependent on the device states adapt their economies to the new globalized environment surroundings and their interpretation of the role of public sector reform education to meet the needs of the new environment. In most developed countries educational response to globalization takes the form of financially motivated reform »(Carnoy M. Globalization and Educational Reform: What Planners Need to Know. - Paris: UNESCO, International Institute for Educational Planning. - P. 61). The same situation is observed in most European post-communist countries.

Forming of a new role (or roles) of the University as a public institution under the new discourse of "Europe of knowledge." should be emphasised. University plays a significant role in the processes taking place around the formation of common European higher education and research activities, but in none of them the university is taken traditionally.

Institutionally University changes with the radical transformations of social scenes in which it operates (the appearance of branches "globalization", "knowledge economy" and "knowledge society"). A new world, which takes different names, and forms, is being formed, and relevant social, cultural and economic processes become the object of debate going on in the society science, but recently it is seen through the light of globalization.

As for existence and usefulness of the concept C. Gay and B. Rozemond in work "Globalization, European integration and the discursive construction of economic imperatives" write: "Globalization has become axial point of modern political discourse, a prism through which politicians perceive the context in which they are..., globalization has provided a cognitive filter, framing or conceptual pattern, or a paradigm through which you can clearly organize, and transform social, political and economic processes » (Hay CB Rosamond. Globalization, European Integration and the Discursive Construction of Economic Imperatives // Journal of European Public Policy . - Vol. 9. - № 2. - April. - P. 148, 151).

Exclusively directed to benefit the capitalism that does not take into account the rights of workers, the welfare state and democracy - it is the capitalism that undermines its own legitimacy, claims William Beck. Also he says: "Neoliberal utopia is a sort of democratic illiteracy, because the market cannot justify itself. Market is only the economic form viable only in connection with material security, social rights and democracy, and also with democratic state. To put everything on

the free market means to destroy, along with democracy, all the economic regime» (Beck, Ulrich (2000b). *The Brave New World of Work*. Transl. By P. Camiller. - Cambridge: Polity Press, 2000. - P. 4).

W. Beck offers a real contrast to the previous employment society, a society of *active citizens*, which "is no longer fixed in the container of the national state" and activity of which is carried out both locally and across borders. It can provide answers to new challenges of individualization, globalization, the decline of employment and environmental crisis (Ibid. - P. 5). Antithesis of labour society should be multiactivity society, economically active, self-conscious, political civil society.

W. Beck clearly distinguishes the concepts of "globalization", "globalism" and "global." Globalization is the process by which multinational players loosen sovereign nation-states (Ibid. - P. 11). Globalism is believed to be thought that the world market "cancels or replaces political action", that is the ideology of neoliberalism. **Globalism** is a monocausal and economystic belief system that "reduces the multidimensionality of globalization to one economic measurement." Globalism is "ideological virus", the main dogma is that "everyone and everything - politics, science, culture - should be subject to the primacy of the economy» (Ibid. - P. 9, 122). **Globality** means that from now still no event to be held on our planet will be a local one. All inventions, victories and disasters will hit the whole world. We need to reorient and reorganize our life and actions, our organizations and institutions along the axis of "**local - global**." In this sense globalism means a new situation of second modernity (Ibid. - P. 11-12).

Due to its ability to organize and make clear our world concept of globalization and the discourse of globalization have been so useful to politicians. This is the most important concept in major European debates about the role (roles) of higher education, science and innovation, which underpins the Lisbon strategy, especially if combined with the following supporting concepts as "knowledge oriented economy" and "knowledge oriented society" and to link from the traditional context of economic growth, national and European competitiveness and to combat unemployment, which were probably initiated more than a decade ago (1993) "White Paper" Jacques Delors.

In the new global order that is now, universities are struggling to find a new place because they have less and less able and / or tend to follow traditional roles and missions. A powerful attraction to the new quality of higher education in Europe for the first time linked to specific institutions B. Clark in work "Creating entrepreneurial universities."

In the official discourse of the common European space in higher education, science and innovation it is increasingly recognized that the future role of universities should be radically different from the traditional role of the modern university in society. This can cause the relative marginalization of the social sciences in the European Union funded science. One important priority of the Sixth Framework Programme, adjacent to the science of society is "Citizens and governance built around a knowledge society" with a budget of 225 million euros of the total budget of 16 billion euros. From a global perspective "the growth of privatization and "creation" of High School marginalizing non-commercial research, particularly in the humanities and social sciences" (H. Miriam and B. Lingard, F. Rizvi and S. Taylor. - *The OECD, Globalisation and Education Policy*. - Amsterdam: Pergamon, 2001. - P. 169). In Ukraine, a new debate is being carried out on whether to close the humanitarian unit of training in high school. Thus, **the university in Ukraine, Europe and the world seems to have really entered a new era.**

It is easy to recollect not very flattering B. Riding's conclusion from the book "University in Ruins" that is as following: "It is very difficult for academic community to admit the fact that *university, as we know it, is a historic specific institution*. History hasn't endowed the modern research and developed university with an irrevocable or invariable role, so it is necessary to comprehend the horizon of fading university away. It means we shouldn't just accept its disappearance, but we must pay attention to the possibility that university with the present structure

will not have the privilege in future” (Readings Bill (1996). *The University in Ruins*. – Boston: Harvard University Press. – P. 128–129). In other words, if university doesn’t consider the changes that take place in the society, it chances to “forfeit” people’s respect (Pelican Y. *An idea of University. Reinterpretation*. –K.: Duh i Litera, 2009.-p. 35).

Therefore, investigating the role of university in society, in the state building and vocational education as a social institute of its life support, we can reach the following conclusion.

First of all, in this case university is relatively independent subject of social relations, so its development is determined by two sources of social changing, namely: a) motive, that is own inner condition, and b) outside influence.

Secondly, the changes in functioning and development of universities are caused by at least two types of motives: internal and external ones. I consider it is reasonable to distinguish the following internal motives: a) renewal of the content of vocational education, b) opportunities of up-to-date information and pedagogical technologies, c) stable university traditions, d) new quality of the teaching staff, every man of which gains virtues of a scientist-researcher. The external factors comprise: a) new distribution of social labour, b) development of fundamental and applied sciences, including sociohumanities, c) transformation of common to mankind values and national culture values, d) high development of intellectual competence of present-day students, e) educational policy of a particular power or superpower formations, for instance The United Europe or so-called Bologna process and Lisbon strategy of European countries.

Thirdly, nowadays the place and the role of university undergo radical changes in present society. It is drifting towards from the main factor of forming of national consciousness, national culture and national power to independent entrepreneurship that is an active figure and a creator of market relations. It was only temporal when the power of well-being got it ‘on balance’ of state paternalism.

Finally, most of the universities aren’t able to respond to requirements of contemporary stage of globalization adequately. They mainly try to warrant their existence with the help of Humboldt traditional notions of university model: academic freedom and institutional autonomy, impartial researches managed by a researcher’s interest; an idea of unique social institution based on community of scientists and students, and so on. And in fact, the university respond to common requirement as to motivation of its social role has come to the following: the university shouldn’t be accountable to anybody else except itself. Naturally, the government and business (sponsors of education) have perceived in that response the aspiration of the university for taking care of themselves. Nowadays the idea of university independence is getting popular.

Traditions and innovations in education: a problem of balance

Due to a newly created contradiction, a university has to keep a balance or establish a new correlation between traditionalism and innovation, brought about by the development of the global information age. Therefore, there **are two fundamentally different standpoints** on the subject of a university. On the one hand, a university today fulfils contemporary social duties, assigned at the time of its establishment (as a result, it is not “Giddens’ pattern-like institute”), on the other hand, a university today represents a truly new institution with new social duties and tasks.

The underlying difference lies not only in theory but in practice as well. Do our mainly state-run educational institutions satisfy needs of Western European communities? Our main priority today is to care of university reputation and public judgment. A university, for instance,

can carry out its duties but it is also likely to collapse, as it is an institution of a new world; it can perform its “new” duties well but not contemporary ones.

To sort out the problem means to understand what the society expects from this institution. Is the modern mission of a university in a German classical interpretation over? (in theory and in practice)? Or, has a university already become a new institution in practice (more corporate, entrepreneurial, initiative, managerial, privatized, etc.) with its conventional social and cultural role across the globe? Are there any grounds to assert that a university today «is what it used to be» with «an old name», but with the «essence» that has significantly changed, as E. Giddens said?

M. Kastells put forward similar ideas in «The Power of Identity», the last part of a trilogy about the information age. In his words, institutions and public organizations (in a democratic country) turned into «hollow shells» that are unable to adapt to a human life and social values. In a pessimistic conclusion the author wrote: «At the end of the millennium a king and a queen, a country and a public community helplessly loomed on the horizon and their children-citizens wandered, seeking foster parents» (a quote from: Квієк М. Університети і держава: вивч. глобал. трансформацій. – С. 28).

Probably it is good for the community but not for a university and the faculty who are lately called “knowledgeable employees”. B. Readings in “The University in Ruins” wrote: “Since, it is no longer Humboldt university, it is not a university at all. Not only did Germans establish a university, they determined its mission; they made a university a main institution of an intellectual activity. It is undergoing changes today: an intellectual activity and culture are replaced with the chase after leadership and achievements” (Readings B. The University in Ruins. – Boston: Harvard University Press. – P. 55).

According to historical research, the term “university” is flexible. The university type, originated in Germany, nation-oriented and funded by the state has gone.

Certainly, it is not easy to accept the fact that a university was just a historical object that had been established at the proper place with a proper aim. We can give up a modern version of university but not a university itself (according to B. Readings). It is easier to get accustomed to such an interpretation.

W. Opello and S. Rosow delivered similar ideas on historical uniqueness of the nation-state: «A contemporary country is a unique historical work. It is not eternal and its form is not universal» (Opello W. and Rosow S. The Nation-State and Global Order. A Historical Introduction to Contemporary Politics. – Boulder, Colorado : Lynne Rienner Publishers, 1999. – P. 225).

Was J.-F. Lyotard right in «The postmodern Condition: A Report on Knowledge» having predicted «the end of the Professor epoch» and summarized «a university was approaching its end»? (Lyotard J.-F. The Postmodern Condition. A Report on Knowledge. – Manchester : Manchester University Press, 1984. – P. 25.)

To a wider extent, we probably raise an issue of viability of a certain political, social, cultural, and philosophical project (called by Ju. Habermas «a modern project») in the modern global environment, viability of one of the products of this project – a modern university. J.-F. Lyotard in

his postmodern predictions was confident about the fate of both, the project and an institute. From a philosophical standpoint, they are both obsolete. The question of the “idea” of university remains open for social and educational meanings.

We have to be careful analyzing the relationships between the university and the state due to the global pressure. We have to remember that economies are never fully open or closed. M. Wolf in his book «Will the Nation-State Survive Globalization?» noted that to open an economy meant to ease 3 types of economic control by the government: control over the move of capital, goods and services and people (Wolf M. Will the Nation-State Survive Globalization? Foreign Affairs. – Vol. 80. – 2001. – № 1. – January/February. – P. 184).

Control over the move of people is quite tough even today. A pattern of «a left state» F. Cherni described as one with no alternative, i.e. when governments hold “a denationalized economic policy”: «capitalistic countries under similar circumstances create a favorable political climate for transnational capital by high competition, no matter what its ownership and origin is» (a quote from Квієк М. Університети і держава: вивч. глобал. трансформацій. – С. 30).

Today a university is an active subject of a social process that has undergone new changes of functioning and development. It has to retain its own essence as a balancer of public development and conservative power; it has to meet market needs that require complete modernization.

A change of functions of a traditional university in Europe today is an example of how a world’s community projects its own future. Say, in Lisbon European countries set a few strategic tasks that concern not only them but the whole world.

Firstly, to create a single education space as a source of spiritual and material development; secondly, to create a single education space as a tool of self-reproduction of the European community; thirdly, as a result, to create a special environment, adequate to the information phase of development of the European community and take a leading position in it, a knowledge economy («Europe of Knowledge»); finally, to increase demand for lifelong learning.

A discussion about current and future transformations of a university along with a discussion about transformations of the state will be incomplete without a reference to **a specific regional variation of the 2 processes** in the European Union. Over the last years it has been written a lot about the future of the state-run universities in Europe from the point of an all-European perspective. Regional political integration processes in education, research and innovation has caused a new problem in relationships between the state and university.

The project of European integration at the current stage has found a way to legitimization: education and science for «Europe of knowledge». A crucial component of the process of Europeanization is an attempt to turn Europe into «knowledgeable community», «knowledgeable economy» in the globalised world. Key technologies to make new Europe are “education and professional training” (a term of the European convention), and to create a specific and separate European space for higher education and European space for scientific research (and innovations) were among the tasks, the European Union had to achieve until 2010.

Formation of a European space of a uniform education policy, an introduction of a single European education policy have become an integral part of “revivication” of the EU in the frame of

cultural, political, and economic process of Europeanization. As M. Lyotard said: “Europe is not just a geographical place... Europe is a project, a space for circulation of senses, a state in the process of settling, and education is a core technology to form the government. If there is no education, there is no Europe. Formation of «a European education space» has a crucial meaning for current structuring of the EU; it testifies to a rise of an important discourse of an education-oriented space in which European governance legitimates, forms and directs itself (Lawn M. The ‘Usefulness’ of Learning: the Struggle over Governance, Meaning and the European Education Space. Discourse: Studies in the Cultural Politics of Education. – Vol. 24. – № 3. – P. 325–326).

We witnessed the formation of «new Europe» focused on «knowledge», «innovations», «research», «education» and «professional training». «We are building a new «mutual European home», based on higher education, according to President of the European Union of Universities (Froment E. The European Higher Education Area: A New Framework for the Development of Higher Education. Higher Education in Europe. – Vol. XXVIII. – № 1. – 2003. – P. 27). Education, especially lifelong, becomes a new discourse topic of discussions about the mutual European community.

Under conditions of new knowledgeable economy, an education policy in the field of higher education concerns all countries as the formation of a new European education space gives Europe a chance to give European identity a new sense. That is why, to be «European» will mean «to be a lifelong European student», i.e. an individual that invests his dreams of the future in a specific field – knowledge for a knowledgeable economy.

A new type of Europe will be symbolized not by «hidden cultural resources of nations-states, but individuals involved in a lifelong education process» (Lawn M. Borderless Education: Imagining a European Education Space in a Time of Brands and Networks. Discourse: Studies in the Cultural Politics of Education. – Vol. 22. – № 2. – 2001. – P. 177); an individual with his own knowledge: profession, skills, and competences. The European community will lie in the personality for whom a pan-European space is to be created. An individual becomes a member in an education space due to his knowledge, skills, and competences.

The idea of Europe along with its fundamental myths and symbols, standards and key discourses that unite Europeans are being rewritten and renewed today. In an education space (that is formed by a new European education policy and is going to be discussed in this Chapter later), a new European identity will be formed and a discussion about the transformation of European universities will be raised. In a new space, education is not only **public welfare** it also associates with an individual and his role in «Europe of knowledge».

This fact was found in a range of political research, e.g. in the «white book» of J. Delor «A Rise, Competitiveness, Employment. Challenges and Routes of XXI century» (1993) and «Conclusions of Head of the European Council in Lisbon» (2000). Bringing an idea of «lifelong learning» to the point of a main priority of a Lisbon strategy and a program «Education of vocational training – 2010», the EU reconsidered education as an individual activity that is not related to national projects. A new «learning community» will consist of «European individual-students», who want and are capable to enter and exit different European nations (a crucial ability for all will be the ability «to learn how to study», as stated by the European Commission in «On Route to Knowledgeable Europe»).

So, a key notion of the Bologna integration process of higher education European systems is not *employment* but *employability*, i.e. an emphasis is made on the responsibility of an individual to seek a job that contradicts to conventional responsibility of the state, according to Keynesian

patterns of social welfare with «full-time employment». As stipulated by “Memorandum of lifelong learning», «people are key figures of knowledgeable communities. The most important is flexibility and ability to apply knowledge under volatile conditions. To form such skills, people have to be **willing to take the life into their hands**» (European Commission (2000d). A Memorandum on Lifelong Learning. Commission Staff Working Paper. Brussels. SEC (2000)1832. – P. 7).

A **neoliberal ideology** gradually penetrates into higher education. As G. Teeple said “a neoliberal policy” introduced today had become a signal for a transition between 2 epochs. It causes political changes that harmonize the world of national capital and nations-states with a global system of international capital and supragovernment institutions». «**Neoliberalism seems to be a system of ideas, having been established** when social democrats, labour union movement, and Keynesian state of welfare seem anachronisms» (Teeple G. Globalization and the Decline of Social Reform. – Toronto : Garamond Press. Ten Years After (2000), 1995. – P. 2, 3).

A political ideal in such a context is a minimum (or operating) state with minimum state services (compared to private services). The term itself has a crucial meaning. R. Mishra said: «Globalization is a gigantic open market, where state borders are of least importance (or have to be less important)» (Mishra R. Globalization and the Welfare State. – Cheltenham UK: Edward Elgar, 1999. – P. 105). It is unfair in terms of higher education, especially regarding GATS where trade of “**education services**” **interpreted as any other trade of other services**. We do not tend to discuss it here as a discussion of an ideal crash of «**state welfare**» has been aheated due to agreements regarding GATS.

In the work «Higher education and WTO: globalization out of control» Ph. Altbach wrote: «Trade of higher education is harder to be coded than trade of bananas. Attempts to do it are noticeable today, i.e. to develop a system of rules and instructions that would start **free trade of higher education**. Education services of all possible kinds will be exported from one country to another. Copyrights, patents, licenses, envisaged by international agreements will be reinforced further on. To regulate trade of educational institutions, programs, degrees over borders will be hard. Those who want to take part in export-import deals will deal with international courts and suits».

According to Ph. Altbach in his introduction to research of academic profession in the developing countries and middle income countries «The Decline of the Guru», central realia of higher education of XXI century are massification, accountability, privatizations and marketization that outline the main features of universities and the faculty. Massification expanded an academic profession and created an academic community that is difficult to single out. Globalization imposes pressure on universities. Therefore, we deal here with accountability, privatization, and marketization. «These impacts, – declared Ph. Altbach, – of globalization on higher education are indirect: they influence through the impact on the state and the government. Accountability restricted traditional autonomy of this profession resulting in thorough regulation of an academic activity having destroyed one of its strengths. Privatization in some contexts implies benefits gained by representatives of academic professions through non-teaching activity. Marketization made professors become more interested in students’ preferences and opportunities of an entrepreneurial activity while drawing up curricula. There is a sad point that at the age of mass higher education, **conditions of an academic activity have worsened**» (Altbach Ph. (2002b).

Centers and Peripheries in the Academic Profession: The Special Challenges of Developing Countries // У кн.: Altbach, Philip G., ed. (2002a). The Decline of the Guru: The Academic Profession in Developing and Middle-Income Countries. – Chestnut Hill : CfflE Boston College, 2002. – P. 3). Rhetoric of «independent entrepreneurial individualism» cannot hide the fact that foundations of welfare states and real everyday democracy as well as the image of the community, employees-citizens, based on «an institutionalized compromise of classes», are coming apart (Beck U. The Brave New World of Work. Transl. by P. Camiller. – Cambridge : Polity Press, 2000. – P. 4).

So, education, i.e. «lifelong learning», has become a new discourse space embodied with Europeans' dreams of the mutual community. New knowledge-oriented Europe will become individualized (individual students instead of citizens of nations-states), the formation of a new space will contribute to new comprehension of European identity and European citizenship.

On the basis of things hereinabove mentioned we may **conclude**:

Firstly, a contradiction between a human being and a state in the field of education increases in practice. Supergovernment organization, e.g. GATS and WTO do not consider higher education «public welfare» and focus on commercial affairs instead. Education in a neoliberal paradigm becomes a matter of an individual.

Secondly, a rise of personal autonomy and responsibility for own life and commercialized higher education is seen. Consequently, an individual has to learn within his life. Lifelong learning is an aim and educational institutions may donate to it. It is necessary to unite public and private efforts to form in each country the foundations for primary or lifelong education. This ideology is key at the European level.

Thirdly, Ukraine has to come up with its ideology of the university position in the development of the state. Today it is at the point of bifurcation as it has to choose between communistic ideology that lies in state higher education and neoliberalization popular in the EU focused on the formation of «Europe of knowledge».

Fourthly, knowledge-oriented Europe is getting individualized; it has to comprise individual European students instead of citizens of European nations-states. A European education space is unprecedented by scale, ambitions and influence on a national education policy.

Finally, Ukraine has to become a member of this dialogue if it tends to join the United Europe or «Europe of knowledge» that required neoliberal ideology. In fact, Ukraine has no choice in terms of state development if it wants to join the EU.

The attack of pragmatism or how universities try to be autonomous

The rapid attack of market pragmatism must change the morphological structure of university and its mechanism of activities. Here we can watch a new university form that is symbiosis of academic traditionalism and market commercialization. Such modification of this social institute that is vitally important for the world community stands for us as an autonomous university. The concept “university autonomy” has never been a clearly defined and outlined notion. It refers to “running constructs” and their meaning changes from time to time, from country to country. It depends on the complex of historical circumstances, cultural features, social-economic,

politic and many others factors, etc. The attention level to autonomy is defined by common social-cultural situation of university's vital activity.

We can see the definition of university autonomy in many modern authoritative documents of world's educational community. First of all it is "Magna Charta Universitatum" where it is emphasized that "a university is an independent establishment that is a result of disagreements in geographic and historical heritage. It creates, studies, estimates and renders the culture with a help of researchers and learning. For satisfaction of surrounding world's necessities, its researching and teaching activity has to be morally and intellectually independent from any political and economical authority". However, it is rather abstract formulation which accents our attention on the necessity of moral and intellectual universities' independence, though it does not contain and it cannot contain full definition of contents and forms concerning university autonomy as the latter are not universal ones, they are products of certain historical circumstances, social and political conditions. That's why they cannot be separated from some social-cultural contexts and national traditions and finally from dominant community's mentality and educational ethos.

University autonomy is not objectively prescribed and completed universal format that should be cleaned from layers, inexactitudes. Its contents, parameters and demands must be maximally cleared out and legally fortified. The matter is more complicated as in every certain case in some epoch or territory the character and level of university autonomy is always the result of struggle, contest of universities and authority, the result of politician and intellectual's negotiations, state structures and academic circles. That's why it is the criteria of maturity and civilization of community from one side and universities from other side. The real state of universities can prompt to simple and even curved comprehension and interpretation of autonomy, or just to deny it as an idea (Bakirov V. Independence from a state // University autonomy: its friends and enemies; transl. from Pol., Eng. – K.: Takson, 2008. – P. 33-34).

To provide university autonomy we need to form its covered and complete image in specialists' consciousness and community circles, to define what we concretely should understand under this notion, to realize what we can and cannot wait from it, to reach some conceptual consensus, it means to form something we can call certain **social construct**. Under construct we understand a subjective way to interpret certain phenomena, special mental scheme designed by a man on his own practical and intellectual experience with a help of which he perceives social environment and builds his behavior. The construct is subjectively perceived as an obvious idea that reflects the real natural condition of things, when it belongs to certain culture and community, it being formed under their immediate or indirect influence. The construct that enriches mass conscious and starts its individual living becomes a social construct. The social construct is a basis of social constructing of real public ties and institutions, correspondent practices to which the acting people's behavior is subjected. So providing of university autonomy it is not only the matter of law creating activity, but also a complicated task of social constructing, finding out the contents and peculiarities of available social construct and defining the way of its development and improving.

So the process of creation of European space concerning higher education and parallel forming of European space concerning educational researchers have one common extension: they predict **reformatting** of an institutional role, mission, tasks and obligations at university in European communities and economies that are under rapid changes which makes them more marketable and knowing. Education and science today are under essential transformation, that's why the institute of university, perhaps, will not avoid the process of substantial transformation of its functioning – that is partly planned and partly disordered. These two parallel processes in some countries has gone rather far, they are actively supported all over Europe especially in Central-Eastern part and in Balkans. If the effect of European space performing in educational researchers

is restricted mainly by receivers of research grants which are given by EU, than Bologna process can influence on the process of higher education national systems reforming in more than 40 countries – both a member of European Unity and a candidate for membership in other countries – reaching even the Caucasus.

Taking into account the fact that official Bologna documents usually emphasizes in this context on “the variety” of attracted countries and institutions, the process itself faced before a colossal challenge from a view of geographical, economic and political stuff of its participants. The challenge is how to support the equal rhythm of changes in all attracted countries. Reminding the experience due to social-economical reforms in Central-Eastern Europe and in Balkans, it will be difficult to save the unity of this process’ progress. Likely, that Bologna process will go on in different ways these years, and so it will have to be added with separate descriptions of the most necessary reforms and various challenges that will strike different countries, but the most important with separate lists of political recommendations for groups of countries that introduces up reforms with various speed, unless these reforms will not be just theoretical exercises for many of them.

As a result the task of reforms introducing in separate groups of countries will not be the same: almost all transitional countries ran into such problems which were similar to members of European Unity in 70-ies XX century. For instance, mass movement of higher education with a rash numeral student’s admission increasing and low correlation between skills and competence which is gained in educational sector, and between labor market demands. Such problems also belongs for the current ones: the absence of educational and innovative activity in the branches that have the crucial meaning for appearing of knowing communities; tiny influence of global factors on educational policy; a very high level of unemployment (sometimes till 60 % and even more) in some transitional countries; the absence of the purpose to remain European social model as European social welfare has never existed in most of such countries.

Economical grounding of all collection of European political transformations in the branches of higher education, science and innovations lately has been summed up in the program “Education and professional preparation – 2010”. In the work “The broadening of participation and European Unity: a direct action – indirect policy?” Davies P. affirms that “EU roots from the idea of economic unity. First it is developing around coal and steel industries, nevertheless contemporary EU differs a lot from its earlier precursor, economic growth and competitiveness remain important in EU project though in another economic context – in conditions of globalization and knowing community and not after war rebuilding” (Davies P. Widening Participation and the European Union: Direct Action – Indirect Policy? European Journal of Education. – Vol. 38. – № 1. – 2003. – P. 99). For this time the idea that the certain European scientific-educational space **can be in the very core of European project** has changed and evidently fastened for last decade. It can contribute into growth, competitiveness and business (appealing again to “The White Book”, by Delor G).

For a university these changes have to materialize in morphological and functional dimensions and to lead it to the state as autonomy. That’s why nowadays the problem of broadening university autonomy comes off the ranges of professional discussion itself and becomes the item of wide and wondering public discussion, as it refers to the interests of a large number of people who give and gain higher education, the functioning of community in the whole, its qualities, perspectives of development, etc. Since 90-ies XX century the question of university autonomy not only has been actively discussing but also it specifies a line of reforms in Western Europe’s countries that are fixed in many legislative acts and some constitutions. Actualization of this question on the modern community development level is not accidental. At the end of XX century the classical universities found themselves in new realia. It caused them to think of strategies according further development.

The classical universities (especially Warsaw, Kharkiv, etc.) – are the result of industrial community establishment, an epoch when states-nations were forming. They were creating

university as institutions that solved three main tasks: 1) the staff preparation for state management; 2) the staff preparation for industrial production; 3) providing national-cultural identity of population, remaining and translation of national cultural codes. During a long period of time universities tried to adapt to the world in which countries-nations were the main subjects and in the economical sphere industrial models were predominant, and at last they managed to adjust to these conditions successfully feeling rather comfortable. The transformation of higher education from elitist to mass has caused to quick increasing of the number of universities, and so to competitiveness for students both in the internal and world educational services markets.

The students' collection had been increasing rapidly for the last twenty years: if we consider 1990 year to be 100%, it means that in 1996 the increase was about 244% in Portuguese, 181% in United Kingdom, 150% in Ireland, 141% in Sweden, 130% in Finland, 120% in Austria, 121% in Denmark and 110% in the Netherlands (The Knowledge-Based Economy: A Set of Facts and Figures. – Paris : Author. – P. 92). In Central Europe the collection had been increasing abruptly as well: the total admission of students at the age 18-22 between 1989 and 1997 had increased in percentages from 12,7 to 17,3 in Czech Republic, from 13,9% to 23,8% in Hungary, from 11,6% to 20,6% in Poland and from 13,2% to 17,6% in Slovakia (World Bank (2000a). Hidden Challenges to Education Systems in Transition Economies. – Washington DC : Autho. – P. 122).

So in EU-15 countries and in European transitional states the number of students has increased. In the same time the amounts of private financing of higher education have become more valuable. Though the limit of satiation is not so far at all in both parts of Europe considering long term demographic tendencies and community ageing. In its term it forced to react more flexible and operative on the labor market demands rebuilding the studying process due to students' images and needs that are expected on by these markets. Universities came across the tendency concerning the reducing of state funding and the necessity of diversification about sources of funds receipts. There is a result of "educationally based economics" forming: business, private sector are becoming active customers and suppliers of scientific developments and also certain personnel. They propose for universities concrete studying and scientific programs. This is happening on the background of new educational and studying services providers appearing. These factors encourage universities to look for and work out new formats of their activities and force to consider autonomy as not only an important cultural symbol of the university's identity but also as the instrument of practical solving of various tasks connected with adaptation to new realia and further development. In fact it is meant the change of university functioning paradigm as basic institutions of "community of knowledge", e.i. the problem of common sociological meaning.

Autonomy plays an important role in the culture of the **higher** school. The notion of university culture embraces either some rules, instructions and rights fixed in juridical documents, administrative orders or unwritten rules of individual or collective conduct that come from traditions which rely on precedents and previous gains that are determined and followed not according to the letter of law but depending on university's spirit and ethnos. The more attention the university pays to its traditions and positions, the more important its own institutional culture becomes. The level of cultural development and honor transforms into the sign of its identity and authority and into the measure of its academic community's ripeness. Such criterions as institutional autonomy and the principle of creativity; postulate of academic community's forming and the principle of self-government; the nature of university's mission; ethic values and the principle of serving for society have the fundamental meaning for traditional university's culture.

University autonomy has its strong roots in the very traditions. But the need of autonomy appears from the principle of creativity which is in the basis of university's activity. The problem of introduction and broadening of university autonomy hasn't passed through Ukrainian higher education. In the beginning of XXI century this question was being actively discussed. The leaders of few national universities used practical measures as for normative and law regulation of

autonomy and organization of corresponding experiment. Thus in March in 2005 eight Ukrainian universities (Lviv National university named after Ivan Franko, Kharkiv National university named after Karasin V. N., Chernivtsi National university named after Fedkovych Y., Dnipropetrovsk and Donetsk National universities, National university “Kyiv-Mohyla academy”, Ukrainian Catholic university, Economic and Law university “Krok”) connected into consortium (supported by International fund “Vidrodgennia”) for designing the necessary documents and providing the appropriate experiment as for testing the model of university autonomy which would **correspond to** modern Ukrainian realia. The Consortium activity was not successful. “Universities as the initiators of the experiment had become the participants of a game on the area where their destiny was to play with some rules – in better case – which would limit their positions, and in worse case – it was their predicted defeat. The community’s initiation had stepped in the tracks of bureaucratic train which usually runs around circle (see: Бакіров В. Університетська автономія: її друзі та вороги. – К.: Таксон. 2008. – С. 33). This sad story is fully described by Kasianov H. (Касьянов Г. Університетська автономія в Україні: спроба практичного впровадження // Дух і Літера. – № 19: Університетська автономія «спеціальний випуск». – К., 2008. – С. 31–47).

The attempts to define the suitable model of university autonomy have found the number of problems that have methodical character. It was an obvious fact that the introduction of autonomy cannot be solved only by law-creating way or solely by administrative levers. Observations and empiric data affirm that there are a few adapted and poor social constructs of university autonomy in Ukrainian community (as well as in university circles). The university’s authority often takes its contents to the questions concerning broadening of fiscal university independence, some increasing of their rights in defining study programs, solving formal problems of stuffing, conferment of scientific degrees and ranks, etc. Factually it results in some release from too solid state guardianship. The bearers of such construct consider that this release will have positive reflection on the quality of the specialist’s preparation and results of scientific investigations. The presumption of moral and intellectual university infallibility is in the base of this. There is a need to add a little freedom to universities which already have all necessary things in order to use this freedom in the best way.

The another rather wide-spread construct of university autonomy is based on the presumption of university corruption and it interprets this corruption as enhancement of control absence of university authority, the condition for different abuses, corporative egoism and university transformation into rector’s patrimonies. Though if we remove the problem of social construction of university autonomy into the plane of social reflexion, we will notice the obvious limits of similar interpretations and foremost the fact that the question concerning university autonomy and so the creation of its social construct does not lie in a plane of university and state correlation, but in a plane of university functioning as social institutions the autonomy of which does not have the possibility not to correlate with the specific of all exterior and interior contents of their activity, the whole its social-cultural sphere.

This causes us principally to perceive the dimensions of university activity in the other way and to notice, according to V. Bakirov’s opinion, that autonomy predetermines very serious review of almost all main parameters of university activity. There are some changes that are important: the establishment of principally another balance of university freedom and responsibility which must be under stricter public control and must be able to react to the problems under the influence of public organizations, Mass Media, business, employers and interested persons; university activity must become maximally transparent and revealed; universities must understand that the fiscal independence from the state will enhance their dependence from other sources of financing and it will create a risk to be in another system of dependences. It should be clearly realized that university autonomy is autonomy of the universities themselves but not their leaders, it does not result in broadening of leaders’ authority and competence in conditions of passive professors and staff’s conduct.

So the enhancement of university autonomy compulsory predicts:

- significant and even radical strengthening of interior university democracy and control over the authority from collegiate bodies of university self-government;
- principally role change of watching boards which will stop being a decorative additional storey of university architecture and will become authoritative and invested with full power structures of identifying the ways of university activity and of controlling over the administration. They will present not only the state's interests but the society's as well including local community. Autonomy does not make universities free from the society, from the necessity to satisfy its demands in stuff preparing and scientific knowledge and new technologies producing, and also from supporting the cultural level, satisfying cultural local community's demands, the nearest social environment. That means it should be created and used the mechanism of university correlation with local communities; the student self-government has to get principally another meaning. Students' vote must be considered and counted in many questions as for studying work organization and their professional training;
- providing of active professional associations activity (university associations, scientific circles, unities, etc.) which are really able to protect university interests, to lobby these interests for legislative and executive authorities;
- the development in the country the reliable and responsible system of public independent control and monitoring of higher education quality ("*quality assurance*") beyond which the universities pretending for autonomy must be.

Valuable introduction of university autonomy predicts the rebuilding of all significant parameters of university activity till the teaching methods and studying work format with the basis of scientific researches organization. Of course, all this will need deep institutional rebuild of universities, new structures and subdivisions creations, traditional budgets review, specialists' preparation and involvement which have not been attracted yet (business-managers, social communications specialists and others). It is not possible to introduce university autonomy without radical change of norms and values, professors, scientists and students' role expectations, without deep improvement in cultural university code. But not each Ukrainian university is ready for such improvement. At last university autonomy is not possible without more or less developed public society which in its turn has to feed on intellectual university energy as its important elements.

Nowadays we have to assure that even university elite have not got the imagination of university autonomy yet. They do not fully realize its meaning and necessity; they are not ready to compete for autonomy. University management often consciously or unconsciously feels threatens and risks of autonomy that needs completely another level of social university's responsibility, more openness and transparency in their activity, higher degree of interior university democracy, some another corporative culture. Moreover, Ukrainian universities are rather young phenomenon. During Soviet times most part of them had the status of narrow-purpose universities – institutes which used to act and function according to principles that were not similar to classical universities; they did not know solely university values and did not have correspondent mentality, worked for some segments of planning labor market and centralized production. Mass renaming from institutes for universities was quick and spontaneously without considering a real state of scientific and studying work, intellectual and stuff potential, objective criteria of university status.

As for real, classical universities, their significant share is still the product of soviet epoch. They appeared in 20-30th of XX century and naturally they did not have gene memory of autonomous existing, but some features of which, though very limited, happened in prerevolutionary times, from the beginning of XIX century when the first university of Russian

empire had been founded. On our lands there were no such mottos as “what is good for Cambridge is good for Britain” or such mottos that decorate the gates of the University of Padua: “The freedom of university is the freedom of the city!”

Authorities that are trying to control all the processes by themselves do not like the idea of the universities autonomy. They are afraid to lose their control, influence on the process of social development. In the history of the high school of many countries you can search many examples of the university’s submission to the political power or just the attempts to implement it. Such actions cause the loss of university “independence” that is confirmed by the definite examples. The reality of the existence of such threat is possible to see in the provision of the particular laws, which in the past have regulated the functioning of the Polish universities. In particular the legislative situation of the Polish universities from the scale of their autonomy was set by the following laws: dating July 13, 1920 “On Higher Educational Establishments”, March 15, 1933 “On Higher Educational Establishments”, December 15, 1951 “On higher education and scientific workers”, November 5, 1958 “On Higher Educational Establishments”, May 4, 1982 “On Higher Educational Establishments”, September 12, 1990 “On Higher Educational Establishments”, July 27, 2005 “On Higher Educational Establishments”.

International scientific conference took place in Warsaw in December 2006. It was devoted to the autonomy of the universities. Let us have a look on several approaches of Polish legislation system to the international model of university’s autonomy. Each law establishes particular pattern but differently without venturing into the details, let’s note that it may be about fundamental distinction of **two patterns**: the first one is where the university is “**pro-state**” and the alternative, where the university is “**pro-public**”. (University autonomy: its friends and rivals. – P. 91-92). The question about structural model of university’s central in the sphere of higher education and further legislative regulation depends on the way of handling it.

Ye. Voznitsky notes that we deal with “**pro-state**” university model, meanwhile “minister governs the high school to some extent, not only its regulations and control. That we deal with the situation where the minister not only chooses the system, but is one of its supervisors; together with rectors (of course we speak about that segment of higher education, which belongs to the public sector). When the minister has got the ambitions and possibilities to manage the universities, which are functioning due to the state finance support, not only controls them or performs the regulatory functions of the higher education system. This is the step towards the creation of the “pro-state” university model. By the nature of things, this means more statist model of higher education that includes even some form of monitoring the Minister of Employment Policy at the University. This means that all university lecturers are considered as state employees and receive approximately the same salary according to the category all over the country. Resolving the problem, university formally possesses the giver property, but it can dispose it in **de facto**. This model anticipated marginalization of university’s autonomy, because it contradicts the principles of the academic tradition and goes back to medieval university, which appeared and developed within the Church struggling for own autonomy” (Університетська автономія: її друзі та вороги. – С. 91–92). Thus, this model or pattern can be linked, connected not only with the establishment of the university, but more with the period of the emergence, especially in the XIX century of the national universities. Soon in XX century in different countries the mostly authoritarian power took the control over the higher education in Poland (PPR - Polish People's Republic).

Alternative solving of this problem is “**pro-public**” pattern. This is educational establishment which is based on the public property but it was given as the possession together with the right of using it on the definite conditions. More stronger is the formula of this possession, more profound is the sovereignty of the university. It can use its property to multiply and gain means for the development. University with such principle of functioning has got own reward system,

in which the lecturers and workers of university are distinguished within the ranges of same category, and it has got own educational system. The workload is set by the legislative system and at the same time statutory, in the sense that the law does not exhaust all possible regulatory. The staff by itself decides the issue of the workload in some set ranges. “Pro-public” educational establishment has got freedom in the sphere of management, remaining even further public institution; in particular it has got wider range of freedom in order to develop some innovations in the sphere of its activity. And this means that it possesses wider institutional autonomy.

The notion, idea of the university’s autonomy is written in the Constitution, though its borders are set by the common law. This means that the pattern of the university, which is completely deprived of the autonomy, was unconstitutional and should be appealed. From our thoughts we may make a conclusion, - writes Ye.Voznitsky, - that the ranges of the institutional autonomy are the margin, which distinguishes completely different models of the universities. This certifies the fundamental character of the meaning of the autonomy of the high school. In this sense autonomy is certainly fundamental category, not only the idea. (University autonomy: its friends and rivals. – P.93). Thus, university as unique social institute which performs important function of self reproduction of society in a quick pace is modernized under the influence of domestic and external factors. As P.Scott stated, “the transition happens not only in higher education of the Central and Eastern Europe, but **all higher education makes the transition**” (Scott P. Reflection on the Reform of Higher Education in Central and Eastern Europe. Higher Education in Europe. – Vol. XXVII. - №1-2. – P.39).

Though the trajectory of the emergence of the European Space of higher education and scientific researches were separate, for the past few years they have merged into one unit. In general it is possible to single out three different trajectories: interinstitutional, intergovernmental and over national. First of all “Magna Charta Universitarum” (Magna University) was signed in Bologna in 1988 by the rectors of the European Universities, which started the development of interinstitutional trajectory of integration of higher education. It was continued by the Congress of European establishments of higher education in Salamanca in 2001 and Graz in 2003.

Other fundamental difference among the changes of system of higher education in Western and Central-Eastern Europe was clarified by G. de Boer, L. Goedegebuure as the difference between the “evolution” and “revolution”. Except changes, the difference was between the faith and complete loss of belief in the state’s role in social transformations and deeper faith and practical reliance on the market mechanism for coordination. (De Boer, Nalu, and Leo Goedegebuure. New Rules of the Game, 2003. – P.227).

On the background of market and social situation in Ukraine it is hard uniquely predict the results of the European innovation on the state of the educational sphere. The stress should be done on the staff policy; European thinking and cultural development in general, in particular through information unobtrusively promote cultural and ethical values of European origin and destination. Let us state, T.V. Phinikov writes, - that the defects of the soviet system of higher education, about which the experts of the World Bank are speaking, were caused not only by the command and administrative economy, but also by ideological factors. The absence of the accents on the staff preparation to develop critical thinking is directly connected with the authoritarian regime. The same can be said about severe state control of the whole educational system. Now we face the problem of neutralization of inherited disadvantages while preserving the achievements, which are connected with these problems. The necessity for radical reformation of higher educational system in post soviet countries including Ukraine was conditioned not only by the general but universal factors and specific, in particular provided above disadvantages inherited from the USSR. After proclamation of the Ukrainian independence, three ways have opened for Ukraine. Firstly, to leave as it is, it means to keep the old one (created in the Soviet Union) which

is named super centralized, unified, russified, and over ideological system of higher education. By the way, slightly financed and severally controlled by the state. Secondly, to imitate the reforms or to remain limited by the slight reforms. Thirdly, to take the course of true reformation of higher education, it means to take the best from old system and persistently search for something new, in particular the usage of the worldwide experience". (Фініков Т. В. Сучасна вища освіта: світові тенденції і Україна. – К. : Таксон, 2002. – С. 148).

So we lack progressively thinking, qualified, culturally developed teachers at schools and universities. The problem isn't just the lack of good financial background in the educational sphere. People don't possess not only material, but also morally-spiritual incentive. The work of lecturers, teachers (as well as medics) requests tremendous dedication. And for such routine deed can agree not everyone. Especially, if the financial incentive isn't mentioned. This is also pertains scientific sphere. The new paradigm of the state development should be worked out on the higher level. This we may say also about the education as its basis and achievement. As long as Ukraine is strong due to its natural and human resources, cultural, scientific, educational, defensive capabilities, it'll have influence and worthy position in the world community.

Nowadays there are three main tendencies in the reform system of education: **globalization** in the conditions of "informational boom"; **integration** in worldwide educational process; **modernization** – implementation of the elements of the western models on the basis of national system of Ukraine.

The ways from the crisis may be as follows:

- to increase the financing of education and science; to motivate the process of education and prepare high qualified professionals not only in the economic and law spheres, but also other branches of manufacture, science, culture, to solve the problem of education first of all in the pedagogical sphere (saying in other words, people should desire to gain knowledge, love their work, this is high level of motivation);

- parallel with the first point and to realize the second one as it was mentioned previously is needed to ensure unobtrusive promotion in mass-media and the global network of culturally, ethical values and usefulness of education as the main motivator together with the worth salary;

- the educational reform shouldn't demolish completely the traditions of domestic education;

- we should take all the best from western model, meanwhile omit destroying of the educational system which has got the respect all over the world;

- the reform should be soft, mild;

As long as the transformation of the university doesn't happen in the independent movement and is subordinate to the formation of the new economy, new sociality of citizens of the United Europe and new administrative structures, it contains the number of hazards:

- Principles which in the past didn't recall any doubts in the legitimacy of the central role of universities right now do not gain universal recognition and even are rejected as outdated and discarded by history. The temptation is to suspect that this detail has got the lack of institutional strengthening is reflected in the transformation of the intellectual atmosphere, which characterizes the academic work, especially in the surprising lack of intellectual confidence and belief of philosophical basis of academic activities. The idea of the university as an institution that creates, examines, estimates (evaluates) and passes to the future generations the culture through the investigations and traditions will find few supporters among the creators of a common European scientific and educational spheres: today the debate of the role of universities in society and economy the main focus is rather on the technical knowledge than humanistic culture, as evidenced by the tendencies of the recent years in the discourse of the societies, which are based on knowledge that can be commercialized and sold, rather than traditional "universal" knowledge about which we can find out from pages of the major treatises of the XIX-XX centuries about "the idea of universities".

- There are many aspects which make the Bologna process relatively uninteresting. Let us mention only the negotiations concerning GATS (General Agreements of the Trade Service), which may cover the services of the educational sector (European commission is the participant and not exact country – member of EU). And the role "without borders"

or transnational education; the formation of private and profitable sectors in higher education; the increasing role of the market strength in the higher education and significance of market paradigm (especially neo-liberal) in the views on higher education; reduction of public funding of higher education and scientific research activities in universities; as well as the differences in the problems of higher education, which senior members of Eu-15 face, also new members and post-communist transition countries in general.

- Bologna documents have got value to the relatively same systems of higher education and science with similar problems and challenges for the future. Despite numerous reminders of the “diversity” systems, language and cultural differences between them at different stages of the implementation process in different countries. Today it is difficult to read Bologna documents as relevantly equal to the “old” EU and post-communist transition countries. (e.g. Germany and France on one hand, Albania and Macedonia, and Russia on the other).

- For the recent years “Magna University” is the monument of the past. In the context of combined European scope of scientific studies it is hard to find in the modern discussions about the “Europe of knowledge” something more than courtesy gestures to the idea of university as an institution, whose “alterable obligation is to achieve knowledge” and which is acting as “guardian of European humanistic tradition”. Instead as J.F.Lyotard proved in “The establishment of postmodern” more than two decades ago, “knowledge is made and will be produced in order to sell it; it is consumed and will be consumed in order to return in into the manufacturing; in both cases the aim is the same – exchange. (Lyotard, Jean-Francois. The Postmodern Condition. A report on knowledge. – Manchester University Press, 1984).

- Today it is possible to discuss European integration of higher education and science using the language of the founders of Modern German scientific university (von Humboldt, F.Schelling, J. Fichte, F. Schleiermacher and others forerunners) as well as impossible to describe recent events on the global and European levels, using only the language of the European rectors more than 20 years ago in Bologna; the working vocabulary of the debates about the future of universities – language of the European scientific research, Bologna process and global problems in the higher education and science (including UNESCO, the Council of Europe, OECD and the World Bank) has significantly changed since 1988. Behind this lexical change is the alteration of ways which there society is using to describe the role and objectives of educational establishments.

- The discussion concerning the Bologna process have rarely reached the level of the institutions, including universities and their faculty staff; as Ruth Killing recently expressed the “generally European prospective was dominating”. Not enough attention was paid to the transformations of the system of higher education of the particular region. Rather paradoxical view is that in the most countries speaking about (Balkans, more in the Eastern Europe rather than central), the position of universities in other areas than academic freedom, institutional autonomy and international mobility of students and lecturers have deteriorated for the past few years. Even if it is possible to establish Bologna process on the legislative level, it’ll be much harder to implement it in the educational establishments.

- Universities as active creators of public relations today are in the severe situation, as Europe struggles to combine high competitiveness and social cohesion in an increasingly globalized world, being in the transitional stage to “knowledge oriented society”. This means that not only intellectual inequity is formed but also social and economic among the **rich and poor in knowledge subjects** of the historical actions.

- **Intellectual inequity** on the next stage of international community self-development in an integral system will be driving force of social development and will gain extreme urgency, and in solving it universities will become a trump card.

Thus, the first point involves the combination of Bologna and globalization processes in a regional scale, especially in the future, meanwhile the second indicates that Bologna is the attempt to strengthen the national educational system against the forces of globalization and to stay away from its various excesses in the field of higher education, especially as long as possible to avoid the processes of privatization, commercialization and “commodification” of higher education and science.

The Bologna process is rather controversial and these two leitmotifs are bound in its documents. There you may find as “protectionist” leitmotif for Europe (appeals to education as “public good” and “public duty”, which mostly means the call for increasing state funding of national states in the future) and “expansionist” leitmotif of attracting foreign students and researchers in conditions of global competition for talents. According to Dirk Van Damme, “Europe is looking its way between Scylla of academic capitalism and Charybdis of protectionism”. (Van Damme, Dirk (2003). *Convergence in European Higher Education: Confronting or Anticipating the Global Higher Education Market*).

Thus, some universities form local system of higher education and have got own way of the self development and the demands (requirements) of the globalization process should be integrated into super-system. As the history of social development indicates that in this confrontation better prospect is for super-system, that’s why young countries such as Ukraine, formed national states and compromise states of welfare on their way towards complete merge into super-state and super-national structure should coordinate their own educational policies and create appropriate normative legal tools to manage this process.

Teacher education in Europe: a turn of changes

Teacher education is “an essential part of higher education in Europe”, its intergral part (Teacher Education Policy in Europe: a Voice of Higher Education institutions. Ed. By B. Hudson and P. Zgaga. – Umea, 2008. – P. 20, 38). 10 percent of European students will become teacher educators. Teacher education and education, in general, have been of great interest to politicians of the United Europe, state governments, labour unions, public organizations over the past decade. «Today, more than ever Europe has a lack of highly skilled and motivated teacher educators, declared a European commissar G. Figel in 2005. By investing in education we will be able to tackle this problem» (Teacher Education in Europe. An ETUCE Policy Paper. Adopted by the Executive Board on 14th April 2008 //http://etuce.homestead.com). The European Union does donate to educational projects. The eurozone costs on education make up 11 percent. A rational way to use finances is one of the conditions to overcome consequences of the recession, «economic and social renaissance», noted G. Figel and G. Almunia, European commissar of economic and monetary affairs (Preface//Kea Data on Education in Europe 2009. – Brussels, 2009. – P. 3). Having declared the achievements in the European education system in recent years, Europe’s senior officials warn that «a good deal of challenges are still ahead». However, «teacher education was, is and will be a key issue in terms of enhancing education quality at all levels of the education system (Ibid. – P. 4).

Answering the question what European teacher education looks like today, western European and Ukrainian researchers have identified its main features. Firstly, if until the 90s of the XXth century it was “a solely state issue”, «mainly without university education, today it is not simply «a mature profession», but «a relatively young university subject» (Teacher Education in Europe: a Voice of Higher Education Institutions. – P. 8, 28). In the 80–90s European countries saw universitycation. Teachers were prepared at universities. «Teacher education, said

P. Zgaga, is no longer solitary practice but an integral part of the higher education system and the research sector» (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 18).

Secondly, a main feature of the beginning of «a new era» in the development of teacher education in Europe is “expansion” of its social responsibility that lay in the development of state education to meet European and global education requirements. It is carried out in the framework of the following programs: «Erasmus», «Socrate» and «Leonardo da Vinci» (Teacher Education Policy on Europe: a Voice of Higher Education Institutions. – P. 8, 28). Accordingly, new conditions for the development of teacher education in Europe have been formed. One of the most important things of this process is to gain approval from the European Commission in 2004. «Sole European principles to identify teacher education competences and qualification», laid in the structure of teacher education of the European standard. Core features of the structure in question are highlighted in the presentation of the working party «Enhancement of teacher and mentor education» (2004). They incorporate the following requirements for education and professional development of teacher educators:

- availability of higher education and vocational training qualifications;
- formation of professional competence in the framework of perspectives for continuous training and development;
- process of continual professional development as a matter of mutual responsibility of individuals and institutions in the scope of co-operation of educators, schools, employers, parents’ associations and educational administrations;
- teacher educators’ mobility as an integral part of education systems at all levels. It must be a factor that fosters the educational environment for schoolchildren, consequently, being highly respected and appreciated;
- formation of European standards of teacher education;
- provision of proper professional maintenance to ones engaged in teacher education;
- development of new scientific research on education by all-European institutions (Sbruieva A. A. Tendency of development of teacher education in Europe under conditions of education-conscious society formation // <http://eprints.ru.ua/2076/1/08saapsz.pdf>).

Thirdly, peculiar features of teacher education policy are to be viewed not only in the regional context but “global” as well (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 18). As a matter of fact, global factors are meant that impact the higher education system, hereinabove mentioned. Undoubtedly, they have their particular features. For instance, it is hardly believed that countries, all-European institutions can place higher education institutions and teacher education institutes on the same footing due to their commercialization activity. Teacher education and business activity are incompatible by meaning.

Teacher education as an integral part of higher education is closely related to the development of school education. In other words, during a post-war period they developed under the influence of the same factors, such as economic, social, political, cultural, and religious, which determined the notion (content) of both teacher and school education. It is reasonable to identify the development period of teacher education in Europe by the same criteria as of the school education, pointed out by Ukrainian researchers (Локшина О. І. Зміст шкільної освіти в країнах Європейського Союзу: теорія і практика (друга половина XX – початок XXI ст.). – К., 2009. – С. 19–33).

In the 50–80s of XXst century teacher education was to tackle the school education problem, i.e. to make it affordable and offer equal opportunities. An increase of finances resulted in

large-scale changes in the educational system. The secondary school became affordable to everyone. The 50–80s saw the formation of mass secondary education in Europe lacking highly-skilled teaching staff.

Mass expansion of secondary school education in the late 70s of the XXth century led to adjustments of the educational policy and teacher preparation system in the overwhelming majority of European countries. The late 80s marked a brand-new period of the teacher education development, a period of enhanced quality and effectiveness. It was required for the whole higher education system. A new education ideology process of life-long education concepts began. It later on “gradually turned into the framed education development structure in Europe (Локшина О. І. Зміст шкільної освіти в країнах Європейського Союзу: теорія і практика (друга половина XX ст. – початок XXI ст.). – С. 24).

During the transition process from «equality» to «quality», teacher education underwent changes. Requirements to educators’ work intensified considerably under new conditions of decentralized school management. Since one of the most efficient means to enhance education quality is to reform its content by introducing new educational standards, new changes were required to be brought into curricula for educators-to be as well as higher education scientific research on education. Also, it regarded the concern of putting standard tests into practice, used for certified knowledge assessment of schoolchildren. Assessment of educators’ work quality underwent changes, although it required appropriate methodology and approaches.

At the dawn of a new millennium, a new development stage of teacher education commenced with a motto of strengthening efficiency and fairness. A move from “to teach all whatever possible” to “to teach how to study” required cardinal alterations, especially, in the teacher education system. High quality teacher education, i.e. advanced teaching approaches, highly skilled and fostered teaching staff is one of the key tools to gain better efficiency and fairness in the education system. 1 out of 16 points how to advance school education quality, offered by the European Commission in 2000, was a professional training of teachers.

Efficiency and fairness principles of teacher education were proclaimed core for the following 10 years. In May 2009, the European Council approved a strategic framework for European co-operation in education and teacher preparation until 2020. It embraces the following tasks:

- to make education mobile and continual;
- to advance education quality and efficiency as well as teaching staff training;
- to promote fairness, social welfare and sound society;
- to apply creative- and innovative-intensive drills at all levels (Council conclusions on 12

May 2009 on a strategic framework for European cooperation in education and training (ET 2020) // <http://eur-lex.europa.eu/LexUviSew/RexUviServ.do?uri>).

In the context of efficiency and fairness principles the teaching community has come up with the answer to the question: «What does a European teacher look like?» (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 21). Firstly, it is a highly skilled specialist armed with a well-qualified profession. Secondly, an individual with a profession of life learning; thirdly, it is a supporter of a mobile profession, and finally, it is an individual armed with a

profession based on partnership. A bunch of these features depicts the image of a European teacher “portrayed” in one of the key programmes of the European Commission (Improving the Quality of Teacher Education. – Brussels. 3.8.2007. – P. 12).

Drawing attention of lawmakers, educators, public institutions, scientists to the formation of the above-mentioned professional skills of a modern teacher, representatives of all-European institutions persuade that no “standard pattern of a teacher educator” will be imposed by seniors. It contradicts the European teacher education policy. Responsibility for teacher education process in eurozone countries is not likely to be undertaken by a “transnational body”. The only tool of the European integrated education policy focused on creating a European type of a teacher is a «transparent coordination method» of eurozone members and cooperation among them (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 21). The method incorporates the following components: setting mutual targets, fixing indicators for their implementation, monitoring and collating them with others (Ларионова М. В. Сотрудничество в сфере образования в Европе: нормативные основы, методы и инструменты кооперации. – М.: Университетская книга; Логос, 2006. – С. 88).

Western European experts assert that the europeanization process and internationalization in teacher education is a lot more complex and tortuous than in higher education. It is worth noting that current governments find teacher training essential to preserve national identity and culture, ensuring national sovereignty. “Nationally vested” teacher education testifies to “poor mobility of education students compared to other students.” Positions of educators-to be among participants of 2 major mobility programmes of the EU – «Erasmus» and «Tuning» are «realatively weak». In the programmes «Socrates – Erasmus» a share of education students made up 3.4 percent in 2002/2003 (in 1998/99 – 3.9 percent) in comparison with students of linguistics departments that accounted for 16,3 percent (in 1998/99 – 18,4percent), students of law departments – 7,1 percent (in 1989/99 – 8,1 percent). The figures in «Tempus» are considerably gloomier. Education students made up 0,5 percent of the total number of participants (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 37).

European integrated processes in teacher education is an irreversible phenomenon that determines its present essence and perspectives. Institutions aimed at creating European space of teacher education act responsibly to fixed targets. In May 2000, the European network on teacher education policies was formed at the international conference in Portugal (European Network on Teacher Education Policies – ENTER). The European network on teacher education policies includes ministers of education from 14 countries as well as members of the European Commission. Luxemburg joined the network a bit later. In 2003, an invitation for joining the network was sent around to another 10 countries. Nowadays, the network consists of representatives of 27 countries (Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Iceland, Italy, Latvia, Lithuania, Luxemburg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden, Great Britain) and representatives of the European Commission.

ENTER is targeted at developing «a teacher education policy in Europe getting involved all interested in it», intensifying cooperation within European teacher education network. ENTER’s activity is focused on:

1. opportunity development to share experience based on its analysis and compared policies;

2. discussion and analysis of a teacher education policy carried out in the country and outside it;

3. An active part in the process:

a) improving quality of teacher education and quality of professional educators' preparation in the eurozone by criteria that comply with educated society and life-long learning;

b) developing European teacher education standards and other components that might be applicable across Europe for teacher education curricula;

c) improving image of a teacher profession;

d) nurturing partnership among participants of the education network;

e) making a teacher profession more mobile in the eurozone (<http://enter.unibuc.eu/>).

ENTER program covers the following concerns:

- new challenges for a profile of a teacher profession;

- lack of people interested in a teacher profession;

- collaboration between secondary and higher education;

- continual system of teacher education;

- teacher mobility;

- equal opportunities concerns;

- research of topical problems of teacher education and teacher preparation (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 12).

Although, ENTER's activity concerns a teacher education policy it is "neither an institution that takes decision nor an expert group", as its founders declared. It is an adviser to the European Union. ENTER contributes to:

- sharing information on contemporary education tendencies and concerns;

- improving a convergence process between education systems;

- current European activity.

In the frame of Eurozone countries, ENTER focuses on discussing Europe-oriented teacher education policy concerns. ENTER is planning to run a function of «an independent group consisting of representatives who are accountable to their ministries». In addition, members of the organization may act as experts on a variety of issues, participate in the activity of the European Commission or other European establishments. ENTER remains a union with precisely fixed unifying functions in the European process in order to modernize teacher education and teacher education policy. It does not execute coordinating functions and remains one of «teacher education policy makers» (ENTER. The First Ten Years after Bologna/ ed.: Otmar Gassner, Lucien Kerger, Michael Sehratz. – Bucuresti, 2010. – P. 12).

The Association for Teacher Education in Europe is also popular in the context of teacher education in Europe. It is "a non-profit European organization that includes over 600 individual and collective members from over 40 countries» (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 9). The ATEE aims to enhance the quality of teacher education in Europe through active dialogue and international exchange of research and practice in in-service teacher education. However, the ATEE wants to make contacts with other representatives of teacher education outside Europe. The ATEE stimulates the dialogue between teacher educators, students, teachers, employers, politicians, employers, and other organizations involved in teacher education, etc. «European Journal of Teacher Education» has an extraordinary function and discusses topical

problems of teacher education theory and practice (http://www.atec1.org/the_association/atees-mission).

Finally, there is one more organization, the influence of which is getting vitally important on the development of teacher education in Europe. It is the Teacher Education Policy in Europe (TEPE) network, an “academic network” built on the work of European collaborative projects on teacher education. At the first conference of TEPE at Tallinn University (Estonia) on 1st-3d February 2007, teacher education representatives from 8 countries participated. They emphasized the fact that “Europeanization of higher education had reached the level” that required an instant solution at institutional and subject levels. Under current circumstances, it is to be sorted out at academic (self) reflection, but research methods are to be applied in the process of drawing up and negotiating a reform at European universities. An academic community is able to make policy analysis in order to enforce the decision making process at the institutional level. Teacher education policy is a challenge higher education institutions are required to take up. Conference participants called for their counterparts to make conclusions from «diverse teacher education research» (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 15).

The second conference of TEPE was held in February 2008 at the University of Ljubljana. It hosted 100 participants from 23 countries, mostly from Europe. The same number of participants was seen at the third conference of TEPE at Umeå University (Sweden) in May 2009. Participants of the fourth conference of TEPE were hosted by Tallinn University 30 September through 2 October 2010. 90 conference participants from 20 countries gave speech stressing on the “importance of quality advancement in teacher education at both educational institutions and state levels in order to make teacher educators competent as it is the main condition for high quality teacher education in the future” (<http://tepe.wordpress.com/about/>).

Conference materials were published in 2 collections of articles devoted to teacher education quality. Article authors affirm that we have entered “a new higher education quality management era that embodies the transition from mechanistic to holistic and culturological interpretation of teacher education quality. It becomes evident the quality advancement requires appropriate culture based on common values, necessary competences and professionalism» (Advancing Quality Cultures of Teacher Education in Europe: Tensions and Opportunities. Ed. By B. Hudson, P. Zgaga, B. Astrand. – Umea, 2010. – P. 9). TEPE participants call for expanding co-operation to discuss problems of teacher education quality across Europe, especially with the ATEE. It was offered to create a teacher education quality network in Europe.

I, as a rector of the higher education institution who has a vast experience, find the proposal quite reasonable. And we in our turn will place an offer for our foreign counterparts. We have been participating in some higher education quality projects. For instance, Drahomanov National Pedagogical University is participating in the project «Educational measurement adjusted to the EU standards» based on «Tempus». It is a 3-year project that started in January 2009. The project coordinator is Professor D. Silvestrov from Stockholm and Mälardalen University. The university consortium comprises European Union universities: Mälardalen University (Westeros, Sweden), Helsinki University of Technology (Finland), Roman University «La Sapienza» (Italy), Cologne University (Germany), Ukrainian universities – Drahomanov National Pedagogical University, Nizhyn Gogol State University, Kyrovohrad Volodymyr Vynnychenko State Pedagogical University.

We held a one-week program «Tempus» at our university. It was attended by a variety of participants from the US, Great Britain, Italy, Sweden, Slovakia, the Czech Republic, Russia, Hungary, Japan and Ukraine. In the framework of the program an international science-practical conference on “Educational measurement in the information society” was conducted on 26-29 May 2010 in the scope of the underlying project «Educational measurement adjusted to the EU standards» of the «Tempus» program as well as in honour of the 175th Anniversary of Drahomanov National Pedagogical University. Conference materials were released in a special issue of a journal of Drahomanov National Pedagogical University (Науковий часопис Нац. пед. ун-ту ім. М. П. Драгоманова. Серія №5 «Педагогічні науки: реалії та перспективи»: зб. наук. пр. / за ред. В. П. Сергієнка. – К. : Вид-во НПУ імені М. П. Драгоманова, 2010. – Вип. 20. –187 с.).

Chapter VII

In Search of the Answers

Formation of the Unified Educational Priorities

Lisbon Treaties

*Obvious and Hidden Problems and Consequences of Ukraine's Participation
in the Bologna Process*

Higher Education in the Post-Bologna Space (an attempt at prognostic analysis)

School and Teacher rather than production and politics provide the unity and the prospects of the European space development. That's why, the formation of the new teacher who will prepare the generation capable of living and working in the new vital realities should become the first and the foremost answer to the challenges of the epoch...

Humanity has always wanted to see itself as a unified community. However, life has separated the nations and states and often set them at loggerheads in fratricidal wars. The attempts to build up a "unified world" have practically always ended with a failure. Will Europe be able to fulfill this? What problems should it solve on the way to integration of people and cultures? What priorities in the branch of education and training – in the system of basic mechanism for preparing human to life – are to be firmly established, for people could not only understand but also respect each other and aspire for common life activity and collaboration? Does the European process of unification resemble the Tower of Babel and will the teacher be able to unite Europe? As analysts note, the most influential factor of the modern civilization advancement is globalization. On the one hand, it predetermines the most of contradictions, the depth and the volume of which among the vast masses of population induce the appearance of the original psychological and social confusion, or cause the active counteraction realized in the actions of anti-globalists. On the other hand, globalization has a number of positive consequences. It creates the conditions for the active exchange of commodities, services, information, labor resources, and intensifies both world and regional integration processes. Countries that for different reasons don't become a part of integration into the world and regional community cannot use their advantages, and sooner or later can appear in the back of beyond of the civilization processes and substantially fall behind in their socio-economic and cultural development. Especially, this is important for Ukraine, which, belonging to the transitional countries and changing its own economic and political systems, must not be taken to its internal problems only, but be oriented to the integration into the world civilization process in order to use its positive aspects for solving its socio-economic, political and socio-cultural tasks. Today the integration processes in the world embrace all spheres of human's life activity and, first of all, such strategically important for the state interests branches, as science and education. Globalization, establishment of the informational society, market relations and more perceptible today democratization, gradually embracing all parts of the social organism, need the corresponding intellectual provision. Intellect is being raised "in its price". It becomes much more weightier and attracts the interests from the side of producers, businessmen, government structures and common citizens. The crucial tendencies of the world educational system development have appeared in deepening its fundamentalization of the knowledge, in strengthening its humanistic orientation, spiritual and common cultural constituents of education, in forming the systemic approach to the analysis of difficult technical and social situations, the strategic thinking of students and training their social and professional mobility. The necessity in maintenance of the high competitiveness in the dynamic labour market requires also implanting the aspiration and skills for self-training, self-education and self-perfection throughout one's active work life.

Formation of the Unified Educational Priorities

Today's Europe of Knowledge is a major factor of the social development that can provide all its citizens with the necessary level of competence for answering the challenges of the new millennium, can help to realize the commonness of values and the belonging to the global informational society. The concept of "society of knowledge", introduced to wide circulation by Peter Drucker (1969), means a society growing from its multiformity and potentials. According to Amartya Sen's profound expression, it is a "society of freedom through capabilities" (2001). The role of education and collaboration in this sphere is acknowledged as primary. The integration in the field of higher education is a reflection of the more general and deeper processes in European integration. The unified economy of Europe predetermines the unified labour market, where, according to rules equal for everybody, the graduates of any educational establishment could have an opportunity to find the job in any place of Europe. For this, the recognition – the acknowledgment and comparison of the documents of education given by various educational establishments of these countries – has to be provided.

In its turn, the possibility of choosing this or that specialist, whose documents of education are correlated with the other one's, appears only when the diploma or the appendix to it accounts for the educational program well-known for its quality to both the employer and the educational establishment. The other necessity predetermining the importance of the unified educational space is a so-called academic mobility, i.e. a fundamental requirement for the European culture giving an opportunity for the student while studying to get and to continue one's education in other educational establishments of different countries.

Problems of education are almost the most actual and contradictory matters in the political circles of the United Europe. The co-ordinated policy in the branch of education is perceived by the national elite of European countries rather ambiguously, and even to a frank disapproval. So, the idea of formation of the common European space requires a purposeful argumentation and propaganda in order to motivate for co-ordinating the efforts of all subjects of its realization. It is necessary to bring the European publicity in on the idea of that the agreed policy implies an identity based on realizing by Europeans the common sources and prospects of the development of a unified European educational space. However, the question is not in the way of ignoring the national identity and originality of the educational systems within the framework of geopolitical formation.

Taking into account the geopolitical position of Ukraine, the question is foremost about the regional European integration. But euro-integration strategy is, first of all, our home task, a strategic reference point determining the principles of internal transformations: raising the standards of socio-economic development, using the high information technologies, improving the quality of life on to the European level. It means that Ukraine is interested in euro-integration, in fact, for entering the unified geopolitical and cultural space of European countries, for overcoming a mass of obstacles, for making great efforts that would, eventually, turn into considerable dividends.

The actuality of studying this problem for our society is viewed in, first of all, a present fact of joining Ukraine to Bologna process (in general sense, as a chain of measures for uniting the educational environment in European educational space) and in the necessity of changing the educational system in short time to use all of advantages of such space maximally, and, at the same time, not to be exposed to threats it has. Ukrainian scientists, educators-practitioners,

At present stage the educational policy remains in the responsibility of the state and is foremost determined by the national, socio-economic and historical context, limitations and priorities. The educational policy of the EU is within the competence of its country-members. Their cooperation has an inter-state character grounded on the principle of subsidiarity.

M. V. Larionova

Сотрудничество в сфере образования в Европе: нормативные основы, методы и инструменты кооперации. – М. : Унив. книга; Логос, 2006. – С. 14.

methodologists have faced a problem of adaptation of the Ukrainian educational system to new requirements. We can distinguish two levels of integration of education and science in Europe, but in any case they are both associated with the name of the Bologna University and its functioning since XIII century. Its students and teaching staff established a separate corporation, which had all the rights of juridical person declared by the magistrates' court, and was given the right of full self-government in 1224. It carried out the educational process (lectures, seminars within certain modules) in an original way; a considerable amount of time was given for tutorials and independent work of students; periodically they conducted monitoring of the learned material for certain sections.

The first level is formation of the unity of the leading European universities under the aegis of the Magna Charta Universitatum (the Great Charter of Universities), adopted in September 1988 and signed by 250 rectors of the leading European universities assembled on the occasion of the 900th anniversary of the Bologna University. This document proclaimed the fundamental principles of the European university traditions which became the basis for a pan-European system of higher education. In particular, it declares the independence of the universities in any political and economic power, confirms the inseparability of educational and research activities, and the need to guarantee the freedom of these activities regardless of geographic and political boundaries. Today, 515 universities, including 14 Ukrainian ones, have joined the Great Charter.

The process of European unification is accompanied by formation of the joint educational and scientific space, and the development of the uniform criteria and standards in this area on the whole continent scale. The main goal of this process is consolidation of our scientific and educational society and European governments to raise the competitiveness of the European system of research and higher education on a global scale, and to elevate the role of this system in social transformations as well.

Earlier I pointed out that geographical borders, and especially historical and cultural ones, are extremely difficult to determine. Many researchers believe that there is no single defining principle that would give an opportunity to identify Europe as a unified space. So, Greeks and Romans, being on the periphery of modern European space, were the forerunners of what is now called Europe. It is absolutely clear that 'Europe' is an elusive amorphous concept with uncertain limits. A complex European identity can be formulated only taking into account the totality of uncertainties, ambiguities and contradictions. 'Europe' can be understood as a multifaceted and complex concept including many contradictions, such as law and coercion, democracy and violence, spirituality and materiality, rationality and myth. However, understanding in such a wide range cannot be satisfying, as we have to take rather contradictory criteria for formulating the grounds of the European identity. Jean Monnet, one of the fathers of European integration, in the evening of his life emphasized that if he had been able to start the process again, he would have begun it with a socio-cultural component of the European nations integration. Thus it would have cleared the "field" for building a common home – the united Europe – on the basis of mental unity of nations (see: Афонін Е. А. Велика розтока (глобальні проблеми сучасності): соціально-історичний аналіз / Е. А. Афонін, О. М. Бандурка, А. Ю. Мартинов. – К.: 2002. – С. 161).

Since the second half of XX century it is just dialogue of European cultures that forms socio-economic and political preconditions for the development of the modern European Union. Moreover, culture is regarded as a quintessence of all human activities, customs, beliefs, i.e. all the material and spiritual created by human beings. Currently, we have three major projects of the future Europe within the institutional framework of the European Union. The first project is focused on the fact that Europe will be one of the influential factors of force in the world. The second project, which can be relatively called a social project, is somewhat opposite to the first one and is oriented to humanistic values, human rights and democracy. The third project, contrary to the previous two, attempts to protect the national states, or even

strengthen their individual role in the United Europe. The current process of building the European Union, realized under the conditions of the Rome, Maastricht and Amsterdam treaties, is more focused on implementation of right the first project, not comprising any features of the second one. At the same time, the supporters of the contrary, third project are involved in forming the European identity as well.

The second project emphasizes the social nature of the future Europe. The focus is on human rights and democratic values. Since European space is politically socio-democratic in its nature, the second project is aimed at overcoming the social inequalities and poverty not only in Europe but also all over the world. This project is oriented to spiritual source of the European history greatness, embodied in science, education, art and recognition of the human rights, rather than economic prospects of the unification which can lead to severe competition with other economic agents of the world (Якобс Д. Європейська ідентичність: факти і вимисли / Дірк Якобс, Роберт Мейер, 2003. – www.dialogs.org.ua).

The historical background of forming the unified European educational policy stipulates the need for uniting the European educational systems into a single educational space, a new educational paradigm. To define the nature of such paradigm we should consider the concept of “**educational environment**” which due to integration processes transforms into a single European one. In modern literature, educational environment is defined as a set of material, spiritual and emotionally-psychological conditions stipulating the educational process and factors both stimulating and hindering its effectiveness (Романовский А. Г. Новые принципы подготовки гуманитарно-технической элиты в НТУ «ХПИ» // Теорія і практика управління соціальними системами. – Х., 2003. – № 2. – С. 31). In a wide sense, educational environment is a means of forming not only the attitude towards acquiring knowledge but also upbringing and forming the culture of personality. Educational environment is a socio-cultural environment subsystem, a totality of historically formed factors, circumstances, situations, i.e. integrity of specially organized pedagogical conditions of the individual development (Михайлева Е. Г. Ценности и ценностные ориентации в современной социокультурной образовательной среде. – Х. : Изд-во НУА, 2004. – С. 8). In a wide sense, educational environment can also be defined as a structure consisting of several interrelated levels: the global level includes general world tendencies of the development of social institutions of economy, politics, education, and of cultural and mass-media systems; the regional one – the educational policy, culture, the system of education, life activity according to social and national norms, customs, traditions, mass media, etc.; the local one – microclimate and microculture of the educational institution, the nearest people, family.

In more specific meaning, educational environment is understood as a totality of the elements of educational activity and interrelation between them within the system, and their interaction with the outer environment as well. This set of elements includes the subjects of educational activity in their diversity, i.e. institutional, group and individual subjects, as well as the means and methods of educational activity. The interrelation between the subjects is characterized by the content and character of education, and the mechanisms of its influence on the educational subjects.

Creating a unified European educational environment leads to integration of many educational systems into an integrated formation, which, in its turn, requires attention to joining and unification of all elements comprising the concept of “educational environment” for Europe in general and the country integrating with it in particular. Of course, they have realized and set all this as a basis for the integration educational policy in the European countries. In the 70s of XX century Europe begins to reach a political consensus on the new role of higher education, particularly, on its professional component on the European labor market, which is gradually being merged into one large space.

Formation of the European higher education area, rapprochement of its aims, standards, models have become an adequate response to the growing higher school competition on a global scale, especially in the North American region (USA, Canada).

Alongside the political unification of European countries into the EU they have worked out a conception of a unified European educational and scientific area. However, heading of the Western civilization for a post-industrial society, and then for an informational one, requires further an appropriate educational paradigm of the society of knowledge. Self-development and self-realization in culture have become an important social value, as well as the ability to self-improve and learn through your life – a matter and essence of pedagogy of the post-industrial society. If we distinguish in an educational model, reflecting “its” culture, three components – the traditional, the urgent and the innovative one – the content of the defined components in each of the educational models will be different though immanently linked with each other. The urgent and the innovative components pass to the next model in a new status: the urgent component acquires the status of the traditional and the innovative becomes the urgent one.

Thus, the modernization of education is realized due to transformation of the innovative component into the urgent one. Therefore, modernization of education is not a single step, upgrading by a certain standard is impossible. The continuity of modernization is embodied in the very essence of lifelong learning, which, in its turn, becomes an absolute factor in updating the content and the process of the integrated educational paradigm, and a crucial slogan of the European educational policy at the close of XX – beginning of XXI century.

For centuries, European nations were alienated and hostile to each other, they were fighting a bloody war, and mutual hatred was implanted in people. All this led to cultural, religious and other heterogeneity. Today, European states are characterized by certain uniting features. Education, in this context, takes one of the leading places, also because it is necessary not only to teach people of the new Europe, but foremost to bring up new Europeans, which would, on the one hand, perceive their cultural diversity as a fact and consider it as an advantage, and, on the other hand, seek the inter-connection of the national standards for more successful competition on a global scale. In an era of globalization it is quite natural to aspire for a maximum compatibility of educational systems in different countries. This will give an opportunity to all of participants involved to take the advantages of cultural diversity to the full, to improve constantly the quality of education, to facilitate the mobility of the members of educational process and provide young people with generally recognized qualifications.

Questions about education and changing its paradigm need to be addressed not only at scientists and educators, but also the entire European publicity. The fact is that we still have too many people nowadays who equate the term “education” with the words “school” or “secondary education”. In Europe, this concept is much broader and includes three main components:

- the sector of Formal Education: tens of thousands of kindergartens, schools, higher educational establishments providing and conferring "recognized" certificates, diplomas, titles (their official international name is "educational qualifications");
- the sector of Nonformal Education or "extra" education including: all extracurricular institutions and establishments for children, youth and adults (they do not give the "educational qualifications");
- the sector of Informal Education or propaganda, which covers all other means of influencing the person (environment and informal groups, a complex of mass media, libraries, museums, a network of institutions combining leisure and information activities, Internet, etc.).

As K. Korsak points out, for independence years the educational value of informal sector has reduced ten-fold (by some indicators – even thousand-fold): we have almost ceased to print non-fiction magazines, books and brochures, reduced to a minimum the educational television,

separated completely almost all science teachers from the innovative branch information, and are only going to make Internet cheaper and more accessible. In informal education Ukraine is as far from Europe as from the earth to the sky. They have here "space", while we – just something as little as a "mathematical point". The nonformal education sector has suffered slightly fewer losses. Though most of palaces, centers, clubs and groups of culture disappeared, the Olympics, the Small Academy of Sciences etc. have still left. So falling of Ukraine behind Europe in this part of educational space is not as gigantic as in informal education.

Thus, today's Europe focuses on education as a first premise of progress in the key areas of social life and activities. In this context, education is regarded as a key factor in determining and achieving the European identity on the basis of mobility (geographical, social, professional), in developing the uniform requirements for the content of school knowledge of European history and culture, in connecting schools to the Internet network to encourage the better acquaintance and understanding between young generations of Europeans. As declared in declaration adopted in Sorbonne, 1998, the open space of European higher education, on the one hand, has a lot of positive perspectives, of course, with respect to our differences, and, on the other hand, requires continued efforts to eliminate barriers and develop the framework for teaching and learning that would expand the mobility and make cooperation closer than ever before.

To enter fully the European educational space we have to develop simultaneously all the levels of education, foremost focusing on the problem of forming in younger generation the production competence, i.e. the knowledge, skills and abilities of realization necessary for successful life activity under conditions of globalized world and appearance of the society of knowledge.

European higher educational establishments have taken on the task and the major role in creating the European Higher Education Area. European countries tend to catch up with overseas partners, what requires taking great efforts in order to accelerate the development and introduction of the new technology. We should do away with traditional for Europe – what is inherent in both management and workforce – resistance to the new. European countries should place the improvement of professional skills for mastering new technologies in the center of social and economic policy. This movement is conditioned by real changes taking place throughout Europe and the world. It is a response to the challenges of globalization, the development of information society, the increased migration, the labor market mobility, the intercultural exchanges, and mostly – the objectively formed need for learning “to live together”, while maintaining their own ethnic, cultural, religious and other diversity, and, at the same time, understanding and respecting each other by common rules and standards.

The world is tired of incessant conflicts, armed clashes and terrorism. It wants to live in cooperation and collaboration. The leader of the unification process is now Europe. That is why the initiative of several European countries as for general, mutually concerted and tolerant preparation of human for life in new Europe can be assessed no other way as timely and urgent. The integration process embraces the introduction of European norms and standards in education, science and technology, the spread of their own cultural, scientific and technical achievements in the EU. Ultimately these steps will facilitate the raising in Ukraine of the European cultural identity and integration into European intellectual, educational, scientific and technical space. The fulfillment of this task provides for mutual removing of any principal, as opposed to technical, restrictions on contacts and exchange and dissemination of information.

The process of European integration has a more noticeable influence on all spheres of our country's life, not passing by the higher education as well. Thus Ukraine has clearly defined the guidelines on entry to the educational and scientific space of Europe, is modernizing its educational activity in the context of European requirements, and working harder on real joining the Bologna process (Вища освіта України і Болонський процес: навч. посіб. / за ред. В. Г. Кременя;

автор. кол.: М. Ф. Степко, Я. Я. Болюбаш, В. Д. Шинкарук, В. В. Грубінко, І. І. Бабин. – Тернопіль : Навч. книга Богдан, 2004. – С. 21).

There are three main periods in the development of the process of educational environment euro-integration. **The first period** falls on 1957-1982. The beginning of it is considered to be with the Treaty of Rome, 1957, as well as the documents of the Conference of Ministers for Education in 1971, which identified five key provisions of European dimension in the educational systems: the reciprocal recognition of diplomas, the approval of the idea of forming the European University and co-operation of secondary and higher education, the creation of the European center of education, the founding of the institution of higher education unlimited by any state borders. These provisions have developed through the Action Programme, presented in 1976: the enrolment to higher school, the recognition of diplomas, the common curriculums, the short educational programs and others.

The second period embraces 1983-1992 and is characterized by clarifying the aims and tasks, and deepening the cooperation in higher education within the EU. They worked out the legal aspects of the subjects of the educational process, developed well-known international projects, such as Comet, Erasmus, LinqWa, TEMPUS etc., which stressed on the necessity of strengthening the interrelation of higher education and industrial structures, developing the curricula and programs coordinated by institutions of higher education, promoting the foreign languages learning, etc.

Since 1992 the third period has begun. More distinct has become the deepening of the ideas of Europeanization of higher education under broadening the EU requirements. The socio-political aspects of the aims and nature of the Bologna process, i.e. the ideas of the implementation of European citizenship providing for free travel, free standing for election to municipal authorities etc., have actualized. It were the documents of the third period to have analyzed the objective conditions and subjective factors which lead to deepening the integration processes in education and economy of European educational systems, and to have shown their possibilities and problems. Among factors naturally dependent on the development of education are especially as follows: the informational society, internationalization, the development of Science and Technology.

Lisbon Treaties

An important milestone in establishing a single European educational environment was signing the Lisbon Convention (1997) and the Sorbonne Declaration (1998), which developed the ideas of correlation between the national and the international, of harmonization of the national educational systems. Not denying the cultural and educational diversity, among the provisions of educational nature the Sorbonne Declaration paid special attention to the question of qualification. It had a clear socio-political orientation to the integration of Europe, accentuating such social problems as mobility, recognition and access to labor markets. The Sorbonne Declaration also appealed for raising the competitiveness of European higher education alongside the US education. The basis of this integration process, which was actually the pre-history of the Bologna Process, comprises three important documents: the Magna Charta Universitatum; the Lisbon Convention on the Recognition of Qualifications concerning Higher Education in the European region (Lisbon, 1997); the Sorbonne Declaration (Paris, 1998). The authority to sign the Lisbon Convention on behalf of Ukraine was given by the President of Ukraine L. Kuchma to the author of this book.

The main objectives of formation of the European educational area are: building the European higher education area as a precondition for the mobility of citizens with the possibility of employment, strengthening the international competitiveness of both national and European systems of higher education as a whole, achieving greater compatibility and comparability of the higher education systems, forming and strengthening the intellectual, cultural, social, scientific

and technical potential of the individual countries and Europe in general, raising the decisive role of universities in the development of national and European cultural values, competing with other systems of higher education for students, influence, money and prestige.

The open area of European higher education is characterized by a variety of positive prospects and, at the same time, requires continued efforts to eliminate barriers and develop such framework of teaching and learning that would expand the mobility and provide as close cooperation as possible. The support of the EU for the mobility of learners and teachers is growing rapidly and is being fully used. Europe is witnessing the fact that more and more of the political and academic world is getting conscious of the need to establish closer and stronger ties, to form and strengthen the intellectual, cultural, social, scientific and technical potential of the state (Томашевич С. Болонский процесс и информационное общество / С. Томашевич, А. Жерненко // Новий колегіум. – 2004. – № 5/6. – С. 65).

The Convention on the Recognition of Qualifications concerning Higher Education in the European Region (Lisbon, 1997) was developed and adopted under the auspices of the Council of Europe and UNESCO. The Lisbon Convention recorded a number of agreements on various issues. As described therein, a great diversity of educational systems in the European region reflects its cultural, social, political, philosophical, religious and economic variety, which is an exclusive achievement and requires an out-and-out respect, as it provides opportunities to use this diversity, facilitates the access of citizens of each state to the educational resources of other countries.

The Lisbon Convention includes treaties about:

- definition of the key terms (access, admission, assessment of higher education institutions and programs, assessment of the individual qualifications, the competent body for recognition, higher education, the higher educational establishment, the higher education program, the period of study, qualification (qualification of higher education, qualification providing access to higher education), recognition, requirements (general requirements, special requirements));

- competence of the state authorities;
- basic principles for the assessment of qualifications;
- recognition of the qualifications giving access to higher education;
- recognition of the periods of studies;
- recognition of the higher education qualifications;
- recognition of the qualifications of refugees, migrants and persons being in situation of refugees;

- information on higher educational institutions and programs;
- information on the recognition;
- mechanisms for the implementation.

So, in Lisbon they agreed the Convention on recognition of higher education qualifications in Europe for academic purposes. It introduced many basic requirements and confirmed that some countries may take part in more constructive recognition scheme. Taking this position, you can use the requirements of the Convention and move on. The main idea reflected in the Lisbon Convention may be described as: a big diversity of educational systems in the European region reflects its cultural, social, political, philosophical, religious and economic variety, which is the exclusive achievement requiring an out-and-out respect; the purpose of the signatories is to give all people of the region an opportunity of using this source of diversity to the full, having facilitated the access of the residents of each state and school students to educational resources of other countries. The aims set in Lisbon, "re-contextualized the educational policy," filled it with new content (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. Ed. By B. Hudson and P. Zgaga. - Umea, 2008. - P. 124).

Europe wants to be confident in that regardless of the country (the peculiarities of the national system of education and professional training) giving education and profession to any specialists they can be trusted for their high level of education and culture, and preparation (training) according to norms acknowledged as standards of the European quality. Formation of the mutual trust and the algorithms for achieving it has started with the Lisbon Convention on the Recognition of Qualifications concerning Higher Education in the European region in 1997. The Lisbon Treaty declares the availability and importance of various educational systems, and aims to create conditions under which more people, having used all the benefits and achievements of the national systems of education and science, would acquire mobility on the European labor market.

Ukraine signed the Lisbon Convention on the recognition of qualifications in higher education, and Verkhovna Rada of Ukraine ratified it. It gave a chance to start bilateral negotiations over the recognition of our diplomas among foreign countries, including Britain, Germany, Romania, Russia and other CIS countries, to move actively in the directions initiated by the Bologna process. The strategic goal of this process for Ukraine is to enhance the quality of education, the reliability and competitiveness of our professionals, especially in the European economic, political and socio-cultural area.

One of the tasks of the integration process is significant improvement of the quality of education by perfecting its methodical-material maintenance. Today, the gradual shifting from reproductive, authoritarian education to humanistic, innovative type of education with preservation of our cultural and historical traditions is taking place. The higher education institutions in this process should play the part of subjects rather than objects of forming a single educational space, for in the near future right their responsibility for the quality of higher education within the "European Higher Education Area" will be increased. The Ministers for Higher Education in Europe appealed to the European Quality Assurance

Reference Framework (EQAVET) of Higher Education with proposition to coordinate the standards, procedures and guidelines for quality guarantee. As mentioned in corresponding literature, the European area of higher education, gained by specialists in educational institutions, is based on knowledge, the quality of which is determined by its academic level, and the acquired qualification ranks the candidate for employment. An important part of coordinating these components of personnel training should be given to independent work, the organization of which should provide the necessary transformation of the acquired knowledge into qualification skills and capabilities. For this purpose the innovative tools and methods for ensuring quality of teaching are implemented. The experts distinguish three components of quality of education: knowledge and the means of solving problems, teaching and training methods, the level of education of an individual.

The quality of education in the way of improving the independent work is provided by raising the quality of one's life and broadening the access to higher education in order to create the competitive advantages on the European labor market under introduction of the modern technologies of strategic management. In spite of this, the Lisbon Treaty, as noted, declares the availability and the value of different educational systems and aims to create conditions in which more people, using all the values and achievements of various national systems of education and science, can be mobile in the European labor market. The common values of education, science and culture of all European countries should be available for the citizens of new Europe.

On May 25, 1998, four European ministers (of France, Great Britain, Italy and Germany) signed the Joint Declaration on Harmonization of the Architecture of the European Higher Education System, aimed at harmonization of the national systems of higher education, in Paris (Sorbonne).

The most important idea declared at that time was based on the fact that a integrated, united Europe is not only economics, finance, banking and manufacturing, but foremost knowledge and intelligence. The preamble of it can be briefly described as follows. Universities and higher education in general must build and strengthen the intellectual, cultural, social and technical infrastructure of our continent. To a greater degree, it concerns the universities which

continue to play a crucial role in this development. Universities appeared in Europe, some of them – even more than three-quarters of a millennium ago. Our four countries are proud of the oldest universities, which are celebrating today their important anniversaries, e.g. the Paris-Sorbonne University. In those days, students and scholars could move freely and rapidly disseminate knowledge throughout the continent. Nowadays many of our students still complete their education without gaining the benefits of partial training outside national borders. We are approaching the period of significant changes in education and working conditions, and different ways of the professional career advancement with the obvious need for education and professional training throughout life. We owe our students (and our society as a whole) such system of higher education, in which they could have the best possibilities for searching and finding a field of their advantage over others.

The main provisions of this declaration are:

- creating an open European area of higher education;
- the international recognition and the international potential of higher education directly connected with transparency and easiness of understanding the diplomas, degrees and qualifications;
- the predominant orientation to two-tier structure of higher education (bachelor, master) as a condition for increasing the competitiveness of the European education and recognition;
- using the system of credits (ECTS);
- the international recognition of the first-degree higher education (bachelor);
- the provision of the first-degree graduates by the option of further education for the Master's degree (shorter path) or the Doctor's one (long path) in consecutive order;
- the preparedness of Masters and Doctors for scientific research activity;
- the confirmation of the Lisbon Convention;
- the search for ways of ratifying the acquired knowledge and optimal possibilities for recognizing the diplomas and degrees;
- stimulating the process of making unified recommendations for achieving the outer recognition of the diplomas and qualifications, and for graduates' job placement;
- the formation of the European space of higher education;
- drawing the joint structures of the given diplomas and cycles (degrees, stages, levels, tiers) of education together;
- the consolidation of the Europe's position in the world through continuous improvement and renewal of education available to all EU citizens.

Great attention in all documents of the Bologna process was given to the status and rights of the students. In particular, it is mentioned in the Sorbonne declaration that students:

a) should have the access to various programs, including vocational training, develop the language proficiency and use the new informational systems;

b) should make use of the right to acquire knowledge at higher education institutions of two levels: the first level of training requires studies according to corresponding qualification; the second one gives choice between a curriculum for acquiring the Master's degree or a more widespread program for the Doctor's one. Thus, there is a possibility of changing from the first (Master's) program to the second (Doctor's) one. Both programs should equally give attention to scientific research and independent work.

The participants of the Sorbonne conference also focused on the growing need of the system for international comparison and equivalence, containing two main cycles: the pre-degree and the post-degree ones. This system can achieve much innovation and flexibility through the use of terms and credits (as in ECTS). This will provide verification of the fairness of the gained credits for those who choose primary education or continued education at various European universities, and those who would like to get a degree at any convenient time of the life. Indeed, those who study should be eligible to enter the academic world at any time of their professional life and regardless of their previous training. These ideas have actually created new conditions for the development of

the continuous education of the European Region, about what the theoretical and methodological discussions have long been carried out, and the need for it, as in changing the educational paradigm, has long been formed since the middle of XX century.

One more principal step is recognition of the priority of creating the conditions for the mobility of students and teachers. As fixed in the document, the students of the pre-degree and post-degree cycles should be stimulated to spend at least one semester at universities abroad. At the same time, more and more of teaching and research personnel should work in European countries different from their own one. The support of the developing European Union for the mobility of students and teachers should be used to the full. This requirement is the oftenest reproached by Ukrainian specialists in education, for it provokes an outflow of the best specialists abroad where there are objectively better working conditions in both logistical and social aspects.

In June, 2004, the first Vice-Chairman of the Verkhovna Rada of Ukraine for Science and Education I.Yukhnovskyi published the following data: in Ukraine the scientist's salary is four times lesser than in Russia, 10 times lesser than in Hungary, and 50 times lesser than of the same level employee in the USA. In recent years the situation has not practically changed. So, creating the conditions for free moving of the scientists, teachers and students about single European education area and, accordingly, increasing their capability of job placement, first of all, requires purely material measures, with which there could be serious problems for our present home situation.

In addition, as it was mentioned, the main factor of the new educational environment is an academic (university) autonomy, according to principles of which the responsibility for ensuring the quality of higher education is chiefly laid on educational institution, and the basis for real responsibility of the academic system within each state is created. Universities, as autonomous and responsible juridical, educational and social subjects, are eligible to form their own strategies, to choose their own programs and fix their own criteria.

The Decree of the President of Ukraine "About reformatations in the system of education in connection with joining the Bologna process" on February 17, 2004, established the priorities of further development of the Ukrainian educational environment towards integration into European system. However, the views about influence of the Bologna Process on the reformation of the Ukrainian educational environment are rather vague for today. This is connected, as described above, with the main regulations and principles of the Bologna declaration, which, in pedagogical theoreticians and practitioners' opinion, can make not only positive, but also negative influence on the Ukrainian education system.

The essence of the Bologna process consists in forming in prospect an all-European system of higher education in the form of the so-called Area of European Higher Education grounded on the common fundamental principles of its functioning. Thus, the Bologna process is a process of structural reformation of the national systems of higher education in Europe, changes in educational programs and necessary institutional transformations in higher educational institutions in Europe. All proposals within the framework of the Bologna process can be marked by positions: the introduction of a two-tier structure of higher education (Bachelor's and Master's degree); the introduction of a system of continuous education; the formation of a credit-modular system (an accumulating system capable of operating within the conception of "lifelong learning"); the control of the quality of studies (the standards of transnational education, the independent attestational agencies); the extension of the mobility of all subjects of educational activity; the motivation of students for learning, also through the mentioned principles; the provision of job placement for the graduates (the orientation of the higher educational institution to a final result: the knowledge of the graduates should be used for good of all Europe). For this, on the recommendation of UNESCO, a general appendix to the diploma is suggested. Ensuring the attractiveness and the competitiveness of European education is by drawing students to Europe from other regions.

The necessity for reformation of the Ukrainian system of education, its improvement and the increase of quality level are a major socio-cultural problem, caused mainly by the processes of globalization and the need for forming positive conditions for individual development of a person, their socialization and self-realization in this world. For Ukraine both joining and not joining the Bologna process have advantages and disadvantages. But, taking into account all “for” and “against”, there is no other alternative to joining the Bologna process for the countries aiming at economic and social development and entrance into the EU. So, on May 16, 2005, Ukraine joined the Bologna process and contracted to modernize its own educational system in accordance with European standards by 2010. Thus, Ukrainian system of education has to produce and introduce strategically the principles of the development and self-regulation grounded on: education should be considered in the world context, i.e. the processes of globalization require the introduction of the common to all mankind values and the world ethical standards in education; it is necessary to realize the importance of the research and practical activity of the professorial-teaching staff, introducing its results in educational process as well as creating a system of educational and educative influence on personality; the application of the modern information technologies, entering the world informational area.

Although the formal entrance of Ukraine into Bologna space of education took place in 2005, the real entering will be very difficult and contradictory. For this purpose Ukraine should make two significant steps: to conduct a comparative analysis of the home system of science and education with European one and determine what is necessary to change, as well as start the corresponding reforms; the government should take a conscious political decision based on the need for realization of the reforms, and set it as a principle of foreign policy of the state directed to integration of the home science and education into European area.

In addition, the country-members of the Bologna process have agreed to introduce a system of credit units, what gives an opportunity to assess newly the whole educational process, and also to increase the mobility of students, to pass the subject in parts, sections, or the entire course. Introduction of credit units is definitely perspective for the student's and teacher's mobility. But student's mobility should be kept under constant control not to reduce their personal contact with the teacher. This is especially important as the Bologna process requires motivated attraction of students in studies, what needs reinforcement of the individual work. The way of “bolognazation” leads us away off a combination of teaching and upbringing as a single process. So here are the inevitable serious losses in the matter of humanization and humanitarization of the educational process and system. Besides, the Bologna Declaration provides an opportunity for the student to choose by oneself a teacher of the discipline he or she studies and takes a test or examination of. “Teachers are different ... which teacher will our average student go to? They will go to a teacher who is not very strict, and is indifferent. Well, but it is provided that the highest rating is of the teacher whom most students apply to...” (Гребенюк В. Болонський процес і традиції української освіти / В. Гребенюк, Є. Євсєєв // Новий колегіум. – 2004. – № 3. – С. 45). Thus, instead of elevating student to a certain cultural and personality level, by own example, among other things, and gradually leading them to a high level of the best teachers, the educational system compel the ones who want to have “high rating” to go downhill the level of the student's knowledge and comprehension. So, we'll emphasize once again that, as acknowledged by many expert practitioners, there is a good deal of both positive and rather problematic things in the Bologna process.

The process of all-European educational reforms has become a response to the challenge of XXI century, having created a new situation in the field of higher education. It is characterized by appearance of such elements in the international tendencies of the education development as: internationalization of education (the growing number of students studying in foreign universities, the exchange of students and professorial-teaching staff, the use of foreign programs, technologies and information); an increase of competition on the global market of educational services (the

growing number of private universities, the emergence and the development of distant learning); disposition to new economic imperatives created by globalization (the formation of the international system of licensing, certification, accreditation); a change of state functions in the educational sphere (a great number of states pursues a policy of deregulation, deetatyzation of education passing more rights and authority on to educational establishments); a rapid increase in number of students in case of age structure broadening.

The concept of education is noticeably widening in the following main areas: the increase of the term of training – from birth and through all life – what is reinforced by development of the pre-school and adult education; the expansion of the educational establishments network; school, as a social institution, is not already the only source of knowledge and skills; the expansion of the sphere of educational influence – what is not only the intellectual growth but also the formation of all aspects of personality – the intellectual, the emotional, the physical and social ones.

So, taking into account the fact that the concept of “lifelong learning” is supported by most European countries, and that inevitable processes of globalization affect all aspects of human life, it can be concluded that: globalization is stimulating the unification of the educational systems into a single educational space, and the SciTech progress, new technologies and informatization of the society are forming the new image of education (global society should also be globally informational, and in this respect a leading role is for education).

On the 18th of September, 1988, on the occasion of the 900th anniversary of the Bologna University a congress of rectors of the higher educational institutions of Europe took place. There the Magna Charta Universitatum, mentioned above, was adopted. It was emphasized in the document that in today's world universities should play the role of the centers of culture, knowledge and research. The basic pan-European principles of the universities development and the mechanisms for their implementation were defined there as well. The main goals and principles proclaimed in the Charter were recognized worldwide, and were later developed and deepened in other collectively made documents. The Sorbonne-Bologna Process is overstepping the limits of Europe and has become a part of the higher education globalization.

The aims and the objectives of the Sorbonne Declaration have been logically developed and supported in the Bologna Declaration of June 19, 1999, signed by 29 Ministers for Education of the European countries.

The development of global processes in the European and Eurasian space makes the Ukrainian question key. However, the entry of Ukraine into the European space is controversial: some important improvements in one area alternate with the regrettable errors in the other. The formation and implementation of the foreign policy doctrine of Ukraine require careful systemic political, historical and geopolitical studies.

European integration for Ukraine is not just a goal but a long process logically corresponding to the internal transformation in the state. The important meaning in this process is given to bilateral links with neighboring countries of the Central-Eastern Europe – Poland, Hungary, Slovakia, Romania. These states form the nearest common economic, political and socio-cultural environment. Accordingly, the peace and stability around the perimeter of Ukraine's borders, its progressive internal development, the multi-planned and unimpeded communication with the outside world are directly dependent on the efficiency of interaction with these countries.

European integration, as a choice of our country, was declared at the state level. This course was approved by the Verhovna Rada and is supported by the overwhelming majority of the society. According to most of sociological research data, including of such authoritative organization as the O. Razumkov Ukrainian Center for Economic and Political Research, the number of supporters of Ukraine's European integration in recent years has not decreased below 55%. The European choice of our country is due to its historical development, political and economic interests and social factors.

So, to implement the conceptual bases of the euro-integration process in the branch of science and education in Ukraine we should: improve a two-tier structure of higher education; adopt the clarified and understandable gradation of diplomas, degrees and qualifications; use a single system of credit units and the diploma supplement; take into account the European practice of accreditation and quality control of education; support and promote the European quality standards; liquidate the barriers in expanding mobility of students, teachers and researchers; introduce the modern approaches to integration of higher education and science in the masters and post-graduates' training; further provide the autonomy and self-government in the system of higher education and science.

"Europe of Education" is a way to build a single European space, in which, despite differences in the national education systems, there exists a desire to agree on their key elements. Due to the advances of the past years the educational processes in Europe have become more concrete, what meets the modern realities of the European Union and its citizens. Thus, more and more of the political and academic world is getting aware of the need to establish qualitatively close ties throughout Europe, which is developing, to form and strengthen its intellectual, cultural, social, scientific and technological potential. "Europe of knowledge" is now widely recognized as an irreplaceable factor for social and humanitarian development, as well as a necessary component of integration and enrichment of the European community.

The most important part of the general education system – are loans. For each discipline, depending on the workload of its relevance in terms of dominated future career experts determine credit "score" rating. If the successful development of each students discipline "shall" in its treasury of knowledge-installed number of credits, the total of which gives him the opportunity to obtain appropriate Bachelor or master degrees. The system of credit measurement and comparison of educational programs have long been used in Western European and American universities. The credit system makes it transparent, and most comparable curriculum that gives students the opportunity to "increase academic mobility" change the countries universities and at least one semester.

Western experts have singled out in the Bolognas process in several stages. In particular, states that in the initial period – "the development and establishment of principles," and since 2003, after the Berlin summit, began to stage "the practical implementation" (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 24). So, as it turned out, the transition from the agreed common principles to practical implementation of "devilish details" is, as always, difficult, that it turned out, in particular, in the fierce debate of many issues "under the hot sun Bologna" (Ibid. – P. 25, 27).

It is clear that we are primarily interested in the situation of implementing the Bolognas principles in European Education. Namely: how to understand its "European dimension" in different countries, how the offered "structural" changes are perceived by educators, how attractive appearance the ideas of mobility of teachers education in some states have for those who are targeted to national needs?

Most acute discussion, as evidenced by experts, there were many countries on the "content of curriculum and teacher education division at the first, second and third Bologna cycle" (Ibid. – P. 30). Largely this was due to the fact that since the 80th century teachers began to teach, unlike previous years in the universities. In other words, the debate as to who – professional or universal teachers on other controversial issues, especially in search of answers to the question "How long to prepare a teacher?" Is three years enough to learn a trade and gain relevant qualifications? Identify criteria for the profession of the teacher, requirements proved tricky. In particular, whether the criteria is universal for teachers working in elementary school, and teachers working in high school. In addition, as noted by P. Zgaga "is important formal differences among categories of teachers in

the existing national systems - in salary, responsibility, social status and, finally, their education level" (Ibid. – P. 32).

Noting this fact, the scientist notes that, even in an academic environment, the false idea that "the teacher of primary school requires less education, and therefore deserves a lower status than a high school teacher still exists" (Ibid). Something similar can be observed in domestic society. Therefore we can not disagree with P. Zgaga that such practice should be overcome. And rather than put up with the existing biased views, should all efforts within national systems of education be aimed at "raising the status of the teaching profession at all educational levels and qualitative homogenisation of educational activities" (Ibid).

In implementing the Bologna principles are often applied in some cases very simplified approach, which appeared in the "arithmetic dilemma – $3 + 2$ or $4 + 1$?" (Ibid). Closely related was the idea that the Bologna process oriented to implement in any case the formula $3 + 2$. Such a superficial approach was used instead of "think in terms of a new educational paradigm and rethink educational programs take into account the final results." In other words – the first reaction of institutions involved in educational reform, in this case was "simple, mechanical separation of the traditional cycle of creation and on this basis, two, instead of existing one" (Crossier D., Purser L., Smidt H. Universities Shopping the European Higher Education Area. An EUA Report. – Brussels: EUA, 2007. – P. 24).

Ambiguous these Bologna principles were met and in higher educational institutions. P. Zgaga in this context gives the results of their research in 2003 (33 countries) and 2006 (12 countries in Central and Southeastern Europe). Administrators of educational institutions was a question: "Which model is the two-phase cycle Institute plans to choose for the future?" According to P. Zgaga, the poll opened quite "unexpected picture." In 2003, institutions divided into two levels – by 42.8% as advocated by the formula " $3 + 2$ " and in favor of " $4 + 1$ ". In 2006, respectively, 30.6% - according to the formula " $3 + 2$ ", and 32.3% - in favor of " $4 + 1$ ". Hence the conclusion – "educational institutions have some problems with the implementation of the new structure of education. In recent years this dilemma only deepened" (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 33).

Western researchers note that the mentioned problem is not unique to teaching education. But it expresses itself in this area most acute, as the "teacher education is harder than training the majority of specialists in other fields of higher education" (Ibid, p. 34).

One more thing. Teacher education, interdisciplinary in nature, has to date from the 18th century. To prove its right to exist in competition with monodisciplinary departments in the context of university education. There is, according P. Zgaga, "clash between departments", more strict and pragmatic than the time of Kant. But departments that provide pedagogical education, often have the form in this fight "junior associates" who are not "aggressive fighters" (Ibid).

Finally, Western experts point out that so far not established transnational structures, associations or networks in providing quality teacher education. Although the rise in this important case is assigned. In 2007 at the European level adopted the document, which directly concerns the strengthening of quality teacher education. (Communication from the Commission to the Council and the European Parliament. Improving the Quality of Teacher Education. Brussels: Commission of European Communities, 3 August 2007 // http://ec.europa.eu/education/com392_en.pdf). It would be interesting, according P. Zgaga, "to see how national governments respond to this document" (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 35). We will add that useful in this context to analyze the reaction of direct

perpetrators of Bologna recommendations - managers, teachers, students.

It is important to note that Western scholars and experts in the majority, unlike, for example, EU officials are inclined to believe that teacher education in Europe still lags behind other disciplines in the establishment of transnational accreditation and quality assurance. This, in turn, affects the other components of the process europeanization of Education - mobility, internationalization, competitiveness and attractiveness of the global Education. European teacher education remains largely “national” and remote from the process of internationalization. This in turn not only reduces the possibility of teacher education in improving its quality, and prevent her play “an active role in international cooperation and intellectual dialogue” (Ibid. – P. 36).

There is every reason to believe that the findings of scientists and experts have been one of the factors that prompted the super-state European institutions to pay special attention to the problems of teacher education and teacher training. Evidence – the adoption of several important political and policy documents on this, especially the following:

1) Council of Europe. Tools on Teacher Training for EDC and Human Rights Educations. Strasburg: Council of Europe, 2 December 2004;

2) Commission of the European Communities (Education and Culture). Testing Conference on the Common European Principles for Teacher Competences and Qualifications. 2005;

3) OECD. Teachers Matter. Paris, Organisation for Economic Cooperation and Development Centre for Educational Research and Innovation. 2005;

4) European Council. Council Conclusions of 24 May 2005 on New Indicators in Education and Training, 2005;

5) Communication from the Commissions to the Council and the European Parliament. Improving the Quality of Teacher Education. Brussels: Commission of European Communities, 3 August 2007.

Especially political and conceptual significance, according to estimates of all interested in the development of European Education, characterized the last-mentioned documents – appeal the European Commission to the European Parliament on improving the quality of teacher education in Europe. Leitmotif of the document - the quality of teachers, teacher - one of the key factors determining the competitiveness of the European Union in a globalized world. This type of question determines the main direction of the national systems of teacher education, including Ukrainian.

“Europe of Education” – is a way to build a common European area in which, despite differences in national educational systems, there is a desire to agree on their key elements. Due to the advances the past few years, educational processes in Europe, have been more specific, corresponding to modern realities of the countries of the European Union and its citizens. Therefore, growing of understanding of the political and academic world of the need for establishing qualitatively close ties throughout the whole developing Europe, in the formation and strengthening its intellectual, cultural, social, scientific and technological potential, increases. “Europe of knowledge” now is widely recognized as an irreplaceable factor for social and humanitarian development, as well as a necessary component of integration and enrichment of the European population.

As mentioned above, the main trends in the global education system guided more profound, fundamental, guided by humanist values put forward the spiritual and general education component. This requires the formation of students' systems thinking, strategic thinking, development of social and professional mobility. The high level of competitiveness in the conditions of European integration and globalization of educational and economic systems requires the establishment of skills and motivation to learning, and self-cultivation. In Ukraine, these trends and features

of much more complicated by the fact that they occur on the background processes of profound transformation of not only of social and political structure and socio-economic structure, but also of the social psychology of life values and goals, moral and ethical paradigm.

This process – is voluntary, highly adaptive, flexible, open, progressive. It is based on the values of European education and culture, and is not intended to destroy the national peculiarities of educational systems of Europe. So, it depends on our internal transformations with which we “go into” in the Bologna process, from what we refuse and what we accept in the national education system from European standards, it will largely depend on the level of our science and education and the European Community’s attitude to us.

What should we expect from reforms in science and education related to European integration processes?

Firstly, a set of national reforms that may take inspiration from those states that have reformed the educational system according to the provisions of conferences at the Sorbonne and Bologna. Conduction of national reforms is possible thanks to the legislative and governmental power agreements at national level. Possible direction is making a two-tier structure “Bachelor / Master” by introducing a shorter period of training in conjunction with independent accreditation. It is also possible convergence of universities and non-university sub-systems and the abolition or at least reduction of the limitations imposed by national law at the university level and in non-university sector. Standardized criteria for assigning educational qualifications should be developed, do not create a new category of “European” criteria / qualifications and reduce the existing criteria for awarding degrees / qualifications to a common denominator.

Changes are also expected in the system tests and standards of training, that’s why attention should be paid to international aspects, including issues related to global education. Although there are risks of further implementation of European reforms. First, the uncoordinated actions during its implementation. It will be possible if some countries superficially approach to reform, for example, take a long training program and divide it into parts, changing the names of “offsets” and awarding a bachelor's degree after, for example, 7-th term of the traditional 56-year cycle. It certainly does not respond to complete degrees. Probably it is also controversial measures, including countries where the definition of primary or master's degrees can create a new type of complications for higher education in the country.

Secondly, it may be very serious risk to give the advantages of abrasion minor differences in the course of reforms (for example, focus on overcoming the minor differences in content and organization of the cycle between the German and Spanish degree in chemistry) individual countries over the more general problems. Fighting with unprincipled details can distract from the real threats looming outside.

Thirdly, the risk underestimating of an external call (transnational education, distance learning, campus abroad under the control of another European university or overseas institutions). For the present, neither governments nor universities are not prepared to accept this as a common problem.

Fourthly, not all European countries are fully involved in the process of creating the European Higher Education Area.

Obvious and hidden problems of Ukraine's participation in the Bologna process and their consequences

World events over the first years of the XXI century were largely unexpected, although some of them, i.e. the information revolution, globalization, migration, worsening confrontation

between the major religious and cultural worlds, emergence of new threats for the U.S. position as the only world leader, etc. Outstanding philosophers and political scientists predicted them all in the 1990s. At the time when Western Europe was to consider the elimination of a technological gap with the U.S. and Japan, trying to achieve political autonomy that would help the European Union to gain economic parity with the U.S. As you know, at the Lisbon summit of EU leaders in 2000, EU leaders took several strategic decisions. One of the political decisions was to extend the EU board by the accession of new member states from Central Europe; the economic decisions incorporated the concentration of human and material resources to accelerate the creation and implementation of modern technology, a level higher than “high tech”. The new technologies do not have a single name. Today they are described by the following terms as “key”, “breakthrough”, etc.

Obviously, higher education in Europe couldn't remain aloof from solving this problem. The formation process of a united Europe, intention to return its leading position in technology and efficient production, need for movement towards the knowledgeable society and formation of innovative economy led to the creation of innovative Bologna and other integration processes in Europe's higher education. Ukraine's accession to the Bologna Declaration in May 2005 actualized the task of modernization of state higher education and its successful integration into the European educational space. In order to carry out the Decree of President of Ukraine “On urgent measures to ensure the functioning and development of education in Ukraine”, issued on July 4, 2005, “State Program for Education Development for 2006-2010” was drawn up and adopted by the government, together with other documents, including the plan to establish two or three research universities in Ukraine.

Two years before signing the Bologna declaration in Bergen by Ukrainian representatives, we carried out a series of activities in order to modernize the structure and organization of the educational process in accordance with the terms of the Bologna declaration. Our active participation in the Bologna process is subject to debate and remains a divisive issue in the academic and scientists' community, ranging from recognition of usefulness of this process to scepticism about the potential consequences of accelerated changes in state higher education due to the “Bologna scenario”.

There are several reasons for the prospect of positive consequences of Ukraine's participation in the Bologna process. We think it is a lack of awareness of objectives and principles envisaged by the Bologna declaration. Another reason is documents of 2001-2005, passed by Ministers of Education of participating countries at the summits in Prague, Berlin and Bergen. Moreover, reluctance to any significant upgrade in an existing system of higher education that was hardly saved from the collapse in the mid-90s and consequently led to a significant improvement by 2005, having tripled the number of students.

We have to accept the fact that not all reasons are groundless. It is difficult in a short-term run to convey to employees and students of our universities and other higher education institutions all the initial content of the Bologna process along with changes that were made later due to the expansion of members as well as political and economic processes in Europe. In 2000-2005, the domestic higher education developed very rapidly and there were fears that the introduction of additional actions in the framework of the Bologna declaration could slow down the progress, redirect it to the secondary target.

In my opinion, these fears are groundless as the major aim of the Bologna process is to accelerate the positive development of all European countries by increasing the international prestige and competitiveness of European higher education, promoting the development of scientific and technological space. There has to be a single educational space with several key features to achieve these goals:

- the quality of European higher education, including quality and modern content of education, fundamentality, universality and politically favorable conditions for realization of educational programs and the level of professional training of graduates;
- mobility of students, teachers, researchers in a single educational space and free movement of graduates in the labor market;
- diversity and flexibility of management and use of effective technologies providing educational programs, taking into account the traditions and principles of autonomy and high academic freedom of universities in Europe;
- openness and accessibility of higher education, characterized by mobility, mutual opening of branches of universities in different countries and the introduction of technologies and organizational structures of distance learning.

Ukraine's accession to the Bologna process actualized the necessity to make some steps. They were in need before and aimed at developing and introducing in the national education system some European variants of university education. It is not about a thoughtless transfer of a foreign practice. The Bologna declaration does not require complete unification of national high schools and the formation of the European area on the principles of standardization. Participants are invited to effective cooperation, openness and support to students and young scientists to study and borrow "successful examples" and educational experience of all countries of the Bologna process, which would contribute to further development and modernization of higher education in Ukraine.

Analysis of foreign educational models shows that, for a system of higher education that would be acknowledged in the European space, it is necessary to solve several problems. They are management and quality of teaching process and research, and resources provision on condition of providing social security and following principles of international conventions on human rights and protection of children and youth.

The first group of problems that require the greatest attention from the Ministry of Education, Youth and Sports of Ukraine, management and university staff includes the following problems:

- lack of readiness of all educational communities to perceive European approaches to the education process and overall competencies of graduates; poor development of methods and means of assessment and provision of quality higher education by European standards;
- unpreparedness of most universities in Ukraine to accelerate the transition to a two-tier system of education;
- significant differences between Ukrainian and recommended by the Bologna declaration systems of educational documents and certificates (between educational qualifications);
- non-compliant items in training and specialties in Ukraine with European higher education, which are included in educational documents and labor laws;
- differences in the organization and effectiveness of quality training provision valid in our and European universities;
- lack of clear understanding and definition of Bachelor's and Master's degrees;
- lack of proper integration of academic and scientific processes, not only in peripheral but also in the leading universities in Ukraine obtained at the time of independence restoration;
- failure to form such a system of certification and accreditation, which would equally satisfy higher governing bodies of the state, designed to ensure unity and common development of higher education, leadership and groups in universities.

To problems of higher education modernization, I may refer the following: improvement of scientific methods, personnel, logistics support which would overcome

the main obstacles to rapidly implement the Bologna declaration; expansion of information technology in education and management across the whole system of higher education and university activities; preventing the outflow of highly skilled professionals from peripheral regions to leading educational centers of Ukraine as well as to foreign countries (not only to the West but to Russia, as well).

It is clear this diverse set of tasks of different scope and direction can be accomplished gradually by active and coordinated participation of both public authorities and groups of universities, students and the scientific community. Most of these tasks have been properly reflected by the modernization concept of Ukrainian education until 2010. In addition, they have been written down in other government documents that include the following principles: sustainable improvement of competitiveness of the national educational system; participation of the educational system to accelerate the pace of development of the society; expansion of opportunities for political and social choice; ensuring economic progress; the transition to a knowledgeable society with significant expansion of quality research; development and introduction of new and effective technologies.

It is worth emphasizing that under conditions of severe economic crisis it was the domestic education system that was the main factor that prevented Ukraine from reaching the bottomline of international indices of human development and other programs of comparison and assessment. Ukraine has preserved the image of the state, which has a mega system of higher education, maintains a high level of culture, part of an educational basis. Therefore, it is necessary to be especially attentive to the needs of educational and scientific complex, trying to develop this national treasure by preserving the accumulated experience and traditional relationships of multilevel cooperation with other countries and educational systems.

Along with the abovementioned concept, there were other government decisions made aimed at improving the competitiveness of the entire Ukrainian higher education including the national level and the level of individual institutions. It is necessary to combine efforts of public institutions to improve the legislation (in particular, making partial changes in the Law of Ukraine “On Higher Education” and the employment regulations), create favorable conditions for educational and scientific cooperation with other countries (grants for studies or training in foreign universities), etc. It is necessary to create groups at institutions that would establish the quality management system of the educational process and research corresponding to European standards. This is a very difficult task because normally administration and collective management bodies would follow only the recommended curriculum and maintain the financial discipline. External government institutions cared primarily about financial discipline and could not collate methods and results of training with European and international norms or standards. Due to a lack of properly organized associations for particularly important public professions such as doctors, lawyers, engineers and others, it was no point in borrowing, for example, the experience of the United States and other developed countries, where the rights for professional activity are not earned straightway after obtaining a diploma. It is required to work for a year or so to acquire professional skills and after that pass specialized exams. In our view, an increase of overseas tests in domestic higher education as a replacement or supplement to the state examinations for graduates of universities and other higher education institutions has a positive impact, as the system of national medical education proved. But, these tests can not be as effective as control measures of professional associations that are more flexible and promptly react to all the technological innovations that constantly occur, for instance, in medical and pharmaceutical fields. They also respond to the needs of the national and foreign labor markets (it is clear that recognition of domestic

educational qualifications by foreign employers is the highest value for national higher education).

I want to emphasize the importance of the initiative of the authorities of national education, although it does not solve all the problems yet but it opens new ways to European and worldwide recognition of our diplomas. This is the project of Concept of State Integration Program of science and education at universities for 2008-2012 “Sciences at universities”. Its authors in justification of their plan to create a few research universities in Ukraine indicated that integration of education and science in Europe towards a knowledgeable society is a complex process in which universities have traditionally played a leading role. This educational process at universities provides the unity of the acquisition, assimilation and transmission of knowledge.

Past and current experience of education systems of developed countries testifies to the fact that the training of scientists-researchers of the highest possible qualification at universities and research institutes is not one of the best possible options. As it was applied in critical periods when (in the 1930s) it was necessary to “build” higher education and a system of specialized scientific and engineering research from scratch during a very short period of time.

Under favourable conditions, it is much better to attract students to gain research skills from the first year at university using both the intellectual potential of their mentors (professors and associate professors) to carry out scientific research of a global standard instead of conducting comprehensive school courses. Thus, this type of universities (known as “research”) for a 200 years’ time (the first of them was established in Berlin in 1810) showed that with a referral of best school leavers to such institutions it seems to be the most effective means of training young scientists and bringing them to a level of professional competence. It may provide them with some autonomy and capability to carry out research and enable to implement other projects. It is worth pointing out that in most developed countries an existing evaluation system of a professional competence level of young scholars, that is similar to the Higher Attestation Commission of Ukraine, pays attention to the creative ability of people to solve the scientific problem and contribute to the scientific community rather than a number of qualifications or pages of a dissertation.

Although, research universities cannot be considered as “ideal institutions”, but they are the most effective tool to prepare high school graduates for professional activities in industrial technologies. Therefore, plans to establish at first two or three (and later – more) research universities out of our institutions are halfway but they are timely and relevant.

The factor of timeliness and early orientation of our universities on academic work in integrated teaching and research activities was aggravated by the fact that Western partners in the Bologna process intensified their efforts to increase scientific and technological productivity of higher education and specialized research. The immediate impetus for this was the first step to implement the above-mentioned “Lisbon project”. The study of their results showed that they were not successful as Europe only partially made up for backlog from the U.S. in terms of “high quality scientific products” (so called articles and other

works related to breakthrough discoveries and technologies and are often cited).

Among the main reasons for this European analysts and researchers call insufficient funding of the whole higher education sector, which over the last decades of the twentieth century has lost its highimage. Not only in Great Britain during the tough policy of M. Thatcher, but also in continental European countries was financing of universities and other institutions much lower than in the U.S. or Canada. According to official EU documents, average (the EU) expenditures on higher education make up 1.1% of GDP (in the U.S. – 2.7%). This is entirely due to a low investment level of support for higher education from the industry and the business sector. To overtake the U.S. in terms of funding higher education, the EU has to invest in this area 150 billion euros a year. The European Commission has determined that investment in higher education at the level of 2% is the minimum requirement for an economy based on knowledge.

Thus, in the coming years the European Union will make the effort to expand the network of research universities, increasing funding of higher education and other research projects required for breakthrough technologies. Ukraine carrying out such projects contributes significantly to a unified European higher education and modern science.

Higher education in post Bologna area (forcast analysis)

The Bologna process is not only of European but also of world significance. It aims at reforming education in the country and unifying peoples of different continents. However, its importance should not be exaggerated. Some countries view it sceptically. Other countries estimate it negatively. Others accept it only partially, emphasizing the advantages of their own educational system, which, by their belief does not require any “Bologna unification”. In fact, the attitude towards the Bologna process is a matter of free choice of a nation or state. The choice may be different. However, none of the countries shall overlook this process. It cannot be considered as absolute and infinite. The world is changing. Undoubtedly, it will form new challenges of education and the task of analysts is to prevent them, distinguish them, at least in theory and in the bud, to learn more before they destroy the system.

Prediction of higher education is a very complicated case. Thousands of scientists and teachers, hundreds of research institutes, millions of ordinary citizens all over the world work on this problem with the same aim to provide our children and grandchildren with competitive education and training. Everyone has an own position dictated by individual experience, social reflection of political, economic, social and cultural problems of his own country and the world, ideas about the future from the standpoint of individual human priorities and values. Those and other prognostic conclusions once exposed to universal criticism. The situation is often brought to the stage, when scientists begin to discuss an acceptable forecast from the standpoint of a probable perspective or as a struggle or interaction of tantamount trends, the victory of one of which will determine the form of education in XXI century.

This dictates the need for detailed research of the common issue for all educational sectors known as philosophy of education. Given the urgency and not a well-learnt problem in the modern world and national education, I want to attract the attention of scientists, teachers, and tutors,

especially those who work at higher education institutions. Only together we can break the “deadlock” and overcome fluctuations of ideas caused by the Bologna agreement.

I do not deny the relevance and practical significance of scientific research in the field of content areas of transformation of educational systems in Europe and the world in the context of the Bologna declaration. Science is essential here. Especially in terms of a comparative study of the characteristics of national educational systems, the formation of a unified regulatory framework that would regulate educational processes in the European cultural space, explaining their national educational traditions, ensuring their effective cooperation based on mutual supplement. Deeper investigation requires the introduction of a credit-module system, academic staff and student mobility, equal access to quality education, education for life, the relationship of “education – science – practice – production” and so on. All this is important and necessary. However, I will make the following conclusion: **not only scientists, but also wide ranges of educational communities know these problems.** Publications of the problems of education in the context of the Bologna declaration, which I have read in recent years, largely duplicated. This is understandable. The Bologna agreement has gone through the theoretical stage, has moved on to practical and is implemented in national educational systems. Although, it raises some interesting theoretical problems, in my opinion, **a philosophical prediction of education of the XXIst century has gone beyond the Bologna process.** The task of contemporary philosophy of education is to find the solution, study the determined factors and finally outline the possible risks, contradictions and possibilities of their avoidance to make education the first priority of this century. This is a philosophy of education in a post-Bologna area. Running the risk to encounter misunderstanding from colleagues who have a pragmatic and traditional view of education, I still shall discuss this in more detail.

Higher Education ... What is it and why is it necessary? First of all, a system of training highly qualified specialists, which is based on the development of science and culture with the requirements of production, that is to say, social practices and perspectives of their development. Any new change in social practice or a new word in science changes the appearance of higher education and leads to its transformation due to requirements, they delegate. It is logical to ask: “What theoretical and practical requirements will education require in the XXIst century, what changes are going to take place in higher education and what is going to occur in 10, 15, 20 years?”

As you know, higher education originates from the ancient culture. Social **institution** dates back to the period of the first universities in Bologna (Italy), Oxford and Cambridge (England) and Paris (France) - XII-XIII centuries. The historical evolution of higher education over centuries demonstrates a unique variety of institutions, fields and methods of training, organization and management of educational affairs. At the same time it saw two major trends: 1) implementation of higher education by strengthening its main centers – universities, 2) its transformation (content and form of education) as a response to the needs of variable social practices.

What fortune awaits universities and higher education now and in the XXIst century and what basic requirements will be set for higher education?

Experience shows that the formation of a highly qualified specialist – a true professional – was and remains one of the urgent needs of social development. Professional – a person who chose certain activities as a permanent life deal, reached perfection in it and turned it to make his profession. To prepare, educate a man is not easy. This process cannot be self-controlled. Even with outstanding intellectual, artistic or physical abilities, it requires the teacher and the institution that

will provide proper development and implementation. The independence of the individual in acquiring a profession is only one side. The second is connected with the organizational process, which can be effectively implemented in the form of the university.

Of course, in the era of globalization and information technology one may apply “higher self-education”, but he will “extend time” and “get blurred” in orientation. In addition, “higher self-education” mainly focuses on individual rather than public interests and needs. However, civilization, based on high technology, is able to maintain itself as humanity only if the integrative unity of people and cultures of tolerance and universal cooperation. Defining the unity is not congenital or hereditary. It provides the mechanisms of socialization, one of the steps which is a phenomenon of higher education. This means that **higher education will continue to remain in demand as the most effective mechanism for training professionally qualified personnel.** Trends that are deployed at the beginning of the XXI century and by the general logic of civilization you can make two conclusions: 1) basic functions of higher education should remain unchanged, and 2) institutes of higher education, in particular, their leading center – universities, do not seem to be in danger in the XXIst century, they continue to develop according to science, requirements of social practice and individual needs.

Higher education will remain unchanged. If it is considered to be the right position that “each new discovery in science changes the form of materialism”, it is not less true that each new civilization achievement of a mankind has always put pressure on higher education, its content, organization, training, and perspectives. Education of the last century was “a child of its age” – industrialism and technology (including social) revolutions. I'll try to analyze its qualitative characteristics, identify their impact on education, strengthening of the social institution in its present condition.

Let me start with a simple question “What achievements or contradictions did the twentieth century see?” **Field of science**, for example, was marked by such achievements as the discovery of penicillin (A. Fleming, 1928), the atom splitting (O. Hahn and F. Strassmann, 1938), the theory of relativity (A. Einstein, 1945), a breakthrough in space exploration (Gagarin's space discovery, 1961 N. Armstrong and landing on the Moon, 1969), introduction of information technology in practice, growing clone Dolly the sheep. Twentieth century was the century of science and technology with all its positive and negative effects. Higher education immediately reacted to this reality and firmly got established as the industry of knowledge with the main task to put it into practice.

Political sphere of the last century is characterized by the revolution in Mexico (1911) and Russia (1917), the World War, the Civil War in Russia and Spain, omnipotence and fall of Adolf Hitler, Mussolini and B. Joseph Stalin famine (1933) and repression in Bolshevik Russia (1937). Mid-century was marked by bloody and extremely destructive World War II, the apogee of which are nuclear bombing of Japan and the Nuremberg Trials of Nazism. Churchill's speech in Fulton marked the beginning of the “Cold War”. Visible in the global political space became a UNO formation, the revolution in Cuba and the Caribbean crisis, the U.S. war in Vietnam, “Prague Spring”, the failure of Soviet military campaign in Afghanistan, the collapse of the USSR and the “socialist camp”, the formation of new independent states, among which Ukraine, which declared itself strong in the international arena. Higher education responded to this reality by increasing an ideological component of the educational process. A number of opposition arose subjects that were taught in countries with different social and political structures, the tendency to “militarization” of education was seen partially subordinated to the needs of the military-industrial complex.

Economic sphere of society has undergone significant changes, especially industry. Systematic use of new fundamental discoveries in the natural sciences and social sciences

including new sources of energy, materials with predetermined properties and technology development of near-space complex implementation of automated systems of production and transformation of information showed the formation and development of such factors as technological progress that led to a revolution not only in the system of material production but also in society, in general. Unfortunately, this factor caused not only positive but also negative effects. Use of science and technology led to the threat of nuclear destruction and collapse of civilization. It has become a real threat of poisoning the human environment; more probable - the threat of exhaustion of life-giving resources of civilization and so on. The response of higher education appeared instantly: it was the central theme of survival of civilization under pressure from global problems, particularly the threat of nuclear collapse and environmental disaster. The Chernobyl disaster forced the world (and education in particular) to see the picture of not only the possible development of civilization, but also of an ability (and resources) to survive in industrial and military dangerous world.

Significant **social and cultural** spheres in the last century began to expand and build up cross-cultural communication, new forms and types of art, and at the same time - the dominance of “mass culture”, “entertainment industry”, standardization of lifestyles, urbanization and conformity, manipulation and behavior of the masses of new forms of alienation of man from man. Unique psychosocial stress people have witnessed due to such disasters as the Second World War, the U.S. aggression in Vietnam and the Soviet Union - in Afghanistan, killing a fighter standing for freedom of African Americans, antiracists ML King (1959), death of Princess Diana; U.S. bombing of Kosovo and the war against Iraq, terrorist attacks in the U.S., Israel and Russia and so on. Condemning these social shortcomings, progressive part of mankind has sought the interaction of cultures, limitations of poverty, development of education. The end of the twentieth century marked the intense European integration processes, the introduction of the single European currency, bringing people together in combating terrorism. Higher education became an international phenomenon not only in the sense of competitiveness among professionals but also of the formation of their ability to work together in different regions of the world, to assert universal values, the atmosphere of cooperation rather than confrontation.

It is obvious that we have not mentioned too many historical facts. Even a small list of them gives an idea of the concept of the twentieth century, its place in the history of civilization, major achievements and contradictions of development. Compared to the nineteenth century, world civilization of the twentieth century changed its economic, political and socio-cultural view. Along with these changes, it proposed the humankind, his preparation for life, especially for education, a number of new requirements. Actually, in the context of these requirements and changes took place transformation of higher education, topped by the Bologna process. If the early twentieth century, say, for people who lived in the former Russia, the main educational problems were the elimination of illiteracy and participation in higher education of immigrants from the workers and peasants, the end of the century started the era of the original knowledge competition which is the primary task of everyone. In general, the European education of the twentieth century was based on these common foundations: 11-12-grade entrants, the unity of “science – education – practice”, equal access to quality education, informatization of education, education for life, academic staff and student mobility; credit-modular technology education; democratization of education, unity of national and universal cultural priorities, state and public administration education.

Of course, not in every country these criteria and indicators are now fully formed. In Ukraine higher education is undergoing changes in the context of the Bologna agreement. However, as they say, “it is – the right technology.” Analysis of trends in science, culture and social practice, gives grounds to conclude that most of these conditions remain effective in the future, at least in the first half of the XXIst century or earlier. Theoretical research may be carried out only under condition

of appropriate mechanisms. Eventually, these terms will be formed, and national educational process will flow into the European channel, as required by social practice.

Education will not remain unchanged. The new visible shape of life will set for it the new paths and make transformation in the context of responses to new social and personal challenges. **Future education must “overcome” educational practice of the twentieth century, to go beyond its limits, to learn new horizons, to establish itself as self-sufficient for a man of the XXI century.** This is the main meaning of reform, the need for which emphasizes the President of Ukraine, who is again exacerbating the attention of the Ministry of Education, Youth and Sports, scholars and educators of the state. Partial, minor, cosmetic repair of the system is not yet the reform. Rather, it is only a preparation for it. Real reform must begin with overcoming its predecessor, with discussions about the kind of education needs of the XXI century, what to take from the previous model, and what should be abandoned, that social transformation will determine the basic human expectations of education, finally, what mainstream educational process unfold in the factual and organizational and management aspects?

Analyzing the process of “overcoming” the eighteenth century by the nineteenth century, Friedrich Nietzsche identified two main factors: Napoleon, who “designed Europe as a political entity,” and Goethe, who dreamed about unified European culture that would fully inherit all achieved “humanity” (Ф. Ніцше. Воля к власти. – М., 2005. – С. 81–82). Although the political consolidation of Europe has been made by the history and not by Napoleon, as the process of spiritual unity on the basis of achievements of world humanities has been provided by the cohort of humanists of XVIII-XIXth century, and not only by Goethe, by his prediction a great philosopher was right: a new civilizational quality of the nineteenth century has been provided by these rather than some other factors. The same is true for the twentieth century. It is unlikely that today we can call a person who “overcomes” the past century and determines the main outlines of the future century. However, the spheres of social life, transformation of which sets new requirements for education, we can name practically definitely. Taking into account experience of the prognostic analysis of their development by such prominent theorists as D. Bell, Z. Brzezinski, A. Toffler, M. Heidegger and F. Fukuyama, H. Shakhnazarov, K. Jaspers, almost accurately we may call the changes that take place in society and in education in the next two to three decades.

Analysis of economic, political, social and cultural trends that are deployed, leads to the conclusion that the qualitative characteristics of the XXI century and at the same time the parameters of the education form (“overcoming” the past century) four main subjects: a) **a scientist** who approve a new social status of science, and together with it – the nature and content of the course of social processes, and b) a **politician**, who will complete the political unity of Europe and start a political consolidation of the world based on democratic principles, c) **a production (industrial) worker**, who will fundamentally change the contours of modern production, carry out mass conversion to a market economy, d) **a clergy**, who will approve new spiritual atmosphere on the continent and the world, determine the parameters of culture in national and general human dimensions. Without claiming to an exhaustive answer, I will try to analyze the impact of these factors on the first third of the XXI century.

I will start with the generally known thesis that the twentieth century has changed the meaning, configuration and role of key factors in social progress. Numerous and profound investigations of the world's leading analysts show that the core foundation of human development is now **social intelligence, science**. Twentieth century (the development of scientific and technological revolution) has prepared for this very favorable opportunity; XXI century creates the conditions for converting these opportunities into reality. This century will be the era of universal intelligence, the age of science, which will set new outlines of the society, and at the same time, it will set new options for higher education. Outside science, higher education can develop only virtually. Although by increasing influence of religious factors which have been clearly observed recently in different countries (including Ukraine), irrational component more or less “squeezes” in

the rational field of science and leads to a conversion of education, to my deep conviction the horizons and depth of educational space will determine not “extra-knowledge” (mythology, mysticism, ideology or religion) but more precisely science. Without rejecting the irrational knowledge, science will provide exactly the priority at which will be established modern field of education. Discourse character of interaction of different (by source of origin) layers of knowledge definitely captures the fact that a return to a medieval tradition, when science and philosophy were the servants of theology is an impossible trend.

To predict the substantive lines of science and especially to determine where and in which areas it will “explode” by the latest discoveries, you can get access only to a large extent. I suppose that it will happen on the border of the interaction of science such as biology, physics and chemistry, mathematics and computer science and more. Perhaps, the scientists will find a way to eliminate radioactive residue production. More likely is entering of the human into other worlds. The possible is discovery of other civilizations and the transfer of production, especially environmentally dangerous, to distant space. The discovery of new sources of energy, human cloning, intensive introduction nanotechnology, biometrics research and more can lead to a real revolution in social life. But the main thing is not where and what discovery will scientists give to a humankind but **in the change of the very essence of science**. Enriched by sorrowful social experience of the twentieth century, when major scientific achievements were mostly used not for the benefit, but evil for man and society, while remaining a realistic mechanism for the acquisition of knowledge, on which social production is built, science will be developed more strikingly as part of the **spiritual culture** of mankind, more noticeable humanized, that is morally spiritualizing, it will come closer to a man, will expand its cognitive energy toward culture and human creation.

In view of this generalizing trend, higher education should be built based on the latest achievements of modern science, primarily by means of fundamental mastering of the complex of natural and physics and mathematics. Improper attention that some leaders of education in recent years show in disciplines of natural-mathematical profile, reducing or limiting their study, particularly in secondary school, can be costly to society. At the same time, mastering the natural and mathematical sciences should be carried out in close collaboration with disciplines of social and humanitarian kind. In fact exactly they provide the penetration of a human in mystery of human life, an understanding of basic social values of man, nation and its people, the implementation in science (and life in general) the ethical (moral) principles, which make a man a man. As the father of existential philosophy, Kierkegaard S. wrote once: “the ethical has been and remains the highest task that is delegated to each person. Even a supporter of scientific knowledge must first understand himself first of all morally, before dedicating himself to the intellectual discipline...”. Importantly, further the philosopher notes, “that he went on to understand himself morally in the course of his work as the ethical is an eternal breath and – in the midst of our loneliness – the fact that reconciles community with each person” (Кьеркегор С. Заключительное ненаучное послесловие к «философским крохам». – М., 2005. – С. 167).

Attempts of some of the organizers of education to remove (or unreasonably restrict) the humanitarian component of higher education, that is specific for the last decade of the twentieth century, should be considered no more and no less than a technocratic sabotage against the education and rights. Particular concern is the proposal to reduce the rate of Philosophy, to replace the candidate examination of the classical philosophy something similar to the “philosophy of science” and so on. Notably, the last thing sounds from the lips of people who not only read, despite the high academic positions, but not even held in their hands any classical philosophical work during their entire lives. Love of wisdom passed by such a person. In addition, where there is no wisdom, there is no humanity in the broadest sense, that is mercy and compassion. Philosophy, by the way, has been studied all over the classical universities in the world for millennia!

This philosophically spiritual science, combines it with practice, integrates training and education of people, their intellectual, cultural and moral development. Science only then appears as a “universal knowledge”, which contains answers to current practice and gives a person a guarantee of the success of its immediate action, when its natural element is complemented by humanitarian and humanistic knowledge. After all, it penetrates the mystery of human existence in society and makes use of scientific advances against the rights and humanity (environmental destruction, weapons of mass destruction, the empowerment of mass manipulation, etc.). **The unity of natural and humanities disciplines (including specifics of future profession) should be the guiding principle of higher education in the first half of XXI century.**

Future paths of higher education have another component, dictated by the nature of science development. Since the distance between scientific discovery and its implementation in practice is reduced, the effective entry of a higher education graduate in modern intensive production will only be provided when not only the teacher, but also the student reveals himself as a researcher, scientist. Higher Education of the XXI century should be based on the principles of organization of **scientific research**, to gain **practical and pragmatic orientation**. Competitive would be a specialist, training of which is based on fundamental science, dominated by its own research efforts, and combined with practical participation in the system of modern production.

This principle is crucial in modern theory and practice of European education policy. Evidence of this is - the creation in 2007 of the European Institute of Innovation and Technology, which, according to European officials, has become a “flagship in the formation of a favorable climate for innovation” in Europe (Key Data on Education in Europe 2009. – Brussels: European Commission, 2009 . – P. 3). The main objectives of the institute are: “to promote integration into knowledge oriented triangle – innovation, research and higher education in the context of the European Union”; partnerships between universities and business” and “support for higher education, which, unfortunately, is often neglected in the present case, as integral component of a comprehensive innovation strategy in Europe” (<http://register.consilium.europa>).

An important constituent of the innovative higher education of the twenty-first century is the active introduction of high technology education. The term “educational technology” covers a system of methods, by which the process of teaching and learning is realized, taking into account the interaction of technical and human resources. The past century, the hallmark of which was scientific and technical progress, marked the beginning of introduction of educational technologies, based on fundamental scientific knowledge, information and communication capabilities, linguistic strategies and more. Globalization and information revolution, the democratization of international relations, becoming more conspicuous openness of social systems expand and deepen these opportunities. There is the need of introduction of high pedagogical techniques, the main features of which are – powerful research assurance, information filling, linguistic diversity (with the dominance of knowledge of English), tolerance and discursive approaches and so on.

According to my observations, except for a few universities, where the work is arranged more or less satisfactorily, the introduction of high technology in higher education system is in an early stage, mostly, at the level of slogans and appeals, rather than a real process. Most universities do not have adequate scientific laboratory and information base, the higher education left the cohort of teachers who could provide reading articles in English, the country virtually the method of pedagogical discourse, tolerance of the modern teacher who reads the subject course mostly by the outdated, yellowed because of the time passed, synopsis and requires from the student only what he stated as the “ultimate truth”, is possible to speak of only conditionally; the students have no opportunities to choose curriculum and teacher, they have not only restricted access to the Internet, but also to basic textbooks.

According to analysts, the XXI century will be the century of the universally developed intellect by analytical forecasts. The intellect will be the main factor defining the progress of the society and a personality in the way as a fertile land, a good climate for agriculture, working tools, natural resources and scientific and technical progress have done before. For this purpose, education must provide intensive professional and intellectual growth of a personality. It must become a real higher education and to obtain will require serious intellectual, moral and resolute abilities and efforts of a personality. The formal receiving of higher education will become an anachronism. This means that only the one who has necessary natural abilities, high secondary school preparation, will power, and desire to get higher education of a proper quality will be able to cross the Rubicon. Mediocrity will not be able to climb over the tops of higher education in XXI century. This is the sphere where I anticipate the development of contradictions in the system of higher education: on the one hand, the society will continue to demand the leveling of possibilities regarding getting a qualitative higher education by every person, strengthening the humanistic sense; on the other hand, the society will not be able to move up on the ladder of progress, if it does not jump out of the mediocrity and provides specialization (intellectualization) of education, taking into account the intellectual possibilities of talented young people. In the future, this ambiguity can lead to a significant social division, forming certain groups of intellectuals and outsiders who will not always be able to understand each other in all matters.

Today we must be ready to recognize (a tolerant acceptance by social awareness) a simple and undeniable fact that not only everybody but even the majority will not be able to “overcome the scientific Everest”, enter the class of thinking elite, which will get over the material reality and will define the edges of the future. In the meantime, the society must agree with the fact that preparation of the group of the intellectuals – real, not artificial national elite who will create and implement high technologies, organize the production, set spiritual and moral parameters for the new style of life, outline perspectives and lead the society, is the only real chance and means of progress we tend to.

It is hard to recognize and accept this ambiguity. We see our children talented and promising. And nobody has a right to set or, moreover, limit the standards of child’s development. At the same time we can see that even modern school curriculum is not learnt properly by a single pupil of secondary school. Let’s say that a simple curriculum math task can be solved by 2 or 3 students out of 30 in the class, some more can do it with the help of a teacher; the majority of pupils just copy its solution without understanding its algorism and result. There are pupils who cannot retell 1 or 2 pages from the read text. Somebody cannot master a foreign language. Should we push them into higher education with the perspective of preparing “national elite”?

Of course, every child has its own talents. Somebody can sing nicely, other have sports or arts natural abilities, somebody else demonstrates significant management skills. Every child is talented. And every of them has the right for higher education. Nevertheless... Implementing into life the humanistic function through the stating it as “education for everybody”, and this is doubtless to become a social standard for XXI century, higher education has to **strengthen specialization**, particularly in the context of spreading and deepening the possibilities to put into life abilities of talented youth.

Having a talent is a great God’s gift. In addition, the society task is to reveal it in every child and direct this child in the way as his/her development goes but not in the opposite direction. For such young people in the state we must have elite universities (for instance, such as Harvard (The USA), Oxford or Cambridge (Great Britain), Sorbona (France). The pass to these universities has to be namely intellect, revealed and developed in the child during early stages of its socialization. The former Soviet conception that every worker can become a well-known scientist is the same myth as well as the conception that every cook can rule the country. The famous antic philosopher Plato stated that “everybody must do his job” according to his

nature. The same conclusion was made by the Ukrainian thinker, Hrygorii Scovoroda: “The main thing is to find “a kin labour”, express yourself in it as a human being.”

XXI century will standardize the acquiring higher education by every person. At the same time, it will define the order by which the talented youth will be able to get higher education in elite universities. The society, and it is a main thing, has to provide (in the first and in the second cases) the formation of a person in a complete way of his/her attitude to nature, society, other people and him/herself.

You do not need to be a great analytic to notice the fact that social processes on the European scene becomes organized in a more serious and determined way. Certainly, we must be grateful for this to politicians who consistently shape the agreed European politics overcoming international, inter-ethnic, property and other ambiguities. The target of this politics is life in piece and quiet, mutual tolerance and understanding of each other, contra-actions against terrorism and other global problems inherited by us from the past. New political agreements providing the consolidation of **democracy** and development of a **civil society** were the result of their activities.

These changes delegate a double pressure on the higher education: on the one hand, it has to rebuild its contents and methods, organization and teaching techniques, character and the way of communication of subjects of studying process etc. in response on democratization demand of all fields of a social life, on the other hand, it has to become a main tool of socialization, which will provide mastering of life culture by every studying personality in the conditions of democratization and a civil society. The higher education of XXI century has to become democratic and civil in all senses of its contents and management fulfillment.

In Ukraine, current university graduates have quite primitive and naïve knowledge about democracy and a civil society. There is nothing strange in it. Our people have not seen a real democracy as well as a civil society yet. Life-giving buds of these fruitful values often fade in Ukraine under the influence of new political changes of powerful elite which has own not always realistic perception of democracy and tries to impose it on all society. The studying of basics of democracy, so-called civil education, only starts in Ukraine. Obviously, the education of XXI century has to pay its prime attention to it.

The changes in the system of **market relations**, cherished by the mankind during centuries, will become undeniable reality of XXI century. It is obvious already at this time that the position to take care only about yourself is very disruptive (M. Fuko). The morality of capitalism is revealed through the position to take care about everybody. These mind sets must work together, naturally interacting in one personality, dominate in mass consciousness.

The common consciousness, everyday experience push us to conclusion that the real interest of the businessman is to make a profit, for which he is ready to do everything, even commit a crime. (K. Marx). But this mind set is if not false in general then at least not main or dominating. As Walter Ratenow wrote, “I have never known a businessman who perceived a profit as a main thing in his profession. The subject the businessman directs his intellect, work and care, is his enterprise which stands in front of him as a living creature; a businessman’s biggest ambition is to see his business blossom, change into powerful and rich for possibilities as a future organism”, continues the scientist. Verner Zombart supports and continues this idea. In the work “Bourgeois: sketches from the history of spiritual development of a modern economical personality”, he recites the words of Rockefeller, who answered for the questions about motives of the development of his business in this way – “the first and the main basis for its development was our desire to unite our capital and possibilities, instead of tiny matters to build one enterprise of some importance and meaning.” (see: Зомбарт В. Собрание сочинений : в 3 т. – М., 2005. – С. 218–219).

The businessperson for sure strives to receive a profit. And, there are among them those who will commit a crime for the sake of a profit. But this ambition must be surely constrained by the society, state, ethic of market relations, general standards of people's life in the civilized community as the consequences of world economical crisis indicate. Education namely higher must prepare the specialist with such a mind set. It is obvious that this approach is on the initial stage in Ukraine. The market paradigm is still beyond the boundaries of the education. **So, the change of higher education in the way of preparation the specialists according to the demand of market philosophy is the leading tendency, which will define the boundaries of higher education in the nearest future.**

The development of education according to the modern market infrastructure under the forming is the problem which spreads over the borders of national sociology. The world leading futurists are working over it. For instance, the office of statistics has made a fundamental analysis about the impact on education 30 professions, which get redundant in the process of informational revolution, and the same number of professions is getting more popular in this period. Unfortunately, in Ukraine, we almost do not have such social researches; the foreign experience is not being learnt. It again makes us further from reality, explains the development of educational strategies in random order, and moreover, will lead to a doubtful result.

We all observe the fact that the realities of XXI century are under the way of changes. The modern market, democratic relations, civil society, lawful state....It is doubtful for the history to go other way. Therefore, each of us has to learn to live in these conditions. The bigger part of this task is carried out by secondary school. Each graduate of high school has to know his constitutional rights and duties, the fundamentals of market relations, democracy, rights and freedom of the personality in a civil society. The higher education must fulfill another function: prepare managers, organizers, ideologists, civil servants of this process – the national elite who will be able to improve the edges of market relations, democracy and a civil society up to the level of excellence, civilized quality, raise new growing generations, provide social mutual peace and understanding. The last part is laid on the subjects of humanitarian direction. Obviously, in the future, the society will implement in the teaching process of higher education **the integrated subject on humanitaristics**, and this will embrace the fundamental knowledge on philosophy, political theory, economics, law, culture, ethics, etc. Owing to above mentioned we will avoid dubbing the studying in higher school and in secondary school, provide the way out for cognitive activities of students beyond real knowledge, spread the limits of their creative pursuits.

As scientists admit, the unification of educational systems, stimulated by Bologna agreements, has its borders. They are stipulated by contours of national educational systems, which do not put aside own achievements in favour of European agreements. I have observed many times the situation when the leading spokesmen representing educational systems of Germany, France, Great Britain and other countries, who signed the Bologna declaration, showed their disagreement to radically break own national systems in the educational field in favour of European agreements. And it is clear, as national achievements in the field of education are not only narrow European agreements. When they become understandable for all members of European and world educational community, they start to be declared as world achievements. It means that adopting education up to the level of European standards, we must develop own national educational tradition, keep and support pedagogical basis of Ukrainian education, implement its accomplishments in the European and world educational space. **The higher education of XXI century will not become unified; it will be based on the achievements of national systems which will delegate themselves to nations and cultures of the world in a clearer and more transparent way.**

It is this approach, which defined, defines and will define the essence of the European integration processes in the world. It can be proved by the contents of the important document prepared by the European Union Council, which states the strategic top-line, stipulated in Lisbon treaties about the development of European education for the period until 2020.

The main aim of the European countries cooperation is the “further development of higher education in the national states”. The main way to guarantee their cooperation is to use “transparent methods of coordination”. The document contains such strategic aims as:

- to fulfil the idea of lifelong learning and mobility;
- to improve the quality and effectiveness of higher education;
- to provide the equal access to education, encourage social and civil activity;
- to develop creativity, innovational character of education and flexibility on the different educational levels.

Lifelong learning is alpha and omega of European countries cooperation in the sphere of higher education. According to the document, this is the main principle that identifies the frameworks of education in different contexts – formal, informal, non-formal on all levels – from early childhood and school to higher education, vocational training, education of adults (Council conclusions of 12 May 2009 on a strategic framework for European cooperation in education and training (ET 2020) // <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri>).

Bologna process did not lose its priorities in 2010 and moreover has become a very important phenomenon in this context. According to the Communiqué of the European countries Ministers of higher education conferences which took place on the 28th-29th of April in Leuven, Leuven-la-Neuve (Belgium), the aims which were defined by the Bologna Declaration are important today too. As not all the aims were fully realized, the complete and adequate fulfillment of these tasks will require more strength and diligence. (European Educational Portal, www.ed-edu.org, April 30, 2009). This conclusion is relevant to our country too. Like other European countries it is responsible for advantages and disadvantages of Bologna process.

At the meeting in Budapest and Vienna (on 11-12 March 2010) the Ministers of higher education, as it was provided by the Bologna declaration in 1999, confirmed the formation of the European higher education Area. As well as a year before they admitted that not all the aims and reforms of Bologna process had been fully explained and fulfilled. It was suggested to introduce necessary amendments in the further cooperation, which concern proper and full accomplishment of agenda's aims adopted in Leuven, Leuven-la-Neuve in 2009 and stated in the Declaration for the next decade. The next meeting of the Ministers of higher education is to take place in Bucharest (Romania) on 26-27 April 2012. (Будапештско-Венская декларация о Европейском пространстве высшего образования 12 марта 2010 года // Высшее образование в России. – 2010. – № 5. – С. 59–61).

Completing the brief analysis of the framework of education development, we cannot help mentioning **human-orienting, spiritual development of education** in the XXI century. The unity of mankind, as a generalized tendency, will firmly declare about itself in the middle of the century and highlight the demands of the complex development of a human being as a bearer of common human type culture that in its turn will specify the task of education as an instrument of integral world image formation, the universal character of culture and unlimited potential of human development, first of all in spiritual scope. Having broken through the frameworks of industrialism and society of high technologies, the education of the XXI century is constantly applying to the pedagogy of spirituality, the main task of which is to prepare a human being for the noospheric existence in the Universe.

The movement of society to **the pedagogy of spirituality** is considered to be the result of civilization historical evolution, its entering in the noospheric (V. Vernadskiy) lifestyle epoch. At this stage the mankind has finally come closer to the realization of being not only a part of nature, social relationship and culture but a product of universal noospheric unity with dominant spiritual structure which reflects the lifestyle of every individual, fulfil his fate. The way to a human being lies through his or her spiritual development, which leads to the understanding of spiritual similarity with the Universe, Humankind in different levels of civilization. Pedagogy of

spirituality is a mean of such kind of spiritual development of every personality. It helps the human being to realize his or her “common humanity”, “whole world outlook, integrity of his or her existence with the existence of humanity and the Universe (according to the idea of P. Teiyar-de-Sharden, “dissolution in the area Omega”).

In some foreign countries spirituality of a person is brought up by religious means. Upbringing systems of certain countries use spiritual education in sop called Saturday or Sunday religious schools. Among dominating ideas, there is pedagogy of spirituality, authority of God, the Holy scripture and clergy. Even if such an approach in general provides more or less stable spiritual education and moral responsibility of a person, it cannot be measured only by religious component; it is much bigger formation, which includes people’s morality (wisdom), aesthetic values, atheistic beliefs, scientific knowledge etc. Secondly, a personality that had to be defined as a major subject of own spirituality (and vital functions in general) is left on the background in religious spirituality, Thirdly, religious spirituality is based mainly on irrational knowledge whereas spirituality in general is based on discourse of scientific and extra-scientific, rational and irrational knowledge.

When admitting freedom of conscience as one of the initial people’s rights, and according to it – a religion is right to provide services of the kind, one should always remember that spirituality, based on religion, has an arguable nature: on the one hand, it refines a person by spiritual values, contributes to philanthropy and morality with development; on the other hand, reduces spirituality to its religious component, limits spiritual essence of a person as well as narrows independence of willingness, activity and social creativity of a personality.

Modern pedagogics of spirituality is formed as inheritance and continuation of the best native and foreign pedagogical legacy transformed due to modern era spirit and Ukrainian state formation. It also has innovative nature and is based on classical philosophical understanding spirituality as a notion of noosphere nature. It is pedagogics of a person as humanity, pedagogics of whole humankind. Its basic values are such common to all humanlind humanistic priorities as Kindness, Justice, Fairness and Honour and so on, main symbols – categories “Belief”, “Hope” and “Love”. It is based on mind and it strikes for truth, combined with sensuality and tries to connect it to sympathy; it represents person’s will targeted to its self-realization.

The modern world is multicoloured. Each people, country and culture have their own expectations to person’s formation as a personality, its life exposure and vital parameters, own requirements to pedagogics, by means of which preparation to life is done. At the same time we may see there (in different proportions) something similar – common to all humankind, something that unites peoples and cultures as humanity, civilization. Globalisation tries to widen and open this “similar and common”; antiglobalists see this process as leveling national peculiarities, limiting nation freedoms (people, culture) of personal willingness. They object to globalization processes using all available means – economic, political, and sociocultural. This controversy can be solved only by “deepening” both components – “globalistic” (common to all humankind) and “national” – into united and indivisible being of civilization – noosphere, where mind will independently choose what, as Kant put it “mind will consider kind”. Noospheric humankind being will put reasonable measures to globalization as well as will provide perception of national as enlargement and intensification of universal existence. Noospheric humankind being is people’s being in their spiritual unity. Only pedagogics of spirituality can maintain it by bringing up each personality in unity of world and national values, traditions and priorities. Finally, **major destiny of higher education in the XXIst century is maintenance of person’s spiritual development due to understanding the sense and essence of own life and its realization in natural, social and cultural environment.**

Chapter VIII

Training of a new teacher as a social problem

The social status of a teacher

The concept of 'a new teacher'

Training new teachers

Mastering electronic learning tools and technologies

Language strategies in the training new teachers

Technologies of modern pedagogical discourse

The teacher has always been and remains the consistently high value, which combines traditional experience and modern qualities, formed according to the needs of practice...

*In pedagogical understanding a specialist who provides training and educational work with pupils in secondary schools is called by a traditional **notion of 'a teacher'**. Over time, this concept has received extensive treatment. It included the cohort of people – scientists, public figures, lecturers (professors) of the universities, instructors, teachers – all those who forms the opinions and beliefs of people, tests them on the right path, helping to find their place in social relations, to establish him/herself as a person.*

The first teachers were priests of Egypt, Babylon and other countries of Ancient East. In Ancient Greece the teacher, as a rule, was a civilian citizen. In ancient Rome a teacher was a state figure and was appointed on behalf of the emperor.

In a strict sense, the teaching profession is one of the oldest among the nations of the world. It appears and establishes as a result of the division of labour, separation of education and educational activities as special activity in some other types of social production. Teaching profession – is one of the pillars on which rests the structure of world civilization.

The social status of teachers

Unfortunately, civil status, prestige of teaching profession is losing its social importance. It is known as the general planetary, general European problem, with some exceptions, particularly in Finland, the teaching profession remains attractive to youth, “teacher education – respectively – is one of the most popular university curricula” (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. Ed. by B.Hudson and P.Zgaga. – Umea, 2008. – P. 184)

In Europe, on one hand, it is recognized that teachers “are key players in education” (Key Data on Education in Europe 2009. – P.18), on the other - is stated “that in spite of certain peculiarities in some countries, the total trend in Europe is to reduce the status of the teaching profession” (Teacher Education in Europe. An ETUCE Policy Paper. Adopted by the Executive Board on 14th April 2008. – P.39). We have similar situation in Ukraine, where the results “of the survey indicate low public recognition of the teaching profession” (Кремень В. Г. Освіта і наука в Україні – інноваційні аспекти. Стратегія. Реалізація. Результати. – К.: Грамота, 2005. – С. 133).

In Ukraine, the stated problem is very serious. As someone who practically devoted his entire adult life to education, I can quite adequately define the scope and depth of negative

consequences of, so to say, ‘proletarianization’, of social marginalization of teachers for the future fortune of Ukrainian society. It's one thing when it comes to changes in the status of teachers and its implications in the developed western society that has the resources to remedy the situation, the other – when it comes to ours, with limited capacities, the country where a teacher also, to paraphrase the words of Russian poet, has always been “more than a teacher”. The teacher held cultural tradition, national identity, and morality. Today we witness that he, through a series of circumstances, loses this function. As a result, especially it concerns rural regions, experiencing significant erosion of the whole social material of human coexistence. We even don't mention the level of morality. In particular, and whether or not there also be one answer to the question that put journalists and experts, “Why do our children drink?” (День. – 2011. – 11-12 лют.). According to World Bank, the largest number of children who drink and smoke in Europe are the Ukrainian children, and society is responsible for all that. And yet...

What kind of moral, personal authority of teacher for young people in rural areas can be assumed, if he / she is forced to embrace primarily the problems of survival relevant to his social status effects? Since independence we have failed to provide a teacher conditions worthy of his appointment. In this plane we have a lot of problems even today. In particular, it is unlikely to contribute to solving urgent problems in the Teachers' environment the way in which the power of certain regions of Ukraine takes measures of so-called optimization of school network. Can you name them adequate, if the response to the authorities' activity some parents threaten them with self-immolation? This situation is known to have caught the special attention of President of Ukraine Viktor Yanukovich.

In Western countries the status of a teacher, his role in society is also of concern to the public, political power.

Western analysts, examining problems facing the teacher, pay special attention to the fact that over the past decade there have been significant changes in the social environment in which the system of education is functioning. In the first place is the problem of implementation of multiculturalism policy in the sphere of education.

According to statistics, the situation will only become more complicated. Suffice it to say that according to expert forecasts, 25% of population of the EU in 2020 will make Muslims (Dilday KA Europe Reborn // World Policy Journal. – Summer. 2008. – P.77). We need new approaches. One of them is offered by the members of the Group leaders formed on the initiative of the Secretary General Thorbjorn Jagland, who published the report “Living together: a combination of diversity and freedom in Europe of the XXI century”. Its authors (Joschka Fischer, Emma Bonino, Timati Garton Ash, Martin Irsh, Danuta Hübner, Ayse Kadioglu, Sonja Liht, Vladimir Lukin and Javier Solana) proposed 17 guidelines that they hope “politicians, people, who determine public opinion, civil society activists will use as a working guide in the struggle for diversity”. The main idea of their report, which must define a new policy of multiculturalism – is a “minimum of coercion, a maximum of persuasion” (День. – 2011. – 11 трав.). We hope that the appeals of well-known and respected figures in Europe will find the appropriate response among educators, especially among those who determine the content of education policy at national and European level.

Secondly, scientists, public figures record serious changes in the sphere of family education. In particular, the number of children brought up in single parent families, usually with the mother, is growing. We should also add that 2.2% of pupils in the EU countries are studying in special schools for children with disabilities.

Thirdly, yet tangible remains the problem of equal access to education, particularly for children of immigrants. Aimed at creating equal opportunities for all, the education system at the same time somewhat “reproduces existing social inequalities in society” (Teacher Education in

Europe. An ETUCE Policy Paper. Adopted by the Executive Board on 14th April 2008. – P. 56).

Fourth, the movements towards an information society in contrast to the factor that 80 million people from 25 to 64 years in Europe “have low levels of qualifications”. 40% of the population aged 16 - 74 years in the EU do not have computer skills, and more than 30% have never used it. The gap between highly skilled and semi-skilled workers deepens (Ibid).

Fifth, under the threat of total ‘commercialization of social life’, including education, reduction education efforts only to professional training of future employees, the introduction of the most rational management models of educational management process, teachers find themselves before the real danger to become a prime performers of far from the public interest educational policy and do not remain active, creative participants. “Teachers have to lead the resistance of this trend” (Ibid).

Finally, quite disturbing for European education is the tendency of some national governments attempt to solve budget problems, particularly due to the economic crisis by cutting public funding of education, especially higher. However, as evidenced by recent events in England and some other countries first humanities faculty and faculty of arts will suffer. Commenting on British Prime Minister D. Cameron that UK universities subsidies reduced by as much as 40%, social activist and social critic notes that “the reduction in funding in the UK reveals that the pressure in the developed countries are also observed in the U.S. aimed at types of education, leading to an open and strong civil society and the education of citizens, who would be able to resist oppression”. Attack of the “arts and humanities is a giant step towards a pliable, intimidated civil population”. Corporations, – said N. Wolff, needed just such a population, which would work and serve only for their interests (Культурна війна Девіда Кемерона // День. – 2010. – 9 листоп.) It should be noted that something like that we have recently seen in our country.

Thus, the key problem of European education policy is “to improve the image of education, the status of the teaching profession” (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. Ed by B. Hudson and P. Zgaga. – Umea, 2008. – P. 7). This complex problem is solved comprehensively, systematically. Policies aimed at improving the social status of teachers, are organically combined with measures taken in the course of social policy. In particular, in the programs, in which education is seen as a tool to fight poverty. Teacher training also includes the formation of their European strategy of multilingualism (Improving the Quality of Teacher Education. – Brussels, 3.8.2007). Characteristic of Western, particularly European cultural tradition, the philosophy of leadership determines the content of many programs aimed at improving the social status of teachers. For the educational leader of the XXI century the following features are characteristic:

- “- The commitment to high standards;
- Strong ethical values;
- Understanding of social and political trends, the changing role of education in society;
- Ability to solve problems, skills of adaptation to changes and to promotion of changes;
- Ability to work with a wide range non-school agencies and NGOs;
- Ability to learn throughout life;
- The belief that every child can achieve academic success in school;
- Belief that every school should cultivate democratic values and norms;
- The ability to be thinking practitioner” (Громовий В. Ми йдемо, або політ дракона //

Дзеркало тижня. – 2006. – 30 груд.).

Thus, realizing practical measures to increase social status of the teaching profession, European political leaders and educational community base on relevant theoretical developments of recent years.

The concept of ‘a new teacher’

The problem of improving the social status of teachers is global. However, its solution depends primarily on the efforts in the context of nation-states through cooperative efforts of regional, global scale. The new era requires new education, new formation – the new teacher. It is imperative globalized economy, culture, politics and education. Crystallize certain universal features of the teaching profession, which express themselves in any national context, in any national educational traditions.

This process is a practical reflection, similar to “rethinking the idea of University”, initiated by J. Newman, rethinking the idea of a teacher according to the ‘spirit of the age’. The modern idea of a ‘new teacher’ – is not some universal curve, pattern, applying that to the teaching practice of a person we shall make a kind of verdict on professional qualification. The originality of our time is that the process of universalization of education is only in a regional, national and local context, with all its inherent characteristics. Typical regional dimension of the idea of a ‘new teacher’ – is a ‘European teacher’. United Europe in the spirit of its own cultural traditions, is trying to make the process of a ‘new teacher’ formation the most rational, implementing the competence approach.

Although in the definition of competence “there is no unambiguousness” (Овчарук О. Компетентності як ключ до оновлення змісту досвіду // Стратегія реформування освіти в Україні: Рекомендації з освітньої політики. – К.: К.І.С., 2003. – С. 21), for us it is important to note that the relevant political structures of united Europe in practice are directed by fairly constant ideas. According to the International Department of the standards for learning, achievement and education (IBSTPI) **competence** – is the “ability to skillfully operate, perform a task or job”. Competence, according to the Council of Europe experts, includes:

- individual ability to perceive individual and social needs and respond to them;
- complex of attitudes, values, knowledge and skills” (Ibid. – p. 19-20).

In the European tradition have developed some ideas about what constitutes a ‘good teacher’, who is able to:

- provide the students with the appropriate conditions for learning;
- direct the progress of students in learning;
- take into account heterogeneity of pupils;
- develop in students a desire to work and learn;
- teamwork;
- participate in curriculum development;
- promote parental involvement in school work;
- use modern educational technologies;
- carefully carry out professional duty;
- direct their own professional growth (Schratz M. What is a “European Teacher?” A Discussion Paper European Network on Teacher Education Policies (ENTER) [//http://www.sceducoop.net/education](http://www.sceducoop.net/education)).

However, conditions in which a modern teacher works, require new competencies resulting from changes in political, social, cultural, technological and economic life of modern European society. Experts have identified three groups of professional competencies of teachers, priority

effects on the formation of which are predetermined by the following factors:

1. Social changes. They caused the need to build these competencies of a teacher:

- in the field of civic education of students: readiness for life in a multicultural tolerant society that provides equal opportunities for personal and professional development for all citizens, the formation of lifestyle with due regard for requirements of maintaining a stable environment, promoting gender equality in the family, at work, in social life, the recognition of themselves as the citizens of Europe and the realization of functions corresponding to such status, willingness to control their own career development and more.

- in the field of the development of educational skills of students needed for lifelong learning in a knowledge society: motivation to acquire knowledge beyond compulsory education, the ability to build independent learning trajectory, the ability to acquire new information, computer literacy, creativity and innovation; willingness to solve problems with business skills, communication skills and more.

- establish linkages between the competencies that provide the ability to conclude further training programs, and specialized knowledge of the subject teacher.

2. A variety of student's contingents, which increases and changes in the school environment. Such changes require from teachers to take into account new conditions of the educational process: the ability to work with students of different social, cultural and ethnic backgrounds; purposeful organization and promotion of the success of the learning process, work in teams with teachers or other professionals engaged in teaching of the same contingent of students.

In extra-curricular activities the teacher must acquire the following competencies: establishing new training programs, participation in organizational development of schools, in the development of new forms of assessment of students' knowledge, the ability to work with parents of students and other social partners.

The teacher should be able to integrate ICT in the learning process and in professional practice in general.

3. The increasing level of professionalism of teachers. This requirement includes: a research nature of professional activity, the willingness to solve professional problems; responsible attitude to their professional development as a continual process.

The new role of teachers in European society is the result of a complex set of factors that cause significant changes in the life of the region and humanity in general. It is not realized automatically, and requires a broad set of political steps in the field of teacher education and professional development of teachers, which will cover the following five priority areas: 1) to achieve higher learning results; 2) restructuring of learning process; 3) development of extra-curricular work both, within school and outside it, interact with a wide range of social partners; 4) integration of ICT in all spheres of professional activity; 5) the growing professionalization of teachers and individual responsibility for their professional development (Сбруева А. А. Тенденції розвитку європейського простору педагогічної освіти в умовах побудови суспільства знань [//http://epvi-nts.zu.ua/2076/1/08saapsz.pdf](http://epvi-nts.zu.ua/2076/1/08saapsz.pdf)).

This incomplete, according to European experts, list of competencies can be the basis for determination of their range, necessary for the future of a 'new teacher' for United Europe (Schratz M. What is a "European Teacher?" A Discussion Paper European Network on Teacher Education Policies (ENTER)). Determining of professional competences of a 'European teacher' – is the subject of active discussion in the educational and experts environment. Teachers working in EU countries educate their students as future citizens of national states and united Europe as a whole. They work in the national context, which requires the formation of national identity and at

the same time should be the basis for the formation of transnational awareness within the European community. 'European dimension', which became an integral part of the content of lifelong learning at all stages, should contribute to a balance between national and transnational values in educational policy of the countries in the region. Speculating about the valuable aspect of the concept of 'European dimension of education' experts in the field of Education identified the essence of 'Europeanness' of teaching profession. It covers a number of issues that naturally arise from socio-political and cultural context of European society. Elements of 'Europeanness' as a component of professional competence of teachers are:

1) European identity. European teachers should be aware of their national roots and belonging to the European community of nations. Its values determine the possibility of teaching not only within the national curriculum, but also "beyond its borders". Willingness to accept diversity within unity is a key aspect of European identity, without prejudice to take the world as a whole;

2) European knowledge which includes knowledge of the features of teacher education systems of other countries, the educational policy of the regional level. The teacher respects the national education system and compares the quality of its work with other ones. He is familiar with the state of affairs in Europe and the world at large knows the history of the countries of the region and their impact on the development of modern European society;

3) European multiculturalism. European teacher respects the national culture and is open to other cultures, has the skills of confident, but not dominant behavior with the representatives of other cultures. He/she works in heterogeneous groups, appreciates and respects diversity, working hard to provide equal opportunities for all students;

4) European linguistic competence. European teacher speaks more than one European language. Skills of speaking and teaching other languages, he gets in the system of teacher education and further professional development. He spends some time in a foreign language environment, communicates in other languages with colleagues and speakers of those languages;

5) European professionalism. European teacher has received an education that allows him/her to teach in any European countries. He/she uses the 'European approach' to teaching the subject on his/her speciality and related to the subject topics involving the interpretation of educational material from the standpoint of the European perspective. He/she cooperates on matters of content and methods of teaching with colleagues from other European countries, perceives the best from different educational traditions. The practice of development of common training programs by the universities and conferment of common academic degrees helps to develop European professionalism;

6) European citizenship. European teacher must live and work as a citizen of Europe, who shares such values as respect for human rights, democracy and freedom. Critical style of his teaching should facilitate the formation of autonomous, responsible and active citizens of Europe of tomorrow;

7) European dimension of quality. Preparation of the European teacher requires availability of the tools of comparison of formal features of systems of pedagogical education of the countries of the region. The means of development of comparisonness and transparentness of higher and vocational educational systems, elaborated in the framework of the Bologna and Copenhagen processes, contribute to the elimination of obstacles on the way to mutual recognition of teacher education qualifications and development of mobility of teachers;

8) European mobility of teachers includes such components as study abroad, studying foreign languages, familiarity with the cultures of other nations, participating in the programs organizing student exchanges within the EU, individual employment abroad. European teacher promotes mobility of students, enabling them to establish virtual and real contact with peers from other European countries.

Exchanges of the students within the EU program is a tool that provides an additional mutual learning, a new understanding of European citizenship. In the European classroom ICT become no longer just a means of finding new technical data. They are an effective tool of communication across national, linguistic and cultural boundaries. (Сбруєва А. А. Тенденції розвитку європейського простору педагогічної освіти в умовах побудови суспільства знань).

What attracts children, adolescents, young people in the face of teachers, making them your students in a full and deep understanding of this concept? What unites the spirit of your students and create a collective ideological, moral, spiritual and psychological unity? The harmonious unity of ideals, principles, beliefs, opinions, preferences, tastes, preferences and dislikes, moral and ethical principles in words and actions of the teacher - that is the spark that attracts young souls, is for youth lodestar. It is very important that this acted as an organic unity needs teacher, as the law of his life, without which he can not imagine not imagine happiness, fullness of his spiritual life. Only in the presence of the person that teacher harmonious unity reveals the power of educational knowledge, because everything we take your pet passes through our souls carries the spiritual charge of our communist principle, loyalty to conviction.

V. Sukhomlynsky

Вибрані твори : у 5 т. – К., 1976. – Т. 1. – С. 592.

In recent years European dimension began to acquire real features in Ukrainian secondary education. It is a usual thing to hold public events (seminars, round tables, conferences) with the names like: “Contents of schooling in the context of European integration”, “European Studies in schools of Ukraine”, “European dimension in education” and so on. One of the lines of the educational programs of the International Foundation of revival in 2005-2006 was the initiative “European dimension in school”.

A new integrated teaching course “European Studies” has been introduced in schools of Ukraine. The authors of this project are stating: the current school should promote developing of democratic culture, the necessity to live in the European Community and competencies, political, legal and socio-economic knowledge. Priorities for European education are to provide the younger generation with knowledge about a common European heritage and with practical skills: to adapt to living and studying in different countries of Europe, to be mobile, socially capable, and able to communicate and protect their rights. The proposed course is called to contribute to solving these important problems.

Integrated course “European Studies” may be taught as a separate elective course for students of the 8-12th grades on modular basis within 34 academic hours. The modules of the

course can be used in teaching such subjects and courses as “History”, “Geography”, “Social Science”, “Civic Education”, “Man and World”, “Foreign Language”, “Basic Economics”.

Integrated course “European Studies” is developed in a joint project of the International Fund “Revival” and the Association of School headmasters in Kyiv. On the basis of the association the resource and information center “European Studies in School” was established (project website: www.euro.lecos.org) (Громовий В. Євровимір як костюм на виріст для української освіти // Дзеркало тижня. – 2005. – 21 трав.).

Developing in every possible way the competence approach to building a new teacher as a person with self-consciousness of Ukrainian and a citizens of Europe, the world, we should not forget the entirely relevant in this process our own Ukrainian pedagogical tradition. In particular, as you know, the informal, or, if anything, informalized relationships of the teacher with students have always been of great importance in our country. In the process of establishing good relations, by the way, in this matter Ukrainian teachers gained invaluable experience, the teacher associates with the student (or group of students) spiritually. Doing these same functions, he/she starts a long dialogue with a student, leading with him a heartfelt conversation that often accompanies him a whole life long. An informal teacher eventually becomes a like-minded person, a friend, his fellow. Even when a student “outstrips” the teacher and the teacher becomes a student, their spiritual dialogue not only continues but also strengthens. However, these relationships often split: giving full play to independent creativity and rejecting the instructions of the teacher, the

student goes further - in science, education, culture, production activities, while the teacher, especially one, who stopped in his scientific research and cultural development, considers it as waywardness and for a long time neither recognizes nor even notices the new results of the student's activity.

We should then distinguish between the "direct" teachers and the teachers "on the spiritual choice of the student". With direct teacher the student communicates almost daily during the period according to specified school plans and programs, with his/her spiritual teacher- through his theoretical work, prepared and published manuals and tutorials, delivered and distributed in social and cultural space through media reports and speeches. Influence of indirect, virtual teacher can be more stable and profound.

An informal teacher for outstanding Ukrainian philosopher and political activist Ivan Franko, was no less than a prominent thinker Michael Drahomanov. Taras Shevchenko, considered Gregory Skovoroda his spiritual teacher. The most essential spiritual guidances of Michael Dragomanov were perceived by his niece Lesia Ukrainka. Although formally these celebrities have never gathered in a school classroom, and some of them generally represent different ages, they grew and worked constantly being in the spiritual influence of elders or each other, considered 'the other' their like-minded person, and often – a spiritual mentor, a leader.

The material basis of the training of a new teacher is primarily a **way of life** of the people, nation, society, the spiritual basis – is a kind of "spirit of the era", under conditions of which and for continuation of the reproduction of which a teacher is formed. Lifestyle – is a historically specific type of existence and interaction of people, the interaction of social and individual forms of their existence. It includes forms and methods of work activity, forms and types of interests, needs, goals, ideals and norms of life, registers the form of relations between people, their ways of interaction, the operation of political and other organizations and institutions and so on. The teachers are formed in response to the needs of a new generation in the conditions of this same lifestyle. As far as there is a concept of a more perfect way, to formation of a teacher his/her upbringing in the spirit of the social ideal is added.

Among the factors that have a decisive influence and underlie the formation of a new teacher – are social and spiritual experience of generations, culture and science, religion and morality, public opinion, values and expectations of people about the role of teachers in society and individual human life. A person can hold the teaching profession as 'appointed' by perforce, because of the circumstances prevailing, or - by calling of the internal desire of the soul to be a mentor, teacher, educator, sow and grow the eternal, good, fair. The first of them takes his work no more than formally: serves his/her time at the lessons, conducts classes and goes home, the second – the school, the pupil, his/her work makes his/her life, he/she gives them heart and soul. Notably, the students distinguished such teachers from the first class and avoided the first one like 'a plague', and gravitate toward the other - as to their 'own mother'.

The teacher must impart knowledge to the student. But not only this. He has to reveal, create and develop his/her skills, outlook, values, beliefs, ability to orient themselves in a contradictory world, creative attitude to life, the ability to self-realize by means of his/her own labor. However, this knowledge becomes the convictions of the individual, only when the teacher manages to form a sensible attitude to it, setting a wonderful example to his/her students. As V. Sukhomlynsky wrote, knowledge melts to convictions only if "when the pupils want to pattern you, they want to be like you, when the truth from your lips is attracting and elevating and, while the science is loaded with the lively, anxious beating of your heart" (ibid. . - P. 591).

A new teacher – is the embodiment of a **superior intellect**, high order of intelligence, reasonable and prudent person. Nothing attracts the child to the teacher, as his intelligence – the ability to understand and explain, predict and forecast the development of natural and social events, to provide on this basis, reasonable behavior and activity. The intelligence is based on knowledge. Its highest form is the "reason" – a conscious operating by concepts, which is based

on revealing of their nature and content. Student is attracted by the teacher's profound knowledge and high competence, bright thoughts, ideas, beliefs, something out of the ordinary, independent thinking, which enables to explain complex phenomena and processes simply and clear, to fill them with the human sense, ability to creative work. Scrutinizing the teacher and patterning him/her, the student learns about the vast possibilities of the mind, creates a need for the development of knowledge, learning in a broad sense, the desire to become a truly educated person.

As a person of deep knowledge, intelligence and creativity a new teacher at the same time has to be **a bearer and champion of high spirituality and culture**. The latter is due to the very essence of culture as the highest achievements of mankind, which determines the level of its civilization development and the degree of a person's self-development as a personality. In the philosophical context the culture appears not as a partial sphere of public life, but as a society as a whole, and in terms of human development as the subject of activity, the revealing of his/her properties and talents. Culture represents the general creative activity in subjects for humans. It is the embodiment of human material and spiritual values, objectified essence of a human, an expression of the level of historical progress made by a human (mankind). On the other hand, as I. Goethe wrote, the measure of cultural world is the triumph of a purely human, and everything has meaning only insofar as it is humane. The integral of culture - is a man and humanity. Culture – is a cult of human existence, creation of a man from the 'existing material'. The material and spiritual heritage of the society, the culture of work and leisure, the art and morality, the spiritual guideline, all the cultural richness of a teacher, are communicated to the student, "flow" into him/her, creating the emotional and sensual background of basic set of values and practical behavior.

Of particular importance herewith are **spiritual properties of a teacher, his/her vision and moral standpoint**. The teachers should be characterized by remarkable intelligence, elevated feelings and strong will, the ideological and moral beliefs based on the science and the social experience, the realistic political culture, the ability to communicate with students and parents. He/she has to be the bearer of social experience and national traditions, by own example of life, behavior and communication to maintain the highest and noblest of human ideals. The teacher should be a mouthpiece of popular, national interests, a champion of the national idea. Though he/she should avoid extremes, to be moderate, reasonable and prudent. He must observe the Constitution of Ukraine, the current system of laws, decrees of the President of Ukraine, Decrees of the Verkhovna Rada (Supreme Soviet) of Ukraine and the Government, the Programme of the government and other rules and regulations defined by the regulations of the educational establishment and to act according to their requirements. This is understandable. It is in these same documents that our national interests, strategy and tactics of building of an independent state, the development of science, education and culture, upbringing of a person as a personality, are legitimately recorded. Under the conditions of the permanent confrontation of power and opposition, characteristic for transformation al society, the teacher must take a weighed position, to be open, reasonable and understandable to every student and his parents. He/she must not tolerate the use of young people for achievement of narrow, pragmatic purposes of the party, increasing of tension, the politicization of public relations. At the same time the teacher should enhance the participation of students in the state building process, the formation and manifestation of active citizenship.

The main feature of the new teacher should continue to be **his/her inner love for the student**, the ability to see and respect a personality in him, even when nothing but antisocial behavior distinguishes him in the team. It is love realized in everyday attitude of a teacher to a student, that is that universal tool, which "returns him to himself", reveals and develops positive qualities, forms him as a person. Experience shows that as a result of hard work of the teacher with so-called asocial personalities, unselfish love and respect, delegated to them in different situations, tens, hundreds and maybe thousands of former 'naughty' are decent workers, highly reputable citizens.

Occupational training of a new teacher

Invariable basic requirement, with which parents and students (general public) look at the teacher - is the **level of his/her occupational training**. The teacher must know his/her subject, have profound professional knowledge, and be competent in all that applies to it both in theory and in practical application. As A. S. Makarenko noted, students forgive their teacher aridity, formalism and even the 'captiousness' that sometimes occurs in the educational activities of various teachers, but never forgive poor knowledge of their subject. The depth of knowledge, persuasion, mastery of their presentation - this is the main criterion by which students evaluate their teachers.

I remember our teacher of physics and mathematics Ivan Klimenko, whose demands for each of us, seemed to have passed all limits. He was often rude. Often - cruel. Every, even brilliant student's answer was invariably measured in score below and must be accompanied with the words: "Sit down, we should know better." Where is better, I thought, almost word for word reproduced all that is written in the book. But "better" was possible. The teacher opened one of the popular magazines of the time, "Physics in School", "Science and life" or "Science and Peace", acquainted us with the latest developments or problems that existed in this area, called attention to the scientific work of young pupils and students and... We respected him! Over time, already being an experienced teacher, I realized that professional knowledge and skills to bring them to their students is one of the main (if not the most important) feature of the teacher.

Clearly, a thorough knowledge of his subject does not exhaust all the signs of identity of the new teacher. In domestic and foreign literature, the issue of identification of the teaching profession has traditionally been paid much attention. In modern conditions this interest has been increased because, as it is outlined by Western experts, "a professional field is undergoing the most critical transformations caused by globalization", including the "Education Sector" (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 113). Especially "noticeably the teaching profession has changed during the last 20 years" (Levels of Autonomy and Responsibilities of Teachers in Europe. – Brussels, 2008. – P. 9).

Accordingly, in providing the required professional level of teachers there are still a lot of problems. In particular, the OECD experts who conducted a comparative study of the situation in 25 countries, including Germany, the Netherlands, France, USA and others, noted that almost all countries are concerned over the question: "Is teachers' knowledge sufficient and are skills relevant in respect of new school requirements and needs?" it is noted also the insufficient connection between the system of teacher education, professional development of teachers and school needs. In many countries, little systematic support is provided to young teachers in the early stages of their careers (Attracting, Developing and Retaining Effective Teachers - Final Report: Teachers Matter. OECD, Centre for Educational Research and Innovation, 2005 //www.oecd.org).

Existing problems are solved in the context of the complex process of "formulation of clear professional standards and criteria of their evaluation" (European Dimensions of Teacher Education – Similarities and Differences. Ed. By M. Valenčič Zuljan and J. Vognic. – Ljubljana, 2011. – P. 31). This, as experience shows, is quite difficult. First, it requires clear definitions of 'profession' and 'professionalism' as related to the new teacher. Western experts have singled out two main discourses of interpretation of professionalism – managerialist professionalism and a democratic professionalism (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. – P. 49).

In this regard it should be noted that these discourses are an integral part of the understanding of the public (state) management, administration and management, dominant in modern Western theory and practice. Management, including that in education, and therefore "managerialist

professionalism” involves primarily “performing diligence, rather than determining what to do” (Sergiovanni T., Burlingame M., Coombs F., Thurston P. Educational Governance and Administration. Fourth Ed. - Boston: Allyn and Bacon, 2000. - P. 60). Domestic authors point out that management in education is aimed primarily at increasing the "efficiency" of the educational process (Крижко В. В. Теорія і практика менеджменту в освіті. – Запоріжжя : Просвіта, 2003. – С. 31).

Thus, the generic features of "managerialist professionalism" - is primarily a "performance diligence, skills, punctuality", "efficiency". Added to this is accountability. Until recently the stated approach to teacher training has been still dominant in most European countries and other countries of the world. But the tendency to onward reconsideration of applied approaches to pedagogical administration of educational process and the role of the teacher in it becomes more and more noticeable. Since we have described minutely the enlightening of this problem (see: Андрущенко В. П., Савельєв В. Л. Освітня політика (огляд порядку денного). – К.: МП Леся, 2010. – С. 153–223) we will only note that the idea of the need for more dialogic and democratic style of management of educational process replaces traditional notions of educational management and "managerialist professionalism" with their excessive and asocial rationalism. In this regard the ideas of "democratic professionalism" in the context of current theories of educational governance become increasingly popular. These processes are quite adequately reflected in domestic pedagogical science. Our mission – is to provide opportunities for teachers to work in a "democratic space. This conditions the emphasis on the formation of self-sufficient person, on transition from authoritarian to tolerant pedagogy, on attaching constructive and positive sense to the whole process of interaction with the student; decisive diversion from repressive pedagogy, from its dominance, and, of course, from the humiliation of a child. For as it will be treated in school, so in adult life is to treat others, including the elders. We must break the chain of disrespect for the individual through a paradigm shift in relations between teacher and student, and in general, in relation to human society. The chain that binds Ukraine is not even a decade, and century" (Кремень В. Г. Освіта і наука в Україні – інноваційні аспекти. Стратегія. Реалізація. Результати. – К. : Грамота, 2005. – С. 138).

An organic part of the process of obtaining teacher skills of "democratic professionalism" is his/her formation as a scientist, as an active researcher of pedagogical problems. This requirement is due to at least three factors.

First, the object with which the teacher has to do – is a pupil or student, who never remains the same and is always new! This refers to a person who, while remaining identical to him/herself, periodically changes the emotional appearance, mood, attitude towards others, focus on communication and more. The latter depends on the conditions in which he/she lives and learns. Much depends more on the objective and accidental circumstances. Often a person enters into a situation of "spiritual vacuum" or suffers psychological injuries from the unfair treatment of him/her, deficit of attention and respect. We should not reject the so called baneful influence of the street. Responding to it (appropriately or not adequately), personality often changes so that sometimes it seems to us – that another person is before us. Emotionally excited child often goes "beyond his/her own borders," falls into a state of so-called life crisis, to feel, recognize and react in time on which can teacher who is not only a "retransmitter" of standard knowledge, but also a researcher, a scientist, who studies his subject in its development, change, in the context of cause-effect relationships in a particular situation and universal relations, culture and social experience.

"A person is unique," thought Sukhomlynsky V., emphasizing both the need and ability of teachers to comprehend this uniqueness, to apply to the personality purely individual educational technologies. As an example, a scientist and educator describes the personality of Pavlik (Paul), who, on the one hand, showed "a little warmth" in a student audience or at the book and the literally incredible colors bloomed in practical activity, in the field or at a school research plot. Teacher,

unfortunately, did not understand this particular feature of the child's character. She every time more insistently "sat him down with a book", where he was gradually and eventually failing, rather than bring him to practical creative work, where boy burned, worked and created. Teacher in this case lacked understanding of the child as a unique individual. She did not have the research abilities. Honestly and purely pragmatic performing teacher duties, she "broke" the person, instead of developing it. Only the intervention of the great teacher, teacher, creator, innovator, the use of student specific pedagogical approaches "withdrew" the child on the path of independence, activity, creativity, where both a mental and creative abilities formed his respect for themselves and pride in work done.

At the school Pavlik invented a new way of grafting trees, and in adult life was a true innovator of agricultural production, the master of his own destiny. "Year by year Pavlik reached considerable success in learning. - Wrote W. Sukhomlynsky. – The knowledge of the youth was strong and conscious. Characteristic of him was to apply the gained knowledge in future studies, to determine their place in mental labor. After finishing high school, the young man entered the Agricultural Institute, was an agronomist and now for several years has successfully been working in the farm ... The years passed. Pavlik's work in crop sector (plant cultivation) was real creativity. Inoculating cultivars of plum, peach, lemon with the blackthorn, forest pear and apple, he brought a considerable number of varieties of fruit trees, a valuable feature of which was that they bloom late, when frost no longer threatened the plants. On the threshold of adolescence Pavlik became the true master of tillage. He learned to apply such mixture of local fertilizers in soil, which literally rejuvenated, renewed old, dying fruiting trees, cured wounds caused by storm, accelerated motion of juice in frosted branches. A small area of clay, infertile soil in his hands turned to the area of high fertility, where the wheat harvest was larger than in the collective farm ... "(Сухомлинський В. Вибрані твори : у 5 т. – Т. 5. – С. 86).

It is easy to imagine who would Pavlik become, if not the creativity of the teacher, his ability to recognize a child, discover the best in it, to create conditions for its development. It is clear that everyone, who crosses the threshold of school for training and education of the individual, should have the qualities of scholar, researcher. Because only on this understanding a teacher can find and apply to the individual just those educational activities and teaching techniques that optimize, balance his/her personal life with the life of collective, family or society in general, bring to a successful independent life path.

Secondly, life, education and training of the individual is taking place in ever-changing (and therefore new) conditions. As there is no tree leaf, identical to another, in life there is no day, identical to yesterday. Every day – is always new. Even the sun, as the poet said, which every morning appears after the "night rest", always shines in a new way. A stream of new information, social experience and culture is constantly putting pressure on the student. New day, gives "new food", creates a new situation, in which a personality is . The teacher should recognize this novelty, to investigate fully and in the new trends of development, scrutinize it creatively and build the educational process according to it, to ensure this process's success and effectiveness. Needless to emphasize that he/she simply must be a researcher? The teacher should be able to analyze and systematize facts, events, phenomena, compare them with the experience of history, to predict their development. Some may notice that it is the task of scholars, researchers, that encouraging teachers to the research we distract him/her from the main - educational work with pupils and, finally, that the teacher should use the scientific achievements of professional scientists and not worry about the activity not characteristic of him/her. I think such observations are only partially satisfactory. Of course, the scientific achievements gained in the field of modern science, is the main material with which the teacher has to go to a student audience. Its use is alpha and omega of educational business. However, if it is absolutely sufficient for practical activity of a teacher? Does the teacher obtains and masters it in time? Does he/she possess the personal conditionality, through which the

high academic achievements can be most available to be transferred to the student? The questions are rhetorical: teacher, who deflected from modern science, is not concerned about personal scientific research, ceases to be a teacher. All that he tells the student has no personal coloring, has an insipid, secondary character. The daily moving reality of life remains beyond the school. The teacher becomes a "doctrinaire" and loses respect of his/her pupils.

Thirdly, the information revolution doubles every year or even triples knowledge, the body of information involved in the cultural circulation of society. Teachers must learn them first. The point is not only that the knowledge acquired by him in the Pedagogical University, will always be not sufficient. They can be replenished as a result of systematic self-education. The fact is that the teacher has to reach the line of modern knowledge, to build a learning process, balancing between knowledge and "ignorance", the boundaries between which the modern science sets. The teacher has to understand clearly where the existing scientific knowledge ends and zone of "ignorance" starts, the area of scientific research, creativity, breakthrough into the unknown. As far as possible he/she should specify the contours of prospective directions, to which the student should be targeted.

The expressed opinions are entirely consonant with the ideas of European colleagues - teachers and researchers, professional politicians. In all relevant EU official documents relating to the teaching profession, the problems of his/her training one can observe the argeting teachers to active scientific activity. In particular, the policy paper of the European Commission dedicated to deepening the quality of teacher education (2007), says that teachers, as representatives of other professions, are responsible for the development of new knowledge about education and professional training. In the context of autonomous learning process throughout the life the teachers in the process of professional development:

- systematically analyze their own practice;
- carry out research on materials of class work;
- use in their work the results of their own intelligence and academic research;
- evaluate the effectiveness of their teaching strategies;
- determine their own educational needs »(Commision of the European Communities.

Improving the Quality of Teacher Education. Communication from the commission to the Council and the European parliament. 08/03/2007. - Brussels. - P. 14).

Hardly anyone among foreign and domestic experts would deny that "the teacher must be a partner of the scientists to create new academic knowledge» (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. - P. 187). There is also no reason to question the adequacy of the conclusions of Western experts concerning the modern realities, that the teaching profession should be based on "academic foundation, on the European knowledge oriented database» (Ibid. - P. 184).

On the way towards practical implementation of European policy recommendations and conclusions of scientists and experts there are still a lot of problems. In most European countries not for all teachers it is typical to understand that for the modern professional the acquisition of research skills is a vital necessity. According to studies conducted in 25 countries by OECD experts, the share of teachers who care about their own professional development, which is an integral part of scientific work, is only 30% in countries such as France, Hungary. The best situation is in the Nordic countries - Sweden, Finland, Denmark, Norway, where 60 to 85% of teachers are involved in the respective activities and self-education. (Attracting, Developing and Retaining Effective Teachers - Final Report: Teachers Matter. OECD, Centre for Educational Research and Innovation, 2005 //www.oecd.org).

Almost exemplary in this regard is a system for attracting teachers to the research work in Finland, which was created through the systematic efforts of the Government and the educational community. Once in the early 70's they began to prepare teachers mainly in universities, Finnish researchers emphasize, "Finnish teacher education develops on thorough professional research culture. One of the key components of the curriculum - practical mastery of future teachers of

methodology and research methods work that they can apply in future practical work »(European Dimensions of Teacher Education - Similarities and Differences. Ed. by M. Valencic Zuljan and J. Vognic.-Ljubljana, 2011. - P. 39-40). This conclusion is supported by many European researchers who state that, indeed, "Finland – is an example of teacher education based on scientific research» (Teacher Education Policy in Europe: a Voice of Higher Education Institutions. - P. 194).

Thus, there is an example to focus at. Unfortunately, the national pedagogical universities do not pay special attention to the development of high science. Very rarely they have scientific high level laboratories and modern equipment. Even less rarely universities invite famous scientists of the National Academy of Sciences of Ukraine to give lectures. Only few- the teachers with a capital T – are engaged to the implementation of joint research projects with academic scientists.

Significant is also the fact that some leaders of state education policy deny the "right of an science" to teacher training institutions. Thus, in words they call for the development of scientific research and in fact - refuse Pedagogical University in acquiring the status of research, getting the state order for fulfillment of a research subject, creation of joint research institutions and research centers and more. My research of recent years prove the urging the necessity of the research nature of educational activities. **The subject of the educational process of the XXI century must be an educator-researcher who not only translates scientific knowledge and practical experience, but also carries out independent scientific research, forms the search and research skills in their students.**

Mastering electronic learning tools and technologies

Research work of teachers is directly related to their ability to use the full potential of modern science, technology, work according to the so-called **high-information technologies**. The era of industrialism did not set up these requirements to the teacher. Knowledge in it, although developed, were more or less of permanent character, were normalized, paradigmatic. "Textbook knowledge", notes of the lectures, attended at the university, periodic review of two or three subjects magazines give teachers the opportunity to "keep afloat" almost five to seven years. After that - learning (training) in the Regional Training Institute. The new five-year period could be "made up" at ease.

Information Society (K. Koyama, I. Massuda, A. Toffler, J. Neysbit, etc.) delegates to the teacher, school, university, a number of fundamental challenges. The most important among them is the challenge of rapid growth of scientific knowledge, sweeping flow of information that like an avalanche rolled on society. Information becomes the key factor of production, both material and spiritual. It becomes firmly established as the main agent of social and political change. Along with the possibility to change planning and forecasting the most pressing issues of our time - the production and ecology, politics and culture, science and medicine, architecture, social communications and so on, "intelligent technologies" are changing the whole world of education, educational technologies and more. The teacher is the first, who feels it and he/she is the first, who has to find and implement a response, adequate to the needs of practice. Ability to live and work in the flow of information, computer skills, ability to transfer this skill to students is the first and essential requirement, which is delegated to the new teacher of information age.

Unfortunately, in Ukraine the formation of these skills is at an initial stage. Not so many Ukrainian teachers have their own (personal) computer, operates it at the level of modern electronic technology, including distance learning, surfs the Internet, communicates with colleagues and students. However, the vast majority of students operate computer rather

skillfully. Situations that often arise in a school in this regard, go beyond the established paradigms of educational subject-subject relations not in favor of the teacher, often "replacing" the teacher outside of school, make him/her professionally unfit (unfit for the occupation).

For example, at the lesson of geography teacher tells the students about the highest peak of the Himalayas and of the world - Chomolungma. The "textbook material" places him in an awkward position: students using a personal computer and access to global computer network can tell about Chomolungma much more and with all kinds of details not only about the physical structure, plant or animal life, but also about the condition that arose in connection with the conquering of this peak by numerous teams of climbers from around the world. The same applies to actual and serious discourse topics on subjects such as history, biology, ecology and more. It is often not easy to answer the question "What role in the classroom at this time may play a teacher?". The conclusion can be only one: **the new teacher must operate excellently electronic learning tools, pedagogical universities have to provide his/her training at the highest level of the Information Society requirements.**

XXI century is the age of advanced information technologies. These technologies rapidly break into education. Leading universities of the world have achieved the seemingly unthinkable: they provided almost every student, graduate student, employee with a personal computer. Domestic institutions still can show only small computer classes, computerization of libraries, web site etc. In recent years, notable has been the computerization of secondary schools. This is good, but not enough. We must be realistic: we are behind the advanced countries of East and West. Informatization of Ukrainian education has only begun. In this regard, a number of issues are requiring speedy response. The above mentioned questions are focused around the issue of combination of possibilities of new teaching technologies with traditional ones, as well as of their psychological and pedagogical support.

There exists a stable idea in pedagogy that introducing something new, we should not deny the things, on which the whole education and training is kept, such as technology of subject-to subject interaction of a teacher and a student, the efficiency of which is confirmed by the practice since the great Academy of Plato. This requirement applies to the process of informatization of education, which means that we observe weighted approaches to predict the next and long-term consequences, prepare a teacher and a student to acquire information technology, to prevent the practice of unsystematic computerization of the university, based on outdated technology and lack of pedagogical and psychological support.

To master new information teaching technologies is not easy. We need methods and methodologists, advanced program support. The leading universities of Ukraine have considerable experience and developed methods of implementation of information teaching technologies. Ukrainian high school has brilliant professional programmers and advanced developments in this field. We need to combine them, focusing on the most important thing - information filling of education, which increases its quality and efficiency while strengthening subject-subject relations of a teacher and a student, rather than destroying them.

The current situation in education requires to talk not only about the benefits of information, but also about possible risks and negative consequences. This led us to the need to talk more precisely in terms of possible consequences - contradictory, ambiguous, negative. In this part we'll take the liberty of judging: if "IT" will be implemented against the traditional methods of education and training (or as their mechanical replacement), haphazardly and without proper psychological and pedagogical support, in education (and society) the processes can occur, the effects of which can not be foreseen in full today. Technology, according to M. Berdyaeva, "may rebel against the person." And it is sometimes too hard to crush this "rebellion".

The society has recently experienced one of the deep contradictions caused by a kind of "rebellion" of information systems. This refers to Filipino computer virus "I love you», a (preliminary) cost of which for the civilized countries of the world was somewhere around 3-3.5 billion USA. Virus "roz'yidav" disfigured seemingly supernadiyni technical and technological models or destroyed information, destroying communications, limited access to life supporting systems (transportation, energy, banking, etc.). According to the experts, one more step and uncontrolled processes could begin. These things need to be reckoned with, not when it starts its "destroying gait", but much earlier, predicting the possible negative consequences and developing tools to avoid them.

As you know, much of the unfavorable forecasts of Western experts, related to the processes of information society are directly related to education. Famous American futurologist Toffler A., in particular, predicts the risk of a new intellectual stratification - the phenomenon of almost the same social value as, for example, the general educational division of the people in prerevolutionary Russia. According to his forecast, during the information revolution we will observe both: a number of intellectuals who have computers will be growing and computer illiteracy will be strengthening, which replaces a great number of people to the periphery of civilization. Needless to emphasize that to the category of "intellectually deficient" and correspondingly unemployed people get especially poor strata of society and their children, graduates of rural schools, where the computerization just starts!

The second threat is related to the nature and consequences of the impact of information processes on the psyche, more - on the health of the individual. It is still impossible to predict. Being keen on the computer, pupils and students often suffer serious mental imbalance, lose sight. their social ties weaken, to replace them a virtual world comes, but that's a reality quite different from the "pre-computer" human being.

And one more thing. The famous aphorism proves: "It is not always important, what they say, but it is always important, how they say." The computer's language is always the same, the teacher's language - is different. Moreover, taking into account the individuality of each learner! It excites the senses, fosters outlook, inspires creativity. This definitely must be considered by implementing large-scale educational technology information, as it is required by the practice. Informatization of Education – is an objective, and therefore inevitable trend. Moreover. it is a strategic resource for the development of education of post-industrial society. We must go to the world of information more actively and pragmatically than the western or eastern universities. However, we must fill this course with a thorough psychological and pedagogical supply, sober calculation and a complete teaching forecast.

Realizing the inevitability and totality of informatization of society and education system in particular, we should understand the possible expenses that accompany these processes and to take maximum measures to prevent them. Unfortunately, the domestic literature pays little attention to this problem. A general enthusiasm about informatization makes itself felt. Dozens, perhaps hundreds of articles, monographs, dissertations analyze mainly mechanisms of its implementation and advantages. Risks connected with total information society as a whole and of its separate units in particular, for example, education I, are not sufficiently analyzed. It can not help but causes anxiety, and therefore we have to touch upon them at least briefly.

To prevent criticism, we note, the author is by no means an opponent of informatization of education. On the contrary, in several publications, he stressed the importance of informatization of education as one of the trends of its transformation in post-industrial space. Computerization - is a significant step towards modernizing education. It is impossible to refuse it just as it is impossible to stop the information revolution and return society to the natural (animal) condition. Yet we must be realistic. The risks exist. They must be carefully examined, in order to put effective protectors in time, to protect the individual and society from possible loss or unwanted transformations.

Firstly, there are dangers, which the use of the electronic equipment as such includes. This is a psychological and physiological factors of negative impact of electronic instrumentation on the state of health, vision and mental health. As you know, scientific and technical progress, improvement of facilities gradually reduce this negative impact, but not neutralize completely. Therefore, the development of electronic educational courses and programs should take into account medical testimony.

Second, the full informatization of the education system has risk of loss of invaluable experience, knowledge and techniques of traditional teaching. In the information environment of education the pedagogical functions of the learning process are almost neutralized. In this regard, while developing and disseminating information technologies in the syllabus, it is very important to preserve the best of traditional methods of teaching, which for decades have proved effectiveness, in training programs. the most important function of the teacher - to help the student in time, to focus him on his choice of the correct way of learning— must be preserved.

Thirdly, any technology being socially neutral as such: it can be used both, for good and for evil. Ability to access to any information, especially to information collected in the form of statistics data, breaks new ground for the construction of false or intentionally false conclusions. There is the real danger that a few "experts" who control information flows, will be able to abuse their position. In this regard, efficient and useful work with the information is possible only on conditions of the study of all aspects of its impact on man and society that requires organizing and conducting relevant research.

Fourth, under conditions of free access to information it is very necessary to form selective attitude to the quality of information, that is the culture of needs and perception. As the domestic practice of visiting Internet information resources proves, today from 60 to 80% queries in the network comes to sites containing information on sex and violence. In addition, the problem of proper use of information becomes urgent. The global information network Internet is full of so-called virtual libraries created by the readers, which contain multiple selections of essays, term papers and diploma. Many students, even without making attempts to understand and transform information in e-papers, poach these works and claim them as their own. It is very difficult for the teacher to control this process. So on the one hand, the Internet forms the skills of independent work of finding the necessary information, on the other - unboundedness of the World Information Resource Network provides an opportunity for many people with impunity to use ideas and achievements of the others. Thus, for educational attainment it is important to cultivate understanding of the responsibility while working by the Internet with information created by other authors.

In conclusion, it should be emphasized that the informatization of higher education can provide the necessary social and economic effect only when created and implemented information technologies will become not extraneous element in the traditional system of higher education, but will be naturally integrated into it, combining with traditional teaching technologies. This system integration requires joint efforts of the teaching staff (lecturers and tutors), scientific-and-engineering personnel and administration, maximum coordination of all departments of the university, which are involved in the process of informatization.

The results of informatization of higher education of post-industrial society should be: individualization of higher education, enhancement of its developmental character, the change of priorities from the linear learning to non-linear learning and personal development, development of continuing education on the principle of "lifelong education"; monitoring educational environment, forming a single information systems and databases in higher and postgraduate education, the development of international cooperation and integration of universities in Ukraine in the international academic community, extending the full and effective intelligent communications.

Achieving the above results in practice will ensure the activization of use by the graduates of scientific and technical resources as the main source of revival and development of the country, which will effectively contribute to the dynamic growth of economic potential and social prosperity of Ukraine.

Language strategies in the preparation of new teachers

High professionalism of teachers of the XXI century is impossible without fluent **language strategies** - technology of mastering and use of languages of the world to impart to pupils the whole palette of scientific knowledge acquired in the leading branches of the world science, culture and social practice. By definition of the European experts, the teacher should speak mother language and several foreign languages. In the first place English, German, Spanish or Russian. Because language is a powerful means of communication, intercourse between people, information exchange. Language brings people together, helps to understand each other. The understanding and knowledge of high culture is followed by respect, and with respect cooperation and good friends appear.

The basis of general language policy of the European Union in domain of education in general and concerning other languages in particular are as follows: a) the right of all citizens to learn and use their own official language and minority languages and b) the right of all citizens to study at least two foreign languages during compulsory schooling; c) the duty of all governments to promote and support the learning of foreign languages after school, d) the obligation of all governments to support the multi-languages events. Reforming the traditional system must become part of European language policy.

Language - is a complex semiotic system that develops, which is specific and universal means of objectification of the content of both, individual consciousness and cultural tradition, providing the possibility of its intersubjectivity of process development in space-time forms and comprehension of reflection. Language is characterized by such interpretation features, which allow you to plan action. The essence of the action lies in such use of the language, under which to the model of the world of the recipient (listener, reader) new knowledge is introduced and those that already exist are modified. One may agree with the definition of language as an instrument of social power. Any use of use of language concedes the effect of influence; hidden in linguistic expressions there are always someone's interests, purpose, attitude, opinion. These interests determine the communicative purpose. The latter can be described not just in terms of particular speech acts and proposals, but through higher level concepts such as global intention (deep strategy) and communication tactics.

Integration processes in European education area provide both: a change of style and lifestyle in general, and also preparation of new communication links within the educational process. In preparation of the modern highly qualified specialist a special attention should be payed to professional communicative competence.

The technology of implementation and understanding of language development strategy includes the following items: 1) the one who speaks, must have skills (these include strategies of connected speech, language, so-called discourse strategies) of the strategy of expression of concepts concerning certain expressions, knowledge (technique of expression of sincere belief in what they say, the technique of expression "alienation," such as irony, or, conversely, interiorization of thought expressed, the technique of rendering of the other's speech, including quotations, etc.), 2) the skills of the one who listens (the ability to agree, deny - aloud during the other's speech or just after it) and so on.

There is another "dimension" of technique of understanding the language strategies: the degree of formality (eg, knowing rules of politeness or the ability to touch someone else's self-

esteem); knowing the channel, by means of which communication realizes (writing, oral presentation skills, talk "before people", etc.).

Expansion of intensive professional educational contacts as a special kind of purposeful human behavior requires the analysis of such types of speech communication that may be considered as exemplary in terms of linguistic strategies. According to the purpose of all communicative speech acts are divided into two major categories: informative and interpretive. Over the modal characteristics of informative documents contain actually informative (or message), dialogues, discussion genres and "ascribing types of communication." Initial remark and the role of a leader in the conversation reasons the next stage of typologization of communication. Interpretive communication can be divided into two classes: purposeful and undirected. Purposeful, according to modal characteristics, in turn, is divided into dialogues that form the evaluation modality, and dialogues, which form another type of modality. Directed dialogues are distinguished by the fact, which aspect of a person is realized in an interview: "I"-intelligent, "I" - emotional, and "I" - aesthetic.

Language strategies are revealed by analyzing the course of linguistic communication throughout the conversation. The smallest unit of study – the dialog "step" - a fragment of a dialogue, characterized by semantic complexity (exhaustion). The number of these "steps" may vary depending on the topic, the relations between participants of communication and of all pragmatic factors. Typically, the strategy defines macrointention of one (or all) participants, conditioned by social and psychological situations. Strategy is related to the search for the same wavelength and developing the foundations of dialogue cooperation: a selection of tone of communication, choice of language mode of presenting the real situation. The strategy is always developed under the influence of requirements of stylistic norm.

Language strategies combine in the dialogue the elements of game and ritual language behavior. According to the attitude of the participants to such principle of linguistic communication as solidarity or cooperation, language strategies can be divided into cooperative and noncooperative. Different types of informative and interpretive strategies apply to cooperative strategies, for example, the communication of information (originator - is an active participant); clarification the true state of affairs (the dispute, exchange of the views on any issue), dialogues with the expectation of answers that seem to be mutually exclusive (request, advice, opinion are related to the first category; to the second - the requirement, order, recommendation).

Language strategies outline the general development of communication, which is fully manifested only in the final remarks, because, recall, there are no rules of "conduct" of conversation and each parameter of pragmatic characteristics of speech communication may have a significant impact on the result of communication. In addition, the selected frame of style of communication dictates "plot twists" of conversation and means of expression.

Language tactics fulfill the function of means of realization of the language strategy: form the parts of the dialogue, grouping and alternating modal shades of communication (evaluations, opinions, etc.). For example, in the strategy of denial to request may be the following tactics: a) pretend to be someone incompetent (not capable to fulfill this request); b) refer to the inability of the request now (being busy); c) irony; d) refusal without motivation; e) to deviate from the answer, do not promise anything definite g) make it clear that you do not want to comply with the request. The tactics of realization of a certain language strategy bear the traces of the national psychology. This is clearly shown by E. M. Vereshchagin, R. Ratmayr, T. Reuter on the example of linguistic tactics "call for openness". In addition, the reference to ethical standards, appeals to a higher moral imperative (god, ideological values) are characteristic of the Ukrainian and Russian culture, whereas in German culture they occur mostly in communicating with children. In directed dialogues, informative strategy or a strategy of action incentive, exchange of views on certain issues and with the aim of decision-making tactics of implicit expression of meaning, implicit way of informing, sudden change of the topic are widely used.

Methods of language implementation of the strategies and tactics can be divided into trivial and nontrivial ways of expressing meaning. Trivial - these are the methods developed in the linguistic system, the stereotypes of expression: in the specified stylistic key the groups of the means of different levels are organized. In this case the lexical items and syntactic structures, compliance of word order and models of proposals, that formed historically, the types of inversions occur in close interconnection. Thus, the purpose of units at various levels for their use in the higher-level units, the role of all units in forming the meaning of the remark are revealed. For example, the rules of emphasising the most significant component of the content of expression make it possible to him who says differently represent one and the same real picture. The method of variable representation of real situations is communicative synonymy of fragments of proposals. Methods of expressing role relations in communication are also stereotyped: the variants of expressing apology, request indicate the cooperative and noncooperative strategies. Thus, the ethical tradition prescribes while expressing a request to use not indirect, but direct speech act with the use of a form of imperative inclination. A request-proposition, however, takes the primary form of expression in the form of indirect speech act. There are implicit ways of expressing of the meaning of the statement, of the position of the speaker. They are based on the known facts, generally accepted estimates or opinion of the speaker. An effective method of "implementation" into the consciousness of the recipient the speaker's opinion –the use of definitions with "opaque semantics", is not an indisputable opinion. The main and specific means of building of language communication and solving tactical problems – are regulatory elements that belong to different levels of language system, combined by the total function of the dynamic organization of linguistic interaction.

The influence of language strategies in education, particularly on the educational process, is intended to make up for the lack of visual and functional character of education, to neutralize the lack of traditions of classical education and as a result to form nonpragmatic interest to a broad scope of training, to expand the access of the students and the teachers to foreign "language matrix" under study, to facilitate the international language communication links. The implementation of these principles and ideals, based on their universal character, provides compulsory and purposeful organization of personal language area of each participant of linguistic individually educational area. Moreover, it is expected not only the formation, but its actualization in emotionally positive, creative, spiritual and ethical relationships of the students and the teachers.

Observing and analyzing the results of successful activity of the masters of pedagogical work, we see their desire for a clearly defined personal, autonomous linguistic territory, of individual, often polylanguage, area in studies and extracurricular work, where the entire arsenal of linguistic strategies of delicate touch to the personality of the student, about which even V. A. Sukhomlynsky wrote, is involved in the process of pedagogical interactions during creative thinking and solving pedagogical tasks. The system of language (language and communicative) tactics includes the individual positive charge at the expense of the use of many "languages" of the educational area in the language and communicative behavior of the teacher. Among the priority ones we can distinguish the following three approaches: a mnemonic approach with the outlet to the problem, symbolic-context learning, which includes following the principle of diversity in specialization and subjects, considering specialization of the students, sociocultural, with the value orientation of the content; linguodidactic (with semiotics analysis), an interactive approach with emotionally positive colouring of the educational process.

Improving of personal linguistic strategy is associated with the formation of different levels of this area: of the individual language thesaurus and intelligence, of the individual linguistic strategies and area. Under the level of individual language thesaurus we understand the presence of various elements and features of speech information and educational area of a particular person. The basis of individual language thesaurus – there are verbal and sign languages, which are the leading characteristics of the language information and educational area. The level of individual language intelligence involves the ability of a particular person to use the personal language thesaurus

(vocabulary) for individual solving of different verbal and nonverbal situational problems (from reproduction to creative research) and to neutralize the destructive effects that come from the environment. Individual language strategy implies the ability of individuals to use their language intelligence in its entirety (primarily language strategies of behaviour) for constructive analysis of various communicative tactics of behavior, as well as for awareness of their individuality, originality and uniqueness. Individual language vocabulary helps to actualize the volitional act of activity as itself. The level of individual linguistic area is understood as a person's ability to freely establish connections and relationships with other personal language areas in accordance with spiritual and ethical values, moral and ethical standards of verbal and non-verbal behavior, as well as with gained experience of communicating in social and cultural areas, mastered by the person.

Language status of the teacher involves, first, full clarity in understanding of the problem of forming an integrated multicultural education area, one of the key aspects of which is a language one, or rather polylanguage. Second, the teacher should realize with the help of a variety of language means-symbols of education area the idea that all components of comprehensive education of the person are interconnected, interwoven. On the one hand, the ability is impossible without knowledge; any activity, learning, communication are unthinkable without the knowledge and skills. On the other hand, good manners - is an adequate to the knowledge behavior in the social and cultural space, to which a specific emotional and creative, positive attitude is formed, expressed through verbal and nonverbal symbols of polylanguage educational area of the developing person. Thirdly, polylanguage information and educational area, the medium of functioning of which is the collective of school or university, and the bearer - is the personality of a pupil, student and teacher, reflects their behavior. Why, more than ever, under the condition of development of a democratic jural society, the regulation of one's own behavior, which is embodied in the synthesis of internal culture and pedagogically purposeful external (verbal and nonverbal) expressiveness, is particularly topical. In due time, A. S. Makarenko wrote that the pupil apprehends your soul and your mind, not because he knows that you have in mind, but because sees you, hears you. Disregard of this element of the teacher's activity or its complete ignoring inflicts an incredible harm to the formation of the student. In other words, the teacher not only understands but also introduces into the practice this approach to the creation of an educational area, which is based on the polylanguage principle and the principles of unity of the content and process aspects of activities, compliance of the education in all its aspects and at all levels of its development with the requirements of the evolution of society, science, culture and personality.

Implementation of language strategies enables future teachers to be correctly oriented in the modern global information environment, recognize it as a set of achievements of human society, to prepare for mutual understanding and productive communication of the representatives of different cultures, to expand the access to foreign "language matrix" and to establish international language telecommunication links. They get an idea of diversity and self-importance of different cultures, the ability to orientate themselves in today's society, to solve standard and problem tasks using verbal and nonverbal sign-forms of reflection of mental activity.

Polylanguage language strategy is comprehensive. It includes the content of the classes and work process; the organization of work of the teacher, his/her conversational, professional and educational technique; independent work in class, participation in scientific work, in organizing and conducting of scientific conferences, competitions, contests; the relationships with one student and with the whole school and out-of-school staff (especially between the teachers, parents, families).

The implementation of these polylanguage components will give the opportunity to talk about the true democratization of life, the rise of material and spiritual culture, morality, the development of the personality, realization of creative potential of people, overcoming of their narrow-mindedness and simply ignorance, about the fostering of true communication, of responsible attitude to work. In the light of the above mentioned, the main path of implementation

of language strategies today should be defined as follows: not the communication of language skills, but creation a situation of cooperation, shared understanding and empathy, where the teacher acts as a consultant in order to put the student in this situation of cognitive activities to make learning objectives essential for him/her.

According to the concept, the implementation of language strategies requires on the one hand, a spiritually rich, active, creative teacher, and on the other - a well-sensitive to the situation and turned to the future student. The teacher influences on the students by means of his/her own personality, he/she at the same time is developing and upgrading his/her skills. A personality of a teacher – is one of the main components of psychological support of the language education area. For this same reason, more attention should be payed to work with the teacher, revealing the causes of formation of his/her stereotypes, attitudes and values. Understanding the pedagogical professionalism as a complex of properties of individuals that provides a high level of self-organization of professional educational activities and includes items such as professional knowledge and skills, pedagogical skills and teaching techniques, within the above defined conceptual sphere the need to develop skills to command themselves, their behavior (facial expressions, pantomime; control of emotions, mood; removal of unnecessary mental tension, forming of a creative feeling, and also social-perceptual abilities - attention, observation, imagination - and the language technique - breathing, voice training, diction, rate of speech) gains a special significance.

Didactic, organizational, structural, communication skills, process methods of setting up the requirements, the management of pedagogical communication, organization of collective creative affairs etc. form a second group of components of teaching professionalism in the implementation of language strategies and provide establishing of intensive professional pedagogical contacts. Under the conditions of polylanguage educational area the formation of these skills of a teacher we associate with using a variety of signs-symbols, which are the basis of individual language thesaurus and the intelligence of individual linguistic strategy in the personal language area of a teacher. For example, "sign languages" help to highlight the most important, often are ahead of the course of expression of thought. Facial expression as well as gestures, by raising the emotional significance of the information, facilitates its better assimilation. In turn, students "read" the face of a teacher, guessing his/her attitude, mood. It is therefore important to show on your face and with gestures only what is relevant for the case, contributes to the solution of educational tasks. Proficiency of high quality in culture of oral and written native language creates the preconditions for a creative realization of the personality of the teacher as far as the "conceptual sphere of the language - is essentially the conceptual sphere of culture."

Speaking of the national language, we must bear in mind not only a means of communication or sign system for the transfer of messages, but the national language in prospect – as a "deputy" of culture, wealth index of culture. In the mind of a person the concepts arise not only as "hints of possible meanings," but also as reviews of previous language experience of man in general: poetic, prosaic, scientific, social, historical, and so on. The richer is the national, status, class, professional, family and personal experience of the person, who uses the concept, the richer the concept is. En mass the prospects, which are revealed in vocabulary of the individual, like of the whole language in general, can be called "conceptual spheres" (Буланкина Н. Е. Концептосфера гуманистического образования : учеб.-метод. пособ. / Н. Е. Буланкина, В. Н. Турченко. – Новосибирск : Изд-во НИПКИПРО, 2004. – 184 с.).

The teacher must constantly strive to improve the language activity in their native language, becoming a worthy bearer of richness of national culture. The individual language strategy of a teacher, based on the "concept" of the native language, gives the possibility to optimize the integration processes in the educational environment as a major factor in improving teaching professionalism and formation of pedagogical creativity. Modern linguistic and the entire educational guidelines in education are based on the principle of building a single educational area, one of the key aspects of which is linguistic integrity both: at the level of a school polylanguage

education and of professional teacher education. This means above all the "actualization" of the problem of linguistic area of everyone, who becomes a member of the educational process. Understanding the professional language behavior of a teacher as one of the variants of linguistic behavior, analysis of one's own communicative-rhetorical opportunities, and also development of the typology of communicative area of the educational process and its connection with the purposes and objectives of a certain psycho-educational compensation - all this can not only create extraordinary way of analysis of the educational process, but also to link the main problems of the functional perspective of a teacher on the language. Polylanguage educational area as a specific medium of socio-cultural communication should be based on the ground of concepts and axioms generally recognized by all its participants. The first and if not the most important task of forming linguistic strategies is related to it. In fact, it concerns one of the main aspects of social stability, the stipulation of which the pluralistic harmony of views on the most significant aspects of social life is. As the social nature of man is an axiom, then the various developments in the humanitarian sphere should be based just on the correction of the social and ideological position of the individuals.

Another important task is to ensure the free development of the range of alternative programs and concepts and their interaction. As part of its solving the increased access of students and teachers to foreign "language matrix" being studied becomes of special importance. The condition of efficiency of interaction between them – is aiming at the convergent "dialogue of consent", rather than conflict; modern language education is associated with the transition from formal-semantic to semantic-functional view of language. This position is productive in terms of establishing international language telecommunication links, the development of communicative functions of language and causes a number of content and methodological consequences. New visual content demands new content forms of teaching. The aspect of functioning related to the reorientation from the lecture forms to the laboratory and practical forms, where the analysis of linguistic material of the immersion in the "language" and the vision of its three-dimensionality, polyfunctionality, the "interaction" with the language will not only make the members of study process its subjects, but also improve the subjective status of the language. Mastering the most important communicative actions will facilitate the change in the individual language strategy of a teacher. The functional approach to language is inevitably associated with the integration aspects of education. Language, which, according to the known metaphor is the "house of being" is connected with psychology of a person, his/her outlook, with questions of history and culture of the society with the interaction of different cultures. In other words, native and foreign languages are called to help the students to familiarize themselves with the best examples of everyday and business language communication in order to continue to implement effective communication at the level of polisubject interaction with all participants of educational process, as well as at the intercultural and international levels.

Due to the fact that the richness of the language is determined not only by the richness of "vocabulary" and grammatical opportunities, but also the by the richness of the conceptual world of the conceptual sphere, the bearer of which is the native language, the students must realize that social processes should be seen as an objective reality that makes it possible to avoid mistakes in implementing changes in the future. Thus, it is important to make emphasis on positive developments and the inevitable progress, fostering grateful memory of the past. Dialog-type lectures, role plays, symbol-contextual technique, "round tables", microconferences, "open video lessons," contests and competitions for the teachers – these are only some of the many organizational forms used to implement language strategies.

Mastering various aspects of language strategies should be creative in nature and focus on the following: a) the use of various techniques of mnemonics presupposes the access to the symbol-contextual learning, and b) polisubject, polispeciality character of education does not preclude further specialization c) social and cultural valuable orientation of the content of the tasks contains the elements of culturological dramatization, d) linguodidactic tactic requires semiotic analysis,

e) an interactive approach is emotionally positive colouring, g) complication is due to nature of performed activities: from the active reproductive and partially searching to creative activity.

So, it should be emphasized that only co-creation of the teacher and the student, which includes communicative approach to adopting the information-educational area, is capable to ensure full understanding of its integrity by both participants. It is in the integrity and simultaneously in the polyphonic character of education area that the possibility of utmost realization of creative potential of the students and the teachers as well as of the efficient development of linguistic area of the developing person is seen.

Co-creation of a teacher and a student, based on the cooperation in various activities (labor, learning, communication) is a promising tactic of teaching creativity in the modern educational process. Co-creation is, on the one hand, a prolific teacher and student communication through language activities (non-verbal and verbal, language and communication strategy). On the other hand, co-creation is seen as a cooperative transformation of reality, moreover, a new educational reality, an important feature of which is its polylanguage and multicultural character. Creative mutual enrichment, which has taken place, is manifested in the expansion of the functional fields of both participants of the educational process and in formation of their personal language status in this area. It is also essential and reliable criterion of successful cooperation between a teacher and a student.

The foregoing means that the brighter are creative features, the more productive the process of cooperative activity, aimed to upgrade both content and process base of education, is. Thus, the higher is the creative potential of students, the higher and more complex professional and communicative tasks the teacher faces.

Considering the creative self-actualization of the person of exceptional social importance, we believe that freedom of choice of strategy and tactics of training, providing equal opportunities for everyone to use the means of verbal and nonverbal behavior become necessary conditions of implementation in practice of linguistic strategies. Appeal to the experience of long-term teaching practice gives possibility to call some of the most important language teaching strategies of effective course of joint activity of a teacher and a student: the creativity in planning and forecasting results of education is not possible without considering by the teacher the level of formation of the language component of the student's activity; the formation and creative implementation of personal language area - is a long and continuous creative process that occurs in the educational environment of each lesson of any academic discipline, as well as in extracurricular and out-of-school activities; organization, management and control of the educational process requires from the teacher to obtain skills of being responsive to the slightest changes (both positive and negative) in the individual language status of the learner; taking into account the personal peculiarity of language "conceptual sphere" of the students (age, sex, social status, etc.) under condition of the collective nature of training and education – the factor, which a teacher should keep in mind while working to improve his/her language strategies for their subsequent implementation in the real educational process; learning the art of interpretation of the adequate reading of the personal language area - an important pedagogical strategy that allows the teacher to make real communication in the process of forming the personality of a student.

One of the types of independent activity, the least studied in the present methodology is personal language learning strategies by which we understand the system of self-improvement methods of foreign language communicative skills and abilities of the external educational process. The term "personal" is not new to modern methodology. G. V. Rogova (Рогова Г. В., Ловцевич Г. Н. Особове читання // Іноземні мови в школі. – 1994. – №1), for example, suggests to use it to refer to individual reading, considering it more successful due to a number of reasons, emphasizing in particular that the personal reading - is reading for enjoying cognitive needs of a particular person, which always touches the spiritual side of that person, is initiated (triggered) by the fact that by doing this they study, while it is desirable and interesting for him/her, not forced and controlled. It is appropriate to use the term "personal" also for other language activities of the students,

marking them as a personal strategies of language learning in extracurricular activity. The peculiarity of these strategies is their optionality, lack of control, they embody initiative and cognitive needs of students and directly depend on their individual psychological characteristics, needs and interests. As for the strategies of speech and writing, they occupy a minor place in total extracurricular activity. Thus, in the process of speech the dominant are such types as communicating with native speakers during personal contacts and translational activity; in writing it is, of course, writing letters, facsimile messages and communication by email with foreign friends.

An important factor in the formation of constant need for self-improvement of language skills is to create situations for self-expression of future teachers. Such situations arise when communicating in a classroom is under the complete psychological compatibility and convenience, if the teacher finds a permanent interest in extracurricular activities of the students, if they are encouraged to share information.

Techniques of modern pedagogical discourse

Training and educational activities of the modern teacher is realized under the conditions of rapid accumulation of knowledge, their transience. Modern scientific and practical knowledge are characterized by multidimensionality, variability and high changeability. Truth (verity) and mistake (error) in them often change places. The so-called extra-scientific knowledge becomes a dynamic part of everyday life. The spiritual sphere of society is filled with astrological predictions, spells, foretelling etc. It seems that the epoch sends a new challenge to the reason. Therefore, the question concerning on what basis should the learning process be made, becomes of an incredible urgency and importance. Most teachers tend to believe in the necessity of its constructing on the basis of the so-called technologies of *modern scientific discourse*.

The distinctive feature of educational discourse is that it can be attributed to productive innovation activity, as among its prerequisite components creativity plays a special role. The heritage of the world and national pedagogy, modern scientific and educational research and practical experience of many generations of teachers prove the need of the creative element in pedagogical discourse. The specificity of pedagogical work is in the fact that its object and the result is the creation of the personality, rather than image, as in art, or mechanism, construction – as in engineering. Pedagogical process being viewed as a joint work (co-creation) of a teacher and a pupil in the situation of teacher interaction, during which the pedagogical transformation of a person takes place.

For the teachers who work in the innovation mode, it is important to study teaching experience as a source of innovation activity. A particular interest they show to such its varieties as up-to-date and innovative educational experience. Therefore, another feature of the implementation of pedagogical discourse is compliance with the criteria of cutting-edge pedagogical experience. They are:

- topicality - relevance of the experience to the most important at a certain stage problems of education and training;
- novelty - the presence in the theory and practice of previously unknown knowledge, forms and methods of work. It is characteristic of not only scientific discoveries, but also the rationalization of certain aspects of educational activities;
- effectiveness - improving of the level of the child's development in the process of the application of a certain experience, the optimal use by a teacher (tutor) and the children of time and effort to achieve the result;
- stability - using experience in other teachers' activity for a long time;

- rationality - to achieve good results at reasonable intensification of efforts, methods and use of time;

- perspective character - an opportunity for the other teachers to use creatively this experience. It should be noted that the pedagogical discourse, as a product of creative research,

Experiment of the teachers-innovators, under certain conditions may be a unique property of the educational system. The system of modeling (creation) of up-to-date pedagogical experience provides the sense of purpose and systematic character of this work. Accordingly, in the process of implementation the pedagogical discourse, like any new technique, must pass four stages (Невмержицький О. Педагогічні технології – зваби і загрози // Вища освіта України. – 2006. – № 1. – С. 266–270).

1) **Scientifically grounded modeling** of the cutting-edge teaching experience includes the activities of the scientists-educators, members of the education authorities, heads of educational institutions and teaching services. At this stage, scientists, teachers, employees of the education authorities, heads of schools and teaching services organize joint activities concerning the creation of a certain theoretical model of up-to-date pedagogical experience, which decide pedagogical innovation, would take into account the relevant moral and psychological, scientific-theoretical, scientific-methodological, legal factors. The main components of this process are: the determination of the objectives and the task of the created experience; the analysis of the theoretical sources and relevant problems of today's practice; the determination of the object; development of the structure of the model of experience, of the plan and methods of implementation, of the system of analysis and control etc. At this stage the essence, the purpose of the experience under project, the specificity of the problems that have to be solved, the amount and terms of relevant works should be clarified.

2) **Formation of experience model.** The peculiarity of this stage lies in the building of the system of tools of educational, administrative, scientific and methodological activity or its separate elements, with the use of concepts, outlines, recommendations, the algorithm of the actions. Typically, the structural components of this system include: substantiation of topicality of the experience; the theoretical basis of the experience; the main idea of the experience, the technique of the experience; the predicted results. The result of this work is the vision of the integral picture of the designed experience and theoretical determination of its effectiveness.

3) **Creation (formation) of experience.** At this stage, the theoretical principles of the model are transformed into actual teaching practice. It is the most difficult and the longest, most often it develops according to the following scheme: development of staff theoretical knowledge to master new work practices; the use of the prescribed manner of activity; correction of the activity of the participants; identifying the specific means of implementation of the tasks; expert evaluation of the experience. At the end phase of the stage of creation the teaching experience appears as a coherent, self-sufficient phenomenon, the analysis and evaluation of which is a prerequisite for opinions on whether the introduction of it into teaching practice is reasonable.

4) **Introduction to teaching practice** of the created experience. It is realized in the process of implementation of the system of scientific-methodological and organizational measures to ensure the use of experience in the routine teaching practice. This requires the description of created experience (established practices) and recommendations for its implementation.

On the grounds of certain research results, it should be noted that the pedagogical discourse covers the external (objective, ways of achieving, the object of influence, the subject of activity, the result) and internal (motivation, content, operations) components. As well as any educational activity, it fulfills the gnostic (cognitive), the planning (the prospective planning of the tasks and ways of their solving), constructive (cooperation of the teacher and the pupils), communicative (interaction of the teacher with the students, colleagues), organizational (step-by step character of the teacher and the pupils' activity) functions. At the same time for the discourse the personal approach (focus on personality, humanistic nature), creative, research and experimental nature, stable motivation to find new in the educational process are necessary.

Implementation of pedagogical discourse may be the result of various factors. Often these include dissatisfaction with the methods, results of work of teachers, assimilation of new knowledge, especially in related areas, understanding and qualitatively new vision of life-purport foundations of society. To some extent this will be facilitated by the effective external organizational impact, i.e., purposeful use of various forms of teacher involvement in the innovation activity. These include: organization of a continuing scientific seminar on the most pressing problems on which the teachers of the educational establishment work; in-depth training of the teachers in research institutes and universities, pedagogical councils, "round tables", discussions; business, heuristic games on generating new pedagogical ideas; creative work of the teachers in method teaching associations, participation in scientific conferences; generalization of their experience and the expertise of their colleagues; training on the specialized extension courses; independent research, creative work on the topic, problem; participation in the collective experimental and research work within the common problem, on which the teachers of the educational establishment are working.

Implementation of educational discourse is conditioned by the need to modernize educational activities, upgrading of educational establishments. However, it is a factor of the development of educational systems, structural and content changes in the work of the institution, including the educational system in general, and under certain conditions –in case of creation of a qualitatively new pedagogical practice - leads to the formation of author institution or radical reform of the entire education system.

Scientists and educators-practitioners indicate that the introduction of a new idea, project or technique often encounters various obstacles, called anti-innovation barriers. Discourse here appears as a means of overcoming them, technology of innovation and creativity. The external barriers are: firstly, the social barriers (incompatibility of the new with the existing experience and values accepted in society; stereotype thinking of the educational community); and secondly, organizational barriers (counteraction of the governing bodies of education to implementation of pedagogical innovations; absence of coordination centres for the development and implementation of educational innovations); and thirdly, methodological barriers (lack of methods of innovation, lack of awareness in the field of educational innovation); and fourthly, financial barriers (overload of teachers, living conditions, wages). The internal barriers are psychological (personal) barriers that hide deep personal and professional problems. Psychological barriers - mental states that are in inadequate teacher passivity that prevents innovation (Невмержицький О. Педагогічні технології – зваби і загрози // Вища освіта України. – 2006. – № 1. – С. 97–101).

Counteraction to innovation is typical and repetitive phenomenon. It can arise as a direct refusal to participate in innovation, imitation activity with simultaneous demonstration that innovation does not give positive results, and more. Often, on the path to the innovation a conservative and unyielding to innovation experience appears. Some problems related to this are due to the peculiarities of thinking of some teachers, who focus on common sense and routine understanding of their professional activities. These ideas are reduced to the conclusion that the teacher should know only his job, and everything else -is too much. Hinder innovation outdated, conservative instructions, directions and orders, attempts to education authorities to overregulate everything, punish any deviation. To overcome all these barriers, the teacher often must not only mature, nurture, comprehend, ground an innovative idea, but also to manifest civic courage during its implementation.

Psychological barriers arise from the need to go beyond conventional ways of solving professional tasks, give preference to another position. They appear as internal barriers (reluctance, fear, uncertainty, etc.) that prevent a person to perform an action. Using them for self-defense, a person focuses only on the external information that can be learned and it will make no disorder in his/her state of mind. Such protection of the established view of the world hinders the creative process, readiness for learning, understanding, using and creating something new. Psychological

barriers are of the following form: a form of manifestation of social and psychological climate of the team under the conditions of innovation in the form of negative mental states of workers caused by innovations; the set of actions, judgments, concepts, expectations and emotional experiences of employees who have consciously or not consciously, covertly or openly displayed negative mental states. In the pedagogical environment organizational-psychological, social-psychological and cognitive-psychological barriers often occur.

Analysis of scientific literature shows that everything new and unknown always caused anxiety and fear of people. Often innovations that destroy the established lifestyle habits of people, prompted unhealthy and inadequate response. One of the types of negative psychological reactions to innovation is frustration - mental condition caused by objectively insurmountable (or those that are perceived so by the subject) difficulties in solving important for the person tasks. This condition can be caused by too fast, too frequent or permanent introduction of innovation. Similar effects may have implementation of large-scale (system) and no alternative innovations. If in the mechanism of protection of the person there is no underlying disturbance of the activity model, a period of stabilization of the individual comes, that is revealed in elimination or minimization of negative emotions - fear, anxiety, anguish of conscience. The common feature of all types of psychological defense of a person (identification, denial, alienation, rationalization, displacement, catharsis, etc.) is their unawareness, so you can see only the external manifestations of defense mechanisms. Under such conditions the normal human behavior is distorted, which may be indicated by unjustified hesitancy, diffidence, mistrust.

Introduction of pedagogical discourse in the system of education innovation depends on the social environment, educational community. Often psychological barriers are caused by not only individual characteristics of the teacher, but also by the social and psychological features of community to which he belongs. In outward appearance the intrapersonal barrier is manifested in protective statements that often reflect common stereotypes in society on specific innovations. These samples of anti-innovational consciousness and behavior often occur at the stage of perception of innovation. At the stage of its development opponents of innovation use independently or in various combinations other system methods.

The barriers of creative work - obstacles that prevent expression of personal creativity - make innovative teaching career complicating and sometimes impossible. In the field of training and education they manifest as a tendency to conformity (desire to be like other people, not differing from them by judgments and actions); fear to seem unreasonable and ridiculous in their judgment; fear to seem too extravagant in his/her opposition to and criticism of others' opinions; inability to implement new methods and forms of educational activities; inadequate development of individual creativity of some teachers; lack of need to introduce new; fear of retaliation of another person, whose position is criticized; personal anxiety, insecurity, negative self-perception ("I-concept") characterized by low self-esteem, reluctance to express their ideas, stiffness (rigidity) of thinking.

Thus, the implementation of pedagogical discourse in the system of education innovation is associated with the solution of some problems, the causes of which are rooted in the peculiarities of the process of innovation in teaching practice and generally in society. In the education system at the present stage the emphasis is made on the management of a holistic educational process on a scientific basis, understanding of all its complexity, knowledge of the mechanisms and patterns of teacher interaction that promote personal development, the main task of education. The activity of each manager, teacher of education institutions is accompanied by innovative processes that enable them to self-develop professionally, and implement creative potential.

Innovation processes based on discourse, are the main means of development of control systems. The overall innovation process in the control system includes a set of specific innovations, each of which may be considered as separate innovation process. To ensure the quality and effectiveness of individual innovation and overall innovation process, in

management it is necessary to consider, monitor, predict consequences of innovation for the system of management, educational institution, the psychological climate within the management community, each unit of the object of management, each member of administrative staff. All these singles out the pedagogical innovation into an independent type of activity, autonomous scientific problem (Кремень В. Г. Освіта і наука в Україні – інноваційні аспекти. Стратегія. Реалізація. Результати. – К. : Грамота, 2005. – С. 391–393) . Thus, one could not argue that management of teaching discourse appears as a kind of social control that supports the purposefulness and organization of pedagogical discourse in education.

As mentioned above, discourse is a type of pedagogical communication. Investigating pedagogical communication during a teacher-and-pupil contact, scientists define its typical mistakes caused by wrong target sets concerning essential peculiarities of the investigated phenomenon, individual behaviour characteristics (intensive gestures, slow or too fast speech tempo, poor flexibility of thinking process), poor empathy ability (ineffective attempts to understand some specific age group of pupils). Besides, teacher's mistakes in speech(monotony of speech, wrong articulation, inability to use intonation, lack of knowledge about the role of pauses, wrong accents, frequent keeping silent) and speechless methods (suppressing of moves, absence of significant clear gestures, uncertainty of glance) must be added to the aforecited.

We must emphasise the fact that there are different approaches to defining factors, causing the appearance of typical mistakes in professional communication of teachers. These errors can impact the effectiveness of pedagogical discourse. To our mind, it is necessary to include to these factors some drawbacks in the professional teacher's activity, such as: obsession with subject contents of material, poor knowledge of methods of revealing the material, poor knowledge of the object of communication (a pupil). Investigating the psychological peculiarities of complicated communication during joint activity, O Tsukanova suggested the classification of the factors, causing the shortcomings in the system " a pupil – a teacher " (Цуканова Е. В. Психологические трудности межличностного общения. – К. : Вища школа, 1985. – С. 10–11). This classification has included the next points: individual and psychological peculiarities of pupils and teachers (communicative abilities and skills, communicative features of personality, peculiarities of emotional and will sphere, the level of behaviour culture, peculiarities of intellectual sphere and external pupils' look, pupils' health condition), peculiarities of participation of pupils and teachers in their joint activity (pupils' attitude to studying, peculiarities of the formal relations between pupils and teachers, the level of involving pupils into the formal interaction with teachers); drawbacks and difficulties in the educational and teaching process.

L. Petrovska reckons that mistakes in the communication are connected with potential possibilities of social and perceptual curves, for instance: perceiving other person by the analogy with oneself (unconscious transferring on other person own features, concerns); desire to internal avoiding of conflicts – tendency to exclude all aspects of one's image, which is under perception, if these aspects do not coincide with general conception about this person; " effect of halo " – influence of general impression about other person on perception and evaluation of separate features and expressions of the personality; " effect of stereotype " – imposing the stereotype on the perception of a separate person, the general image of a certain class, group, category of people; impact of " implicit theory of personality " – considering a person in the light of implicit ideas concerning what this person must be (in his/her main manifestations) in the view who perceives this person; " effect of momentum " – tendency to keep once created idea about a person; " effect of consistency " – influence of consistency of information received about a person on the perception of him/her; influence of the cognitive complexity level of the perceiver, the level of his demands, self-esteem, level of psychological defensive mechanisms, friendliness or psychological closeness on the social perception of the person (Петровская Л. А. Компетентность в общении. – М. : МГУ, 1989. – С. 149–150).

Studying the formation of professional language skills of students, L. Savenkova discovered typical difficulties in their professional speech, notably: build their speech logically and in a right

way; choose the intonation variant for texts which have different genres; pass the mood and the feelings which suit the contents of the expression or the text of the work with the help of intonation; use different means of emotional and expressive ways for consolidating the speech influence; possess the high level of speech techniques specially referring to voice modulation; build the sentences for sharing own thoughts in a speedy, logical and syntactically – right way; change the tone of the speech according to its contents, aim and specifications of the audience; include emotional and expressive means for passing the mood and feelings in the proper context (Савенкова Л. О. Професійне спілкування майбутніх викладачів як об'єкт психолого-педагогічного управління. – К., 2005. – С. 111).

The results of experimental researches gave the possibility to reveal certain main shortcomings in the pedagogical discourse of teachers: low level of ability of verbal communication (breaks in speech, trembling and loss of normal intonation of the voice; breaks in the rhythm, smoothness of articulation; breaks in typical structures of the students sentences); false walk (breaks in rhythm, speed, length of the step); unclear communicative gestures or intensive gestures; appearance of “aggressive” or on the contrary “scared” laughter; breaks in communicative orientation; poor abilities of students to fix all pupil's actions which lead to random reflecting these actions without connection with each other; poor development of mimics interpretation skills, gestures, voice which prevents from giving the objective evaluation of psychological condition of pupils and which does not allow to influence it.

So, there is a necessity to implement into practice of educational institution the special system of preparing the future teachers to pedagogical discourse as pedagogical communication. This system will reflect: stages of prediction, decision making, organization and accomplishment these decisions, communication. And implementing its aim and tasks will provide serious increase in levels of readiness to mentioned innovation. The success of innovative activity encompasses the fact that teacher is aware of the practical relevance of different approaches in the education system not only on the professional but on the personal level as well. But the involvement of the teacher into the innovative process happens spontaneously, without taking into account the professional and personal readiness to innovative activity.

Readiness to pedagogical discourse in the structure of the innovative activity is an integral part of the management process of innovations in the education and as special personal condition, which implies the fact that teacher has motivation and value attitude to professional activity, possessing effective methods and means to achieve pedagogical aims, ability to creativity and self-reflection. (Дичківська І. М. Інноваційні педагогічні технології : навч. посіб. – К., 2004. – С. 277). It is the basis of the active social and professional and pedagogical position of the subject, which stimulates innovative activity and encourages its productivity. Pedagogical discourse is internal power which forms innovative teacher's position. It is complex integral creation by the structure which embraces different features, qualities, knowledge, skills of the personality. As one of important components of professional readiness, it is the prerequisite to effective teacher's activity, maximum achievement of his possibilities, revealing his creative potential. The sources of readiness to innovative activity touch the problem of personal development, professional direction, professional education, education and self-education, professional self-defining of the teacher. In this sense management of pedagogical discourse is aimed at development of the system of preparation to usage of innovation – forming the readiness of teachers to it. According to the aim it is possible to define some tasks: firstly, conducting general experiment, which will give possibility to analyse levels of presence of communicative skills and levels of readiness of teachers to pedagogical discourse at the beginning of the implementing into practice of higher educational institution special system of preparation; secondly, organization of motivational provision of teachers' preparation to professional communication; development of empathy, reflection, friendliness, decentralization, identification, language abilities in teachers; thirdly, forming the

system of knowledge on logical pedagogical communication in teachers; fourthly, achieving high levels of presence of communicative skills in teachers; fifthly, mastering by them the productive style of pedagogical communication; sixthly, measuring the levels of readiness of teachers to professional communication at the final level of conducting trainings.

The management of pedagogical discourse is one of the main problems and unique subject field of modern pedagogics. Maximum effectiveness of management of pedagogical discourse has to encompass the meanings of parameters, which help to avoid any harm to student, pupil, teacher. The aim of managerial system of pedagogical discourse is forming in teachers and pupils readiness to pedagogical communication, mastering by them certain elements of pedagogical techniques (speech technique, ability to take away muscle tension, professional attention); mastering the orientation in his situation, verbal and non-verbal means, social perception, creative self-feeling, abilities to establish contact in professional activity.

Pedagogical discourse must be investigated both as pedagogical technology and as technology of teaching and studying process. As pedagogical technology the discourse reflects the tactics of implementing the educational technologies in the teaching process during certain conditions. The pedagogical discourse has to accumulate and represent general indicators and laws of teaching process in spite of the exact educational subject. It reflects the model of teaching and managerial processes in the educational institution, unites their contents, forms and methods, as well as it can embrace specialized technologies used in other spheres of science and practice, such as: digital technologies, industrial field, printing trades, valeological sphere (concerns the preserving good health conditions) and so on.

As the technology of teaching (education, management), pedagogical discourse has to design the way of mastering the precise teaching material (notions) in the limits of appropriate teaching subject, topic, issue. It is close to separate methods by many parameters. The pedagogical discourse has all the signs of the system: logic of the process, connection of its constituent parts, structural and contents integrity, social and natural relevance, intensiveness of all parts of the teaching process.

* * *

The image of a teacher was always popular and respectful. People always connected the image of the teacher with the most decent human qualities, for instance: kindness, nobility, just, high intellectuality, pedagogical mastery, creativity. The profession of the teacher was considered as the most crucial and socially relevant. The great antic thinker Plato defined the status of a teacher as the most important and significant both for a precise person and the whole society as well. According to Plato's philosophy, provided the shoemaker is not professional, as the result o all the citizens will have bad shoes; but in the event the teacher fulfils his duties badly, the country will have the whole generation of uneducated, morally corrupted people. This position was supported and strengthened by a famous pedagogue, Y. A. Komenskuy. Making analogies between a teacher and a gardener, a teacher and a business-oriented architect the great educator compared a teacher with a skillful artist who shapes and polishes physical and intellectual features of a person, cultivates his/her spiritual characteristics. Y. A. Komenskuy thought that only the sun was higher than teacher.

By expectations of teachers and common citizens, pupils and students of all the times and nations the person, we call a teacher, must be a bearer of such main characteristics:

- high competency and professionalism on the level of scientific worker capable to conduct an independent scientific research, mould scientific features in his students;

- need and abilities to work over himself during the whole life, polish his pedagogical mastery up to the level of freedom of creative self-fulfillment.
- scientific outlook, tolerant perception of other positions, ability to productive discourse based on humanistic human (child) – centred philosophy.
- practical mastering of high pedagogical (digital) technologies, language strategies, innovative thinking;
- deep spirituality, prudent moral position, combination of national and general human cultural priorities and values.

It may sound ironic, but it is a fact: everybody from great and known figures of culture, science, arts, education, public figures and common people recognize the role of a teacher as the most important and essential , nevertheless forgetting about a teacher when the issue concerns its practical provision – material, social, financial, general and cultural.

It is high time to give the teacher back his/her real socially-relevant status, create all necessary conditions for supporting his fulfilling the noble mission.

Chapter IX

Formation of the Unified Scale of Pedagogical Values

*Human-oriented Approach
Pedagogical Freedom, Mastership, Creativity
Philosophy of Co-creativity
Democracy Principle
Peacefulness
Ecological Safety
Tolerance
Justness
Solidarity
Unity of Priorities*

Only together, under the guidance and support of priorities polished by the historical experience of humanity, we can come to the Temple of spiritual unity of civilization...

Not so long ago, during the period of confrontation of two political systems, the teacher, the school and the university conducted the educational process based on the scale of values that were determined by the ideology ruling at that time in the country. The Marxist-Leninist teaching had an undivided power over the educational institutions, as well as over the whole society of the countries of the former USSR. The ideological influence had a ubiquitous character. The educational process, the content of the educational subjects, the extracurricular activities, the educational work in the residence halls, the production and cultural practice, and other forms of the teacher and student's activity, the school and the higher education institution were filled with an ideological influence and control. Breaking the bounds was mercilessly punished. The brightest personalities, which brought the values different from those established by the dominant ideology into the audience of pupils or students, became the subject of harsh repressions. The history of soviet education had many instances when some teachers were prohibited to teach, when free-thinking students were expelled from the universities and when the heads of the educational departments, the university presidents and deans were oppressed.

Nonetheless, the ideological control was not able to cover everything and everywhere; the ideology dominated not everywhere, not in every class and not in every school. There were teachers in the country which, notwithstanding it, formed the scientific mindset and the worldview, fostered the system of value orientations going far beyond the dominant ideology. The basic values for such overstepping were national, public and universal priorities.

At the same time, the ideology itself quite often, this or other way, pushed the subject of educational process to "overstep its own limits". And this is understandable, for the Marxist-Leninist (communist) ideology was formed (and therefore was in it) not only as generalization of the restricted class interests, but also as an echo of the historically crystallized and universal priorities. And despite the fact that the latter was being restrained in it, from time to time it came out in the instances of sincerity of communication between the teacher and the student, of candid conversation about the longstanding problems, of realistic evaluation of the achievements and setting of the realistic tasks of preparation for life of the new young generation.

The bright example of the latter was the work of the famous educator and scholar Vasyl Sukhomlynsky. In spite of the "communist rhetoric", which literally penetrated his theoretic and practical activity, the scholar and the expert fought for the development of the school and the

educational process based on the organic unification of the national and universal priorities, everlasting historical humanistic and democratic traditions. He taught to love and respect our native land and parents, our small and great motherland, to appreciate labor, the material and spiritual culture of our people, to communicate with other people and cultures of the world, to respect them and to be Human in the proper sense.

It is no coincidence that the works of V. Sukhomlynsky are studied today in Japan and China, Italy and Canada, Russia and other countries of the world. The scholar went beyond the bounds of his epoch. He outstripped the time. He rethought and outgrew the communist ideological decrees, he established the clear and accepted throughout the world priorities of kindness and justice, of “openness of soul” and “authority of labor”, of “raising of feelings” and “the ideal of happiness and joy”, of “education without punishment” and “parental education”, of “moral values of family” and “harmony of three principles — faith, hope and love”, of “purity and nobleness” and pedagogy of heart that is given to children every day and every hour.

It is necessary to take into consideration that the teacher, the school and, partially, the universities of the so-called Western world were also oppressed by the dominant ideology, and fully or partially they developed the educational process in the spirit of dominant principles and values.

The ideological doctrine of the Western world (of Germany, Great Britain, Italy and the USA) had the same confrontation nature. It was formed not only in the opposite, distinct from the Marxism course, but also in the paradigm of rejecting the latter as a doctrine that is totally utopian and not plausible in any country. As opposed to the Marxist-Leninist one, the western ideology supported the concept of stability and growth based on dominant pillars of inviolability of the private property, free business, freedom of speech etc. During the cold war, the main statements about the USSR in its content became the following: “the empire of evil”, “the source of possible aggression”, the source of “opposition of two worlds and cultures”, “Stalinism as totalitarianism” etc. The main reason for unacceptability of the communist doctrine by the western world was the juxtaposition of “Stalinism” with “fascism”. It is clear that the majority of these statements dominated the content of education process at school and higher educational institutions of Great Britain, France, Germany, the USA and other countries of Europe and the world. Despite the declaration of education of a person in the spirit of universal values, they created a person who was confrontational, non-tolerant and non-contacting with people of “the other” (socialistic) world. They perceived us as an original creation of history — “homo soveticus” and treated us as people of “lesser value”, as the source of animosity and evil. The case went as far as the direct incitement — the appeal to the “Crusade” against communism. Manifold international contacts, development of common business, cooperation in the field of the then science, technology, education and production all were out of the question.

It is clear that not all and not to the full of these ideological statements penetrated the school and the universities, not all of them were incorporated into the educational practice. The Western academic institutions and education generally treated them rather skeptically and were trying to get away from the ideology. However, the total ideological and political confrontation between the two systems was very noticeable. Despite the attempts of some scholars and politicians to implement the model of “deideologization”, for the most part — in science, culture and education, the ideological confrontation remained the main vector of organization of youth education on both sides of the infamous Berlin Wall.

The change of coordinates of the sociocultural dynamics in Europe and the world actualized the process of inter-cognizing of peoples and cultures. General understanding of the necessity to overcome the global threats created by the confrontation of the two systems formed a new way of political thinking. Peoples and cultures, mostly European ones, have become more and more sure of the benefits of “cooperation” over “confrontation”. The dominants of democracy and humanism, new political thinking and cooperation, the prospects of peace and cooperation, and the authority

of Human as an intrinsic value appeared in spiritual, productive and political sphere of Europe. The fall of the USSR and the countries of the so-called socialist camp dotted the i's and crossed the t's. A new page of history has opened before Europe — a page of understanding, respect, integration and cooperation. The latter requires education and training of a new individual. The first and the foremost leader of this process is a European teacher, trained, educated and created upon the new scale of value priorities. The dominant values are the human-oriented approach, democracy, peacefulness, tolerance and ecological safety. Let's describe them in detail.

Human-oriented Approach

The requirement of the development of education based on the principle of “orientation to human” literally means placing the human into the centre of educational process, making one its main subject and main goal. Education should educate and train Person as a human being with all human characteristics, life reflections, doubts and orientations. For this, it is necessary to understand the person, to learn his or her nature and essence, existence in the past, the present and the future.

“The crown of Nature”, “the greatest creation of God”, “a unique creature of the Great Space”— these are the characteristics of human given by philosophical, mythological and theological doctrines that seek to create a more or less adequate idea of human. Human, however, “escapes” the grasps of certain theoretical constructions and always remains a mystery. This mystery, according to the prognosis of scholars, can be solved with the help of philosophy and science only by the end of this century. For, being identical to oneself, human always appears different in changing historical circumstances. At the same time, not every philosopher or scholar can recognize this “otherness” nor can it happen in any historical time.

The historical and philosophical discourse represents “human” connecting one's nature and essence with different features. Moreover, each thinker unwittingly exaggerated their meaning, shifting them onto the definition of human as a whole. Aristotle, for instance, saw in human a political creature that reveals and realizes his or her nature only in the state. Thomas Aquinas emphasized the divine nature of human, which meant the organic unity of soul and body. This is a creature that lives between the world of animals and the world of angels. M. de Montaigne raised the idea of equality of all people in society. He believed that the souls of emperors and shoe makers were created in the same way. Descartes explicitly linked the human essence to thinking: “Cogito—ergo sum”. According to J. Lamerti, human is a machine that has an engine, appropriate mechanisms, etc. Kant emphasized the moral character of human nature. G. Hegel viewed man as a spiritual being, the product of world intelligence. According to J. Fichte, the main feature of human is his or her activity. L. Feuerbach saw in person a natural being, the essence of which is embodied in the love of neighbor. For Marx, the essence of man is determined by the totality of social relations. M. Berdyaev sees human as a spiritual being whose essence and depth are determined by the level of their freedom.

The list of approaches, definitions and concepts that occur in the history of philosophy and culture could be continued. However, this is not the point. The following generalizations are important for our research: firstly, the problem of human is a central and main problem in the world philosophy and culture; secondly, virtually the entire history of philosophy throughout the existence of humanity was connected with the attempts to solve the problem of person; thirdly, the mystery of nature and essence of human is still an enigma now; and finally, the accumulated cognitive material makes it possible to separate the main characteristics substantiated by the history of philosophy. As a result, human in modern philosophical discourse appears to be:

- **A part of nature** living in nature and transforming it in order to satisfy personal needs;
- **An active being** — due to activity they create the “second nature”, create a personal (supernatural) living environment — culture;
- **A subject being** that through subjects embodies the understanding of the world, his or her features, interests, needs, emotions, recreates their personal world; and sorts it, according to personal understanding, thinking and reflections of it;
- **A thinking being** that consciously regards his or her existence, studies the world, communicates with other similar beings;
- **A public being** that enters one’s natural objective world together with the others; communication forms language, develops thinking, feelings, emotional world and forms the aesthetic attitude to reality;
- **A being that transforms nature according to the laws of beauty**, — the aesthetic development of the world (nature) is a purely human characteristic, it creates a common basis for the objective existence of people; the objectivism, in its turn, creates a special, different from animal, way of life that is supported by various institutions, norms, symbols. The totality of them creates a world of great human culture;
- **A cultural being** that separates oneself from the others and makes one’s place in the status of “individual” and “personality”.

The defined notions can be interpreted in different ways. According to modern state of their theoretical development, I can define individual as a “separate (single) existence of human”, the main feature of which is characterized by the notion of “individuality”, and personality as the measure of refraction in him or her (an individual) of all main human characteristics. **Individual that with the help of his or her activity constantly implements in life all the characteristics of human nature and essence — activity, objectivism, conscience, creativity and culture — becomes a personality.** Their personality becomes higher and brighter in proportion to increasing tension of creative work aimed at generating positive material and spiritual values, establishing high spiritual values, humaneness and kindness, freedom and justice.

Human as individual and personality is the central subject and object of educational process. So this is the human-centered character of education; this shows its humanistic essence and orientation. Education, in which human plays a subordinate role, sooner or later vanishes from the historical arena. And, on the contrary, education with the human in its center exists and very often goes beyond the bounds of the epoch or historically specified time.

In traditional European pedagogy of the XIX - early XX century, and even more in the official soviet pedagogy, man was viewed as an object of purposeful social influence. A child or a student was viewed first of all as an object that needed to be brought to a certain “condition”, “formed” according to a particular idea. In contrast to this, the humanistic pedagogy from J. Korczak to V.O. Sukhomlynsky treated the one, whom the efforts of the educators were directed to, as a subject who needed help to “open” oneself up, to find one’s way in life — certainly, fully armed with human knowledge and experience. The principal statement of Sukhomlynsky is “education stimulating the self-education is a really true, to my deep conviction, education” (Сухомлинский В. А. О воспитании. — М.: Политиздат, 1979. — 3-е изд. — С. 262). However, this “true education” is impossible without full, mutually responsible communication between an adult and a child, a teacher and a student, communication filled with respect and love towards the one who starts their life.

According to V.O. Sukhomlynsky, orientation to person, ability to respect and love the other is the most important for teachers. “Learning to love children”, he said, “is impossible by any book, in any educational institution. This ability develops in the course of human participation in public life, their relations with other people. However, in its essence, the pedagogical work — the everyday communication with children — deepens the love for human and faith in them”

(Сухомлинский В. О. Павлиська середня школа // Вибр. твори: в 5 т. — К. : Радянська школа, 1997. — Т. 4. — С. 34).

The functional-role communication is a purely informative process; it is a transfer of messages, and it has one way character. It can mean the informational connection of the subject-transmitter with anyone or anything— man, animal, machine— that is the message recipient capable of receiving it, decoding and properly understanding it, as well as acting according to it. In such a way, the receiver becomes the object of this informational (educational) influence. In person-oriented communication, information is not only transmitted, but also circulates between partners, teacher and student whose purpose is to find some common ground, common value system. The informational messages are usually fundamentally impersonal; they address to any recipient, who is in certain situation, and correspond to certain requirements. Whereas in person-oriented communication every participant turns to their partner as to this particular person — to a single and unique interlocutor. Due to all these characteristics, the person-oriented communication is capable of uniting teacher and student into a real community.

These features of person-oriented communication are pinned down by the authors of the textbooks on pedagogical skills when giving a psychological portrait of a person-oriented teacher: “open and available to every student, not causing fear in children, giving children a possibility to express their thoughts and feelings, sincere in their views, showing trust in children, not humiliating them, being truly interested in lives of their students, being just and not indifferent to their problems, expressing empathetic understanding — viewing student’s behavior with the student’s eyes, capable of “putting oneself in their shoes”, feeling the inner world of a child and providing real help to students” (Педагогічна майстерність : підручник / І. А. Зязюн та ін. — К. : Вища школа, 1997. — С. 204).

Pedagogical communication can develop in two main ways: a dialogue or a monologue. In monologue communication the polarization based on activity takes place: some instruct, order and dictate, others — passively accept this influence; in dialogue communication everyone taking part in constructive cooperation is active. In fact, dialogue, dialogism, according to V.A. Malakhov, can be defined as the ability of the subject to accept and consider the righteousness and internal grounds of not only their personal opinion, but also the other ways of thinking and expression which embody them. “A dialogical subject “hears” not only oneself, but also understands the logic of thinking of the interlocutor, considers the partner’s reasoning, their inner logic, thus differing from the monologue subject, for whom the only logic, meaning and “voice” exists — his own one” (Малахов В. А. Етика: курс лекцій: навч. посіб. — К.: Либідь, 2001. — 3-тє вид. — С. 324).

Dialogue (literally — ‘a divided logos’) means the most essential correlation of different systems of thought and not a useless mixture of them. Another novelty, which is brought by the notion of dialogism into the idea of communication, is an understanding of the distance between the one who accepts the other’s point of view and this point of view itself. The point is not to melt and to merge different systems of thought into something rock solid whole, but to lead these thoughts into such semantic space where they would be able to coexist and enrich each other, keeping at the same time their own independence. This space between logos-thoughts is what unites them into a dialogue; and just in this particular space, on the border of thought and thought, language and language, culture and culture, the main treasure of dialogue — its creative potential — is accumulated. The actuality of such definition of dialogism is unquestionable, for a teacher should not “dissolve” in a student’s subjectivity, but he needs to keep a certain “distance”, hold a line, needs to accept and understand the student (the Other) as oneself.

If one tries to work in details and adapt the general philosophical idea of dialogism to the problem of pedagogical skills, it is possible to distinguish several features of dialogic pedagogical communication. **The first feature** is recognition of the equality of personal positions and trust of partners. And teacher is not to narrow down one’s actions to instructions and ways of improvement,

what would cause the passiveness of the student. In order to stimulate a successful self-education of a student, the latter must learn to evaluate oneself. Thus, we are not talking about the eliminating of a value judgment, but about the change of its authorship. **The second feature** is the dominance of the teacher over the interlocutor and the interplay of views. The humanization of pedagogical interaction taking place here lies in decentralization of the position of teacher towards all the interests that do not coincide with the interests of the child; it lies in concentration on the interlocutor, which means not only attention to another person, but also readiness to change one's intentions and thoughts according to reaction of the interlocutor. **The third feature** is modality of expressions and personification of messages, which means the delivery of information from the first person, and requires from teacher and student to turn to their personal experience connected with the subject of the message. Such understanding of personification comes from the M.M. Bakhtin's definition of dialogue as the reaction to subjective positions of partners. In a dialogue, the interlocutor expresses not only the objective thought, but also his or her attitude towards it, which stimulates interaction. **The fourth feature** of the dialogic educational communication is connected with polyphony of interaction and the developmental assistance by the teacher. Providing such assistance, the teacher does not aim at finding solutions to the students' problems. The students have their own way, and if we want to help them, we should give them space for personal efforts, for hard work of their souls. It is necessary to build the interaction in such way so that the partner could be able to solve the problems independently. Finally, the **fifth feature** of such communication is duality of the position of teacher, for they need to have dialogue not only with a partner, but also with oneself. Actively implementing cooperation, the teacher needs to analyze the effectiveness of realization of one's plan. This enables them to retain the initiative in communication, follow the most important task in teaching activities and reorganize during the dialogue (Педагогічна майстерність : підручник / І. А. Зязюн та ін. — К. : Вища школа, 1997. — С. 205—208).

Being natural and sincere at the same time, in the position of presence “aside” in communication (M.M. Bakhtin) — these are the major skills in pedagogical communication. Based on pedagogical experience, the skills of teacher are unthinkable without the elements of creativity and novelty organically combined with necessary knowledge and skills. I think these elements are primarily derived from the nature of pedagogical communication, namely, the implementation of the dialogue. However, as a concept of pedagogical skills, pedagogical creativity does not have any clear definition yet. Most see it in producing the new ideas and principles of education in the educational process, in changing the methods of educational work, their modernization. In this sense, it is similar to the rationalization that makes certain improvement in existing technologies.

Pedagogical Freedom, Mastership, Creativity

Only a creative person, teacher, creator, innovator, master of pedagogical studies can provide the human-oriented, individual approach to work. The development of creative abilities of future teachers, the formation of their pedagogical skills is the next principle of the global educational policy.

Person in educational process — a student and a teacher — is always multidimensional and variable. Remaining identical to oneself every day, and maybe every hour, a person reveals some new nuances of one's character, emotions and will. The reactions of a student to the same school life phenomenon can totally differ from the reactions revealed even yesterday. The student can come to school in high spirits, in despair, confused or in a state of deep depression. Teachers, who formally fulfill their educational role, will not notice this; whereas, the true teacher will immediately react to this and apply the only possible individual approach in this particular case to the student, will “bring him to life” and involve this student into the educational process as a full-

value and active subject. The secret of pedagogical success of teacher is in creative approach to work, in ability to conduct the independent scientific research, in constant analyzing of the physical, psychological and other condition of an individual, and prognostication of his or her future behavior.

Let us try to identify some indicators of creative activity that are specific to pedagogical work. First of all, it is viewing oneself as a creator of the pedagogical process, which manifests itself in different ways. First, it is important to evaluate one's professional capacity for the educational activity, one's personal place in pedagogical reality. For a person who starts a teaching career it is very important to assess one's commitment to it. A number of tests specifically designed for this purpose might be useful. Then, it is necessary to realize the nature, the meaning and the objectives of one's personal pedagogical activity and its goals. It is important to compare continuously the current teaching tasks with the future ones (remember the planning of "tomorrow's joy" by A.S. Makarenko). If there is no such view, then teacher can be a good (or rather "common") worker, but he or she will hardly rise to the level of creativity as it requires a high level of autonomy in teaching aspects — from setting tasks to evaluating results.

Creativity is impossible without understanding of the teacher's own creative personality. Only under such awareness it is possible to achieve the unity of pedagogical approach and personal qualities of the teacher. Only under condition of their organic unity, the educational influence will "grow from the personality of teacher". And only then, the natural interaction between the teacher and the student is possible. To know oneself, one's individuality in teaching process means to master the theory and experience of the others. Awareness of these issues is the condition of transformation of the teaching activity to the creativity. In this regard, it is plausible to set a question of existence of the levels of pedagogical creativity. According to V. Kan-Kalyk and M. Nikandrov, there are four such levels. **The first level** of creativity is the level of basic interaction with the class. Here teacher uses the feedback and changes one's influence according to its results, but he acts stereotypically, following the experience of other teachers. **The second level** — is the level of the activity optimization in the class, starting with planning of it. Creativity here is the skillful choice and the appropriate combination of content, methods and forms of education already known to the teacher. **The third level** is heuristic. The teacher uses the creative possibilities of live communication with the students. Finally, **the highest level** of teaching creativity is characterized by one's total autonomy. The teacher can use ready-made techniques yet bringing one's personal nature in them. The teacher works with them only insofar as they meet the teacher's artistic personality, the student's personal peculiarities, or the certain level of education, upbringing and development of the class (Кан-Калик В. А., Никандров Н. Д. Педагогическое творчество. — М.: Педагогика, 1990. — С. 36).

These circumstances give reason to believe that creativity can be learned. Although it involves intuitive actions as well, the essence of creativity implies the reliance on patterns, on knowledge, and this can and should be learned. Without mastering of these laws, there exists a real danger of pseudo-creativity, conscious or unconscious break with tradition and substitution of professionalism with amateurism. I.S. Glazunov clearly expressed his opinion about this issue in another sphere — the artistic creativity. He believed that artist that did not go through the school of professional skill was always a dilettante, and dilettante was always a "modernist" disguising oneself by various "-isms". It is enough to forget about the fact that pedagogy — in spite of all its flaws — for many years of its development discovered a number of general and specific patterns of pedagogical activity, and we are to wheel out again.

Another regulatory feature of pedagogical creativity is the possibility of its planning. Educational process, with all its situational uniqueness, individuality, a huge amount of improvisational moments, still appears as the process that can be planned. What is the originality of planning of the pedagogical creativity in? There were many books written in this regard. However, according to A.S. Makarenko, the secret of this component of creativity lies not only in the presence

of strategic and tactic objectives in the plan. Movement from close to distant perspective is the main lever of the creative process. Appealing, attractive for both children and teacher, distant perspective forces to look for the most successful and interesting path to it and therefore stimulates the general search direction of the pedagogical process and gives it a distinct creative air. If there is no such attractive and distant perspective, the creativity loses its stimulus. To plan general, distant and appropriate goal of activity means to adjust oneself to the productive activity. At the same time, the concrete, the closest goals and questions are also used in pedagogical planning, but they need to correspond to the main tasks of pedagogical creativity. As a result, they will be viewed in the aspect of this main task and will acquire not only partial, but also general semantic meaning.

Creativity can appear only under condition of professional personal motivation that is born and supported by the idea fascinating the teacher. One's own, self-mediated creative idea is born out of the knowledge of theory, based on one's practice, based on the experience of colleagues and personal social life.

Teacher that works creatively differs in the fact that, using the methodical formulations and recommendations, he accumulates the experience of the colleagues, and not just adapts it to one's own pedagogical skills, but sees it through magic "crystal ball" of one's creativity, and makes this experience as if newly acquired. In other words, someone else's experience becomes the property of one's pedagogical search, however, not in the form of a simple mechanical transfer, but as a part of the system of personal pedagogical ideas. If there are no such ideas — the plan of the lesson is lifeless and will never revive during the class.

We have already partially stopped upon the fact that pedagogical creativity expresses itself primarily in the nature of communication between the teacher and the student. However, the process of communication can be regarded as co-creation. In the theory of creativity there have always been a lot of discussions about the level of control of creative process. For example, the representatives of intuitionism and some other psychological trends tend to advocate the idea of psychological spontaneity and creativity, and, as a result, the inability to control it. We take a positive attitude over the idea of handling the creative process. There are two scientific views on this matter: creativity can be managed through the mastery of basic actions, algorithms, through the creation of the appropriate models of a variety of creative solutions, or by providing favorable conditions for its progress, for example, through proper psychological atmosphere that would stimulate the personality. In terms of creativity of the teacher, both these approaches successfully coexist. The first approach lies in the theory of solutions of the pedagogical tasks and the analysis of situations, what gives the teacher a possibility to control the search for ultimate educational decisions. Nonetheless, the creativity of teacher is very specific, because it takes place in the atmosphere of direct interaction with students, which requires a constant control of one's personal psychological condition and creative mood. Therefore, the second approach playing an important role in the management of pedagogical creativity is in providing necessary conditions for creativity that would encourage creative mood and influence its development.

To learn pedagogical creativity, the teacher must not only learn how to solve theoretical pedagogical tasks, but also to implement these solutions in interaction with children. The latter is impossible without the ability to control personal psychological states, without creation of corresponding external and internal conditions. Without constant co-creation with the students, the productive educative process is impossible. The most original decisions produce the pedagogical effect only when they are based on co-creation with the students. The teacher should be able to manage the cognitive and moral search of the student. But in order to stimulate the co-creation in student, it is necessary to imagine the logical course of the creative process in him or her. Thus, to organize the co-creation of teachers and students in education and training, the general heuristic orientation of education and training is necessary. And it is provided by the extension of the range of searching and creative tasks in the educational process, creation of situations of moral choice for

students, by providing psychological cooperation of the teacher and students leading to co-creation. In addition, it is also necessary to build the creative situations for self-realization of the personality of each student and take into consideration their individual typological features.

To optimize the real creative process, it is necessary to form an individual zone for every student — the situation of the creative development. It is a condition of their productive activity and stimulant of both active educational work and moral development. The zone of creative development (according to V. Kan-Kalyk) is a foundation on which the pedagogical process is built. The general educative tasks set before teacher and his students should become the tasks of self-education and self-upbringing.

Philosophy of Co-creativity

Traditionally, the pedagogical task has been considered to be the tool of teacher's creativity. However, the uniqueness of pedagogical creativity lies in the fact that this particular task has to be oriented to co-creativity. Then, its solving will include not only the logic going from teacher, but also the student's one. Teacher builds their logic on the ground of theoretical knowledge and real events of pedagogical life. Nonetheless, the pedagogical task must be correlated with the logic of the student's individuality movement, what is unfortunately not always considered by the teacher.

Co-creativity must be present in the organization of educative process as well. Creation of the individual zone of the student's creative development is connected with the process of his or her self-education. For this it is also necessary to start from personality-important self-educative tasks, that would excite and attract the student, and later on, to widen the repertoire of such tasks to form a system of self-upbringing. In sphere of education, the personality of a child is always oriented to future. This determines to a great degree the specifics of participation of the student in creativity. Pedagogical tasks proposed to him or her need to be correlated by the student with one's personal idea of the future and regarded from the point of view of the necessity for one's future. Therefore, one of pedagogical skills is the ability of teacher to feel the ways of student's aspiration as for the future, thus providing the involvement of them both in the creative process. In this regard, it is necessary to remember K.S. Stanislavsky, who, expressing his understanding of the role of the theatre director, very aptly, in our opinion, caught, at the same time, the essence of pedagogical skill, viewed in the aspect of co-creation: expressing oneself as a person, the director must as if "die" for an actor, i.e. to program their self-expression so deeply that they would perceive it as their own. Such level of pedagogical creativity maintains the creative interaction among students, and, at the same time, provides the ultimate self-discovery of each one's personality — so this is where the great power of creativity lies.

The style of communication with the students plays a major role in the process of pedagogical creativity (style is an established system of methods and techniques used by the teacher during the interaction with children). The basis of this style is the general attitude of the teacher towards the students and professional activity as a whole.

There exist different criteria of definition of the communication style in contemporary pedagogical literature. In particular, there are active-positive, passive-positive, situational-negative and completely-negative styles. The basis for this classification is derived from the feeling of the teacher about school, students, and his or her readiness to show them one's attitude. According to other classification, the basis lies in the character of management of students by the teacher. There are three styles in it: the authoritative style with dictate and the passive subordinate having no right

for independence and initiative; the democratic style based on a deep respect for every personality, on trust and orientation to self-organization, self-managing of the personality and the group; the liberal style with lack of stable pedagogical position expressed in non-interference, low level of demands and formal solution of problems.

According to V. Kan-Kalyk, there exist five styles of pedagogical communication:

- the first — communication based on mutual enthusiasm as for common creative process. Its ground is the active and positive attitude towards students, love for work which passes over to the students, mutual ideas and emotions about interesting and useful activities;

- the second — communication founded on friendly attitude. It is based on students' personal positive perception of the teacher who expresses friendship and respect for them. This is a positive style of communication, but, in the perspective of its development, the creative union based on inspiration by common activity is necessary;

- the third — distance-communication. Teachers, who choose such way of communication, can have general positive attitude towards students, but the organization of educational process approaches the authoritative style, what lowers the total creative level of joint work with students. It is clear that the distance between the teacher and the student should exist, but this is not the main criterion of relations. Makarenko found a relative mathematical distance: it is just one meter; if less — “they will put you under the thumb”, if more — the warmth will disappear;

- threatening communication, which is in some way a negative transitive stage derived from the distance-communication, used by young teachers who cannot organize the joint activity as they lack professional skills. The threatening communication combines negative attitude towards students and authoritarianism in the methods of the activity organization;

- the fifth style of educative communication combines positive attitude towards students with liberalism. V. Kan-Kalyk calls it flirting. It is based on the eagerness of the teacher to win ‘cheap’ authority, what was severely condemned by A.S.Makarenko, as this desire is nothing else but the attempt of satisfying the ambition of the teacher and in no way helpful for the students.

Therefore, it is possible to say that the focus on student, their development, enthusiasm for personal work, proficiency in organizing techniques and considerateness is the key to productive style of education.

The issue of pedagogical technologies is a very important problem that arises in connection to the study of pedagogical mastership.

The contemporary philosophy of education, which offers new methodological basis for solving of educational problems, focuses primarily on the fact that the relations between the teacher and the pupil, the teacher and the student have to be the relations of cooperation, co-creation, what has already been mentioned. It is also necessary to identify purely technological aspects of such partnership and to pay attention to synergy of the results of their cooperation.

The specificity of pedagogical technologies is mostly determined by the peculiarities of those who study. They are based on the fact that the period of attending the educational institution coincides with the process of maturity acquiring not only in physiological and legal, but also in psychological aspects. If to take into consideration that maturity is the degree of awareness of actions, then the task of pedagogical technologies lies in the fact that students need to master the technology of comprehension of the action until automatic performance of them, gradually answering the questions: “What for?” (goal), “What?”(content), “How?”(method) in their unity and integrity. Their harmonization is provided by understanding of their equal relevance in the process of realization. In the concrete pedagogical practice, all this makes possible to solve the basic problems of the modern higher education — humanization and ecologization of culture. The lack of their development is generally recognized and takes place in daily activities of the modern specialist. Impaired by excessive socialization, the inner harmony in the structure of the subject of education, as the unity of individual (“bio”) — personality (“socio”) — person (“spirit”) — is being further fixed by the existing educative models based on the reduced idea of the subject of education,

limited by the biosocial terms (individual — personality). Fixed by the material worldview, it is embodied in the mass educational process. Such idea does not correspond to the idea of the wholeness of the world, it ignores its spiritual component connecting the subject with the spiritual dimension of Cosmos, in which intelligence, freedom, faith, hope, love — all elevating human above the material (commonplace) — are shown as “freedom, creativity, love” (M. Berdyaev), giving the opportunity to create good, beauty and spirituality, restraining person from depersonalization.

Humanization of education sets the task of developing and describing such models and technologies that could give the possibility for educative practice to humanize education, master new norms and methods of pedagogic process.

The notion of innovation requires special attention. From Latin, “innovator” means “renewer”, i.e. the person who creates and uses new progressive principles, ideas and methods in any sphere. Pedagogical innovation organically includes creation and realization of new, progressive ideas, principles and methods in the process of education, as well as improvement of their qualities. Unlike mastership and creativity that can be implemented in a wide range of activities, innovation is mostly necessary for solving separate key educational problems and tasks. However, it does not mean that it has partial character, as it influences the whole educative system, reorganizing it and improving its efficiency.

A. S. Makarenko expressed the true innovation having created the theory and methodology of group education. It is also true that ideas about the necessity of children education through group had been stated in pedagogy before him. For instance, one of the theorists of German “school of the action”, A. Lei, said that the main pedagogical principle of the action by necessity includes the principle of common work, labor unity, education by means of group and for the group. Nonetheless, only Makarenko developed this problem fundamentally, and his success was acknowledged worldwide.

Innovation in educative work, as well as in other spheres, is a true discovery, important invention, even more — an intellectual and life exploit of teacher. Not everyone is capable of it, and not every scientist can make a scientific discovery. There are not so many teachers-innovators, they appear not so often.

Certain appropriate conditions are necessary to form pedagogical mastership and to develop creativity and innovation. A serious obstacle for their development has been an excessive workload both for teachers and students for the last years. The educational programs were made more complicated. High school students have had 7-8 lessons a day, university students — 4-5 double periods a day, what, of course, has led to “mania for percentage”. Nonetheless, some teachers and professors under such conditions have found some way out and tried to deliver the new educational material by the so-called condensed blocks, freeing in such way the time for more proper comprehension of this material. In spite of this, the overload in high school and university education stands in the way of implementation of this methodology.

The psychological atmosphere in a group is also viewed as an important condition of pedagogical mastership, creativity and innovation. Without a friendly attitude towards the teacher who wishes to get professional growth, without sincere friendly support of his or her beginnings or even the least successes, the teacher can lose any motivation for such work. The wish of school principals and university deans to control the activity of the teacher, to have direct administrative control of the educational process has negative influence on such atmosphere and deprives the teacher of a possibility to express creativity and innovation. Moreover, it can injure his or her pride. Pedagogical mastership, creativity and innovation can be possible only when educational process stops being a kind of practical, instrumentally technological activity aimed at the achievement of

the planned ideal (usually approved to please the dominant ideological ideas), and when it is done as realization of the essential involvement of the teacher and the student. A key to this is when the teacher sees him/herself not only as an instructor-“transmitter” of certain scientific information, but as a scholar-researcher for whom it is more important not only to give answers (to “calm down” the mind of the student), but to set questions, encourage the latter in the search of the answer individually. It is clear that if a teacher has such position, it is not reasonable to control students, for it will turn the communication between teacher and student into the so-called haggling or exchange of goods (knowledge acquired at the lectures for its equivalent in the tests). For teacher will require from student to return the same amount of knowledge, given to him or her by the teacher at the lectures in the test.

Therefore, it is possible to assume that pedagogical creativity and mastership of the teacher is not only the result of the new educative technologies mastered by them, but also the manifestation of their moral and intellectual culture, of their desire and capability to see in the personality of their student their assistant, colleague and not a subordinate. Apparently, the reformation of education needs to take into consideration the creation of such conditions of education when the dialogue of the teacher-scholar and the student-researcher as the key to pedagogical creativity could become a reality, not just an educational propaganda motto.

Democracy Principle

Creativity, innovation and focus on person are possible only when educational process takes place on the basis of a very important principle of global educational policy — the democracy principle.

As a rule, democracy is defined as power of people, a form of state structure characterized by the presence of the representative institutions and participation of people in the management of the country, declaration of political freedom and equality of citizens. Types, kinds of democracy, its components (institutions), forms of realization in different countries, the level of democracy in Ukraine etc. are further analyzed in literature. This is a philosophical and political understanding of democracy. Taking it into consideration, I will attempt to accomplish the **axiological analysis of democracy**, to show it as a value, and not only political, but also vital. What is the value of democracy and why do I suggest implementing it as one of the first into the scale of values which will become the basis for the process of preparation of a new teacher for the united Europe of XXI century? I will closely examine it.

There are two different approaches in regard to axiological basis of democracy in modern literature. According to one of them, democracy is born and developed on the basis of certain values. Such view, started by Aristotle, was developed by the Enlightenment thinkers, such as Montesquieu and I. Kant. According to them, under any form of democracy, the actions of individual people, social and administrative institutions should be aimed at the achievement of common welfare, should adjust opportunely to certain values and moral norms. According to Aristotle, these are such civil virtues as loyalty to law and state, participation in social life. The philosophers of Enlightenment viewed lawfulness as the main virtue of the state and its citizens, and I.Kant — the duties and values coming out of the categorical imperative, as recognition of the intrinsic value of every person in society.

The true value of democracy is that it is to defend us from the power abuse. The democratic system gives us an opportunity to get free from one government and elect the other one, which, we hope, would be better for us. In other words, this is the only known for us convention so far apt to provide a peaceful change of power.

Fr. Hayek

Энциклопедия афоризмов. – М., 2002. – С. 121–122.

The followers of the second approach, implemented by J.Locke, are sure that democracy is a form of social political life created by set of elements of power and its institutions chosen by people. This approach is supported by such renowned scholars as K. Popper, R. Dahrendorf, A. Touraine, J. Habermas. According to them, democracy can be defined as a system of power and a system of relations between society and state, i.e. political regime. The latter exists as a certain wholeness of power and institutions: no separate branch of power (parliament, government, judicial power) can substitute another branch, as absence of at least one of them makes democracy impossible as such. Therefore, the procedures that determine the limits of the activity of power branches and the control of this activity by citizens become very important. These procedures, when performed within the framework of democracy, make it possible to come to agreement if there exist contradictions between different citizens and group interests, they provide the possibility of making compromised decisions. At the same time, understanding of the common welfare requires the presence of such values as equality, freedom, justice, tolerance. It is undeniable that democracy is “included” into the notion of common wellbeing as its element, as well as all its institutions and even the procedures of reaching a consensus when achieving common goals. So, though the fact that common welfare is not viewed in the axiological aspect from the position of such approach, nonetheless, the priority of democratic values is not denied.

Taking into consideration the two approaches to the axiological basis of democracy, it is necessary to regard that the notion of democratic values provides for each person and the whole society to be values and potentially have the “material” implication. Since, under generally accepted understanding of the person and state as key values, certain objective actions taken by an individual or a group in cultural, governmental and political spheres need to come out. The goal of such beginnings is spiritual and physical development of each person, creation of the corresponding conditions for their development and self-realization. So, democratic values embody the general significance given by people to democratic phenomena, processes and institutions, what makes ground for the righteous attitude towards these values from individuals, social groups and society on the whole (choice, giving preference etc.).

Democratic values, as all values, manifest themselves in the acts of evaluation while choosing, building their hierarchical structure by individuals. Values also motivate the human behavior. All this should be taken into consideration in the process of producing the democratic values, especially among young people who regard the formation of the axiological image of democracy more critically than adults. It is also necessary to consider the historical change of democratic values, many-sidedness of their specific forms and their exceptional plasticity. In developing society such democratic values include equality, freedom, justice, responsibility, tolerance and dialogism. These priorities need to be the basis of the global democratic policy. The implementation of them will provide real, not ideologically imaginary democracy of education, and, at the same time, will form the democratic worldview of the teacher and student capable of self-actualization.

Equality in a democratic state means the situation when citizens have equal competence to be recognized as an object and subject of law in force. Naturally, this situation involves abstracting from differences inherent in comparable objects and subjects. It is precisely comparison that involves the difference in comparable objects and also their insignificance in view of chosen comparison criteria. The latter implies the individual freedom in social relations, the general and necessary form of which is the law. Legal equality is in turn the equality of free and independent of one another subjects of law on a scale common to all of them, by the uniform standards and to the same degree. Though, if people are divided into free and not free ones, the latter are not subjects but objects of law and the principle of legal equality does not relate to them. All scientists have equal rights in education. Yet, conditions, under which they are, can contribute to exercising these rights or contradict them, substitute them. Society should assure equal access for everyone to quality

education without regard to material possessions of their family, religious beliefs, ethnic and national origin etc.

Democracy is a value as it brings and creates conditions for realization of the principle of **freedom** which is the main principle of human existence. Freedom is a rather difficult phenomenon not only for understanding but also for practical realization. The utmost philosophical interpretation of freedom as conscious necessity is in fact the denial of reality and its ethical understanding. Though it is important to perceive the necessity in its various aspects for a person, particularly a young inexperienced one, who is considerably under illusion, does not know the real situation he deals with, cannot realize himself in the world on the basis of such understanding of freedom. So, this kind of person cannot be free.

The youth do not often think about the utmost meaning of the term “freedom” and interpret it at their discretion. Some of them interpret freedom as the right to choose a leader in a group in which they enlist themselves. Others – the right to choose the person, to whom they want to report. Other young people think that freedom is the right to use violence. That is why it is important from the childhood to implant in youth understanding of freedom as a value, which appear and develop in the world in the form of law, mainly in the form of law and order, responsibility, permissions and prohibitions, etc. Legal equality makes freedom possible and real in general statutory and regulatory forms, in the form of definite law and order that proves the world experience of development of freedom, law and equality in human relationships.

The topic of freedom as democratic value of the youth has become particularly important in the process of Ukrainian society transformation. Understanding freedom only as perceived necessity, which is actually a denial of freedom, evokes a desire in a youth environment to struggle with institutions in order to achieve more radical freedom – individual and even anarchic. Among some youth movements everything is considered positive that encourages the destruction of social connections and therefore struggle for freedom. In view of the above-mentioned ones, nowadays the youth understand freedom as a physical and moral opportunity to do everything they want without looking back on objective facts and existing values. Interpreted this way freedom is always an inclination of the youth to grizzle and sometimes even leads to tyranny, delight etc. In such cases young people consider the law as a means of establishing connections and therefore the one that restricts freedom. The youth struggle against legal and political institutions is transformed into the struggle for liberation (release) and freedom. Moreover, the liberation is considered even the subjective self-determination in moral matters, in which every young person is a sort of the highest standard of their own moral acts.

Our society has a long way to go before it gets the real freedom. Young people should learn not to equate unreasonably freedom with democracy but learn that the citizen is free when he/she follows the truth and welfare as today's main values. However, the freedom reveals its true meaning only in terms of getting freedom of action. Therefore, young people always tend to get the freedom in order to realize their intentions, to achieve a goal using necessary means. Such freedom of action is a basic human aspiration. The right to do what they want is the most common manifestation of the content that the youth usually put into the concept of freedom (Малахов В. А. Етика. – К., 2000. – С. 66–68).

It must be admitted, that democratic value such as freedom of action, freedom of choice is common for young people. They can sensibly, considering possible consequences, choose one or another sort of behavior and therefore take **responsibility** for what they choose and do. Thus, responsibility closely connected with the concept of human freedom is the democratic value of the youth.

The notion of responsibility traditionally means that everyone agrees to be responsible for consequences of their action. So, it means to take the consequences of what has already occurred and unfortunately cannot be changed. Therefore every young person, who deals with his own actions and is responsible for their consequences, can and should modify his actions and also foresee what the consequences of these actions can be. Modern youth are increasingly aware that

nowadays they really can and should take the responsibility for the survival of mankind and for the prolongation of life on Earth. It is not a coincidence that political and non-political youth movements, associations, organizations direct activity into the solution of environmental problems, AIDS fight etc. The youth take into consideration the fragility of life that is constantly under threat and can be cut short at every moment. As for the first time in human history human activities have irreversible consequences and may cause irreparable damage to life and its very essence.

The situation when freedom directly meets with responsibility arises, and responsibility, in turn, is formed as a necessary element (prerequisite) of democracy. The activity unity of freedom and responsibility creates a field of another democratic value – **justice**. Justice as a democratic value involves not only evaluation of one phenomenon or another but makes different evaluation attitudes of the person to reality dependent. Therefore, justice not only fixes some moments – good, evil etc – in subjects or phenomena, but establishes that, for example, to a worthy action corresponds a deserved reward, to a crime corresponds a punishment, to the rights correspond obligations etc.

It must be admitted, that young people are particularly sensitive to injustice and not only in the area of wealth distribution. Justice is a democratic value with different aspects and it takes place in various areas of public life - economic, political, social etc. Always seeking autonomy young people consider justice to be everything that free, rational, independent personalities choose obeying their own law. This law should not be a selfish principle of self-expression, but it should be the basis of flexible allocation of social responsibilities and roles organized to the benefit of those who are in the least favourable position. So, young people should perceive justice as such democratic value, which provides them with the fullest self-expression, self-awareness, self-esteem. However, each person wants not only fair treatment. Each person wants more. Ultimately, they want to be loved and respected.

It is important to add that when it comes to love, human dignity, individual freedom, we refer to the certain individual. Society loses them all, if violence rules in this society. Social order, which is useful for everyone, can only be recognized by all its citizens. Consensus as agreement, unanimity are the basis of modern legitimacy. Evaluative meaning of justice as the democratic value of our youth should be included in it. Those who carry the burdens of society and its regulatory rules together with all members of this society have the primary right for its benefits. Conversely, those who want to have social benefits should consciously bear its weaknesses, perform useless for them duties (Гьоффе О. Індивід і почуття солідарності : тези з соц. етики ХХІ ст. // Політична думка. – 1997. – №4, 5). To bear, tolerate each other, no matter how hard it could be in certain specific situations, means to be **tolerant**. The above-mentioned democratic values usually make the basis of valuable attitude of young people towards reality, though these are not all varieties of its inherent evaluative forms of existence in the world. However, there is no doubt that these values are basic in the structure and subordination of these evaluative forms.

In addition to basic values there is a range of democratic values that can be called specific, namely, **citizenship and civil consciousness**. They mean sophistication of social consciousness and individual dignity, human ability to understand their own interests and protect them competently, considering the public interest, rather than state affiliation of the person, political and legal connection to its structures. Citizen, his/her life and health, dignity and virtue are the most important things for democracy. Educated and organized citizens, who respect the power of co-existence, collaborative solution and corresponding action, guarantee the power of society. Powerlessness and despair of a citizen, his/her disbelief in abilities are dangerous because democracy cannot and should not ignore an individual for illusive interests of the whole. Citizenship as a social role and civil consciousness as a set of features, social skills of the performer

of this role represents effective, active social nature of human existence, intention to be in the centre of important events affecting the life, determine the future. A truly democratic citizenship consists in (should consist in) the self-organization and self-government at all levels of life - in a student self-government, in the trade union and the human rights movements, in the activities of various non-governmental organizations representing civil society which does not exist unless there are real citizens. In the democratic society the person is a free being, who determines the purpose, meaning and rhythm of his/her existence. No one can make a free citizen devote himself to something that he considers to be unimportant, unworthy of attention. Though such detachment and freedom of self-determination do not mean that the citizen can abandon the area of social life no matter how complicated and various it is and no matter how "uneducated" and "unprepared" he/she thinks he/she is. No one can replace a citizen in his/her civil activity. "Nation is incomplete without me", Russian writer A. Platonov once said. Democracy requires a conscious and active involvement of citizens in public life and democracy is impossible without it. Citizenship, a developed civil status are values, because they elevate the person, make him/her civilized, form the order based on freedom and responsibility.

Democracy in this dimension relies on the presence of such components as the competence and responsibility. Competence of the citizen is his knowledge of what are ways of defending rights and freedoms, protecting his/her own interests, is a value that ensures the viability and stability of democratic order. Willingness and desire to act involves responsibility: the realization that "adult status" (democracy directs the person to the fact that he should overcome infantile behaviour, consumer readiness, hopes for paternalism and tutelage) is an obligation to be fully responsible for decisions and committed actions. The duties of the citizen consist in the full range of his social existence, all that creates a network of social relations. A competent citizen should be familiar with all matters that may require his immediate intervention. It is important to know which laws, mechanisms and procedures can affect certain authority structures in order to defend their own interests, how to give favorable attitude towards a fact of social life or, conversely, to show indignation and protest. The maintenance of competence is a constant concern about being informed and well-educated, that nothing significant is happening outside attention and participation of the individual. Competence of the citizen is his civil vigilance, understanding that the exploitative treatment of the achievements and values of democracy can lead to their loss.

Political basis of democracy as a value forms a constitution and constitutionalism. In order to determine the limits of freedom and responsibility and avoid undue moral claims there should be "superhuman" authority that would not depend on someone's personal views and preferences, someone's liberty or tyranny. It is the authority that represents the law and especially the Constitution, the task of which is to define clearly the principles of social coexistence of people in a democratic society. The inviolability of constitutional grounds allows to make social order and social freedom independent of what president is a head of the state or which party won a majority in parliament. The Constitution is not of course a statement of the current situation (therefore it makes no sense to say that any constitution corresponds or does not correspond to reality) but it is a kind of project, guide towards which legislators and citizens are generally oriented. Therefore, the constitutional state should recognize the right of freedom, because as an organization that rises above all citizens without absorbing them, the constitutional state is a system of freedom. Since in the constitutional state human rights and freedoms are rated higher than the prerogatives of the authority, the purpose of the Constitution lies primarily in providing free life for individuals. The Constitution is designed to limit the power of the government and protect property rights as the basis of free society.

Human rights and freedoms are the value of democracy represented in all its forms and procedures. Democracy exists for the protection and realization of this value. Democracy only makes sense if a person (any, each) is a bearer of certain inalienable rights and freedoms, even though many citizens neglect these rights, despise them and consider talking about them as a “chat”. Constitutional legal order is such a system of relations in which everyone has the biggest freedom of independent activities and self-determination. It is for a reason that the only moral principle that made possible the development of modern civilization F. Hayek calls the principle of individual freedom when an individual in his/her activity is guided by rules of justice rather than external orders. Thus, collective rules of conduct that restrict an individual too much should not exist in a free society.

The value of democracy is also reflected in the freedom of conscience - the possibility and ability of a person to choose the faith, have their own beliefs, to defend them freely in any cultural environment. There have been the most intense disputes and debates over this value since time immemorial. Today the principles of freedom of conscience are reflected in international documents on human rights, constitutions of democratic states. Though, interfaith and interconfessional disagreements and conflicts are not stopped completely. Even nowadays religious extremists and fanatics try to achieve their goals, defeat the “opponents” by means of terror (mostly just to destroy them). It makes democracy look for decent and appropriate response to such challenges. Democracy is a freedom of speech, free media and public opinion. There should be certain factors and conditions which form (and represent) the basic values of democracy for the citizen to realize himself as the main agent (actor) of the democratic society. In particular, freedom of speech, the context of which creates media that is free, protected by law and enables citizens to be really familiar with actual situation in the country. Through media a person can give his opinion about any social problem, any political figure.

The central link of democratic values is **human dignity** which is established through understanding by each person his/her significance, human mission, uniqueness, originality and inexhaustibility. Dignity is one of the fundamental virtues of democratic ideology and one of the civil duties. Citizen is a bearer of dignity and its defender. Therefore democracy and citizen can (and should) be defined through this category. Dignity is a part of citizen's authority, his/her self-esteem and respect for others. Respect of a person is a condition for education and establishing respect for society.

Each person is a unique creature, and it is necessary to understand and appreciate, develop and use responsibly in life realizing that dignity is a product and condition(prerequisite) of freedom. A free person can really be respectable. Dignity makes the citizen act, prevent violation of principles and bases of democratic system, oppose any oppressions of freedom. Totalitarian regimes do not tolerate this human trait understanding that it carries a danger for them. Therefore the most persistent and courageous people that do not allow to trample on their dignity, become enemies and victims of these regimes.

Dignity is possible only in the context of another dignity (the dignity of others). Respect for others and its recognition are not based on some utilitarian considerations (respect “for something” or “for the benefit of something”) but are purely based on the fact that the person and his humanity are respected recognizing that he belongs to the human race - mortal but capable of immortal things, able to leave the “imperishable traces”. Respect for human dignity requires tolerance deeply rooted in the society, the recognition of inalienable rights of all people even if they are accused, convicted or are even incorrigible recidivists. Cultivation of dignity and tolerance makes society civilized,

exalts and liberates a person. Civil education and everything that contributes to the development of personality and human dignity should be aimed at this.

Human dignity consists in recognition and maintenance of person's **moral autonomy**. It means that a person realizes his self-determination freely and impartially using his own understanding of happiness and good. No one can make an unjustified and coercive moral claim that contradicts his beliefs and conscience. No one can influence the ideological, religious or other preferences of the person. It is a sphere of person's free choice. To recognize that moral and practical autonomy belongs to members of the society means to guarantee them the status of insubordination. The majority of rights and freedoms written in the Constitution is aimed at achieving this. Consequently, all laws based on economic and political practicability should be recognized as legitimate only to the extent that they do not contradict the constitutional status of insubordination.

Democracy recognizes the person's private life and is based on it. A field in which a person is able to choose his life and exist independently of others is called the private (personal) life. The sophisticated and capricious English word "privacy" means the right to privacy, solitude, saving privacy "secret" of private sector. Privacy involves guarantees of non-interference of others (individuals and states) in affairs that do not relate to public activity of the person, in a private sphere, the owner of which is the person. Privacy of personal life as personal immunity is values that naturally come from the essence of democracy. It would be strange to think about the possibility of civil participation in the democratic process without recognizing the capacity of the person to conduct independently his/her own life. In a democratic constitutional state law protects the individual and the circle of his contacts from exterior interest (secret of telephone conversations, correspondence, prohibition of taking photographs without permission of the person etc.). Law-enforcement authorities give the permit for on-the-spot eavesdropping or opening and inspection of mail if it is necessary for detecting serious and dangerous crimes and criminals' prosecution.

It is difficult to identify exactly and accurately what (and to what extent) private life is. It is believed that this area covers those situations or actions, in which everyone should follow their own choice (love, marriage, family relationships, diseases, leisure etc.). However, there is an opinion that this notion should be interpreted not only as everyday life but also as the personification of the independence of the individual, an important social treasure which is constantly threatened by social and political cataclysms and enormous opportunities of control and management that appear in the process of technological progress. The space covered by the private life does not only depend on the ideological and legal factors. Material conditions such as accommodation and work are also important. When several people stay together in one room, it reduces the privacy or brings it to nothing. The type of work (working hours, exhaustion or creativity of work etc) influences the private life. The availability of free time and its content depend on it. Civil activity seems to reduce the area of privacy but also contributes to getting new opportunities in order to have full and independent existence.

Democracy is a socially oriented form of ideology (in other words, it is oriented to community, society). It directs people to the steady and sensible interest in social life, realization of their own interests and search of their expression (protection). A person is usually never alone in certain dimensions of his/her social existence. Democracy provides consistently and relies upon the fact that the person is disposed to reciprocity, responsibility, conscientious attitude to civil duties. Value dimensions of democracy seamlessly consist in values of human (civil) association. Democracy is based on respect for public opinion, coordinated decision, civil order and social consensus. Associative (communitarian) values are a solid ethical foundation of democratic life. It

is about solidarity, trust, mutual support, willingness to act cooperatively in order to protect the social interests etc.

Social solidarity and trust are the basis of the idea of “open society” in which there are no artificial and unnecessary barriers to the free existence and self-esteem of the person in all areas of social activity - at work, creative work, etc. Sincere person is one of the conditions of such open society and democracy in general. Sincerity means necessary human virtue, the condition of democratic order rather than the psychological feature of personal character. If citizens cannot discuss openly and publicly common social problems and defects of social relations, democracy becomes illusory.

Some people try to equate democracy with citizen's tyranny. This position is false. Due to its inner nature and values, democracy affirms the procedure that corresponds to the nature and essence of the person. The social order is a universal value of any society. It means that most people want to live in conditions of stability, order and security. Yet, the particularity of social order in democracy does not consist in achieving this social order by eliminating contradictions and diversity inherent in living social organism. Democracy is a constant but settled (by laws, procedures, civil balance, awareness and experience) conflict. This is one of the paradoxes, which sustains democracy. There is always a conflict in democracy, which sometimes becomes stronger (particularly at the elections), but society will ultimately get the benefit from this. At least problems are not hidden and do not become malignant.

Democracy is an important conquest (achievement) of European politics both, historically and in the context of current political processes. European nations strive to live democratically and in democracy. It is not easy to achieve. Democratic institutions should be developed, it is necessary to learn to live under democracy. Once again, the **role of that teacher** comes to the fore, of the teacher, who received proper education at the university, carries democratic educational potential, forms democratic culture of the person and society at all levels of social and individual life.

Peacefulness

The establishment of **the principle of peacefulness** in a unified scale of European values, on the basis of which the educational process is realized, is interfered with a prosaic fact: the huge amounts of money that military and industrial complex of developed countries earns by confrontation, global and local conflicts, large and small military clashes of various countries in different regions of the world. Apparently, none of the sources of enrichment (except drug trafficking and the slave trade) can be compared with the income that provides arms trade.

The world is anxious today. Conflicts are virtually permanent. According to the Swedish International Peace Research Institute (SIPRI) in the period between 1997 and 2006 34 armed conflicts were recorded. In 21 of them the conflicting parties were struggling for power, 10 - for the territory. Three of them were interstate, others were internal conflicts (see Хоменко Г. Д. Основи миротворчості. – К., 2008. – С. 9).

It could seem that the world has come to an understanding of the need to resolve any international conflicts peacefully. The threat of nuclear collisions, which can lead to destruction of the humankind as civilization, sobered down warlike “hawks” on both sides of the Atlantic Ocean. “Cold War” ended. One more step, and mankind will come to the possibility of complete elimination of nuclear weapons as weapons of mass destruction in general, and then... However, this progressive, historically unique step was made only by Ukraine. Elimination

of nuclear capacity led Ukraine to the ranks of the leaders of peaceful progress of humankind. However, the international community has not properly evaluated this step yet.

Some people think that the refusal of nuclear weapons is a hasty decision because strong countries are respected out of fear. Guarantees of national security from superpowers are just tinsel propaganda and Ukraine remains a weak and unprotected state. It has a certain sense. Superpowers could provide more financial support, particularly in terms of financial support for closing the Chernobyl Nuclear Power Plant, eliminating the park of strategic bombers or nuclear warheads of space launch vehicles. However, despite the partners' default of direct obligations national security of Ukraine remains stable and reliable. It is guaranteed by high intellectual potential of the nation, rather strong industrial base that can reproduce anything in terms necessary for protection of people and the state.

"I believe," Ernest Hemingway emphasized in the preface to the book "A Farewell to Arms" written after the Nuremberg Tribunal which tried Nazi leaders for the crimes against mankind, "that all the people who stand to profit by a war and who help provoke it should be shot on the first day it starts by accredited representatives of the loyal citizens of their country who will fight it."

Peacefulness as the principle of non-nuclear arrangement of the world (without any weapons of mass destruction) began its historical development not only in the spiritual and moral world but also practically. Representatives of the country with the largest nuclear capabilities **Mikhail S. Gorbachov and Andriy D. Sakharov** were the first, who suggested and substantiated this principle.

However, in due time the young leadership of the Bolshevik Russia came to the understanding of this principle. Declared in 1920 the principle of rejection of war as a tool of foreign policy, non-interference in the affairs of each other, respect for sovereignty and territorial integrity, equality and mutual benefit, development of economic and political cooperation should have established a "new world order" and the rules of coexistence of states with different political and social orders. Western capitalist countries reacted to it with deep suspicion. The above-mentioned principle did not cancel the ideological struggle between two opposing worlds, support from the Soviet Union for revolutionary movements in any country of the world, which in Western experts' opinion was the cover of exporting revolution.

In the mid-fifties of the 20th century the problem of denial of the war and the peace establishment as a means of coexistence of nations was suggested by such outstanding scientists as **A. Einstein, B. Russell, F. Joliot Curie** and others. Being concerned about the unfolded arms race scientists adopted the Peace Manifesto and launched Pugwash peace movement. Then Swedish Prime Minister **Sven Olof Palme** (1927-1986) joined them and was later shot dead in the streets of Stockholm. The prominent politician, convinced pacifist strongly opposed US policy in Vietnam, substantiated democratic principles of termination of the Iran-Iraq war and achieving mutual understanding between peoples, expressed ideas of settlement of nuclear-free world.

Historically, the first scientist who laid the foundations of the "new political thinking", the necessity for eliminating nuclear weapons, achievement of the safe settlement of the world for all nations was the Russian theoretical physicist and human rights activist, "father" of the first hydrogen bomb, **Andrei D. Sakharov** (1921-1989). In the article "Reflections on the progress, existence and intellectual freedom" published in the West Andrei D. Sakharov made an appeal to limit nuclear capability, stop the persecution of dissidents in the Soviet Union, strengthen trust between nations. That appeal was only heard and appreciated in the West. The official authorities of the former USSR banned the travelling of the scientist and human rights activist to Oslo in order to take the Nobel Peace Prize and later sent him to the city of Gorky (now Nizhny Novgorod), removed all awards, forbade him to communicate with the world. However, in exile Andrei D. Sakharov did not stay silent. Scientist's appeal for nuclear-free world, peacefulness and trust

between peoples broke through all the prohibitions. On the eve of the collapse of the USSR all previous awards were returned to the scientist and he was elected as the deputy of the Supreme Soviet of the USSR. Much of what Andrei D. Sakharov suffered of and fought for became the official policy of **Mikhail S. Gorbachov**.

The former General Secretary of the Central Committee of the Communist Party of the Soviet Union Mikhail S. Gorbachov is quite fairly considered to be the pioneer, the first guide (from the cohort of political leaders in the upper echelon) of the ideology and practice of international confidence and cooperation of nations, the principle of peacefulness as a new paradigm of political thought and action. The figure of Mikhail S. Gorbachov in modern history is not explicit. Some people do not consider him to be a good politician as he could not cope with state and party governing and actually “destroyed them”. In their opinion, the leader of the Soviet Union Communist Party solely followed the instructions of Western experts on the program of reducing the influence of the USSR in the international arena with the ultimate goal of destroying his country as a socialist (communist) type.

Representatives of another position noted the positive role of Mikhail S. Gorbachov, especially in improving the international climate in relations between the USSR and the U.S., strengthening trust between nations, the expansion and deepening of democracy not only in their own country but also in the international arena.

Mikhail S. Gorbachov will be assessed by the history and time. But nowadays there is no point in denying his personal role in the radical positive changes that took place in the country under “Mikhail S. Gorbachov governance”: perestroika, glasnost, diminution of absolute power of party bureaucrats, the elimination of monopoly power of the party in general, support for democratic reforms. Mikhail S. Gorbachov did not have less merits to the world community. The most consistent of them is the fundamental position of Mikhail S. Gorbachov in defending norms of peaceful coexistence between states with different political systems, establishment of peacefulness as a unified structural setting for the present and future of human civilization. Nobel Peace Prize (1990) awarded to Mikhail S. Gorbachov is an eloquent testimony of the attitude towards him on the part of the world political elite, appraisal of his activity as a high-class politician.

Owing to Mikhail S. Gorbachov and his supporters activities, their initiatives, participation and activity there was a progress, “world tree” produced first shoots - non-nuclear weapon peacefulness began the historical course among countries and nations of the world. Today in the European area it was established as a principle of organizing the future, education of new generations, training of a new teacher for the United Europe of the 21st century.

“Peacefulness” (in Ukrainian “миролюбство” which means “love of peace”) in the literal sense is a synthesis of the contents of two words – “peace” and “love” and means the preference of lifestyle, way of world perception, world comprehension and world action in which there is no place for war, clashes, confrontation inside the country and in the international area.

“World tree” is a legend about new world structure of nations, particularly widespread in Asia, Australia, Northern America. In the first version of this legend this tree binds together earth, heaven and underworld, and oracles, judgments and punishments are performed at its base. According to the second interpretation the tree is planted at the centre of the world and protected by supernatural guardians. This tree is a source of life and justice in the world.

Britanika. – M., 2006. – C. 1205.

Love of peace, respect for peace, promoting a peaceful way of life, solving any disagreements by peaceful means are the main characteristics of peacefulness as the principle of conduct and also the principle and the program of education of millions of people from different countries and cultures of the European world. The teacher, school and university should become the guides of such education. In this case teacher should become a staunch and consistent supporter of peacefulness, pedagogical institution should refine and develop this quality in him. Formation of peacefulness as the quality of new teacher at the Pedagogical University has the following components:

- fostering of reverence for life, moral foundations of which were laid by famous German and French philosopher

and humanist, theologian, progressive public activist Albert Schweitzer;

- awareness of certainty of the possibility of solving any international conflict issues through peaceful negotiations, not by weapons, particularly nuclear;
- withdrawal of fear syndrome of the inevitability of interstate nuclear collisions;
- establishment of such standards of morality as trust and cooperation between nations and cultures;
- formation of responsibility for the fate of the world, the Earth as a single and unique gem of the universe and the civilization of the Earth.

These components should permeate training courses, workshops, extracurricular educational activities in different countries of the European area. The teacher has to teach new generations to live in peace, friendship and mutual understanding between nations and cultures. The centre of such education is the technology of elimination of the image of “another” as an alien, hostile and establishing him as an adherent and partner. It is also important to form attitudes towards the “different culture” and its perception as a special, unique, open but not a hostile one (it was usual in the years of “Cold War”). This culture is the one that has the same right to exist in the cultural diversity of the world as a native culture.

War is a murder. And no matter how many people would gather to commit a murder and no matter how they would call themselves, murder remains the worst sin in the world.

L. Tolstoy

Энциклопедия афоризмов. – М., 2003. – С. 86.

The key categories of the formation of peacefulness as the characteristic feature of the teacher of the United Europe in the 21st century are the opposite by their meaning and moral value twin categories of “war” – “peace”, “confrontation” – “cooperation”, “suspect” – “trust”.

There is a definition of “war” in the famous Encyclopaedia “Britannica”. So “war” is a state of conflict usually armed between two or more subjects. It is characterized by biased cruelty on the part of large groups consisted of organized and trained for this purpose individuals. War is an evil, lots of victims, destruction of material values, cultural heritage, mass sufferings of innocent people.

Wars are mostly conducted in the name of religion, self-defense, in order to get resources and territory, political leadership of one country or another. However, no matter what kinds of motives lead to armed clashes between nations, they cannot be reasons for their justification. It is a social evil that should be eradicated from history.

Therefore the main part of forming the new teacher is elimination and withdrawal of the “image of enemy”, “war” as a means of achieving certain goals from school and university, widely – society, and establishing instead “the image of a friend” and peaceful constructive negotiations between partners as equal subjects of civilization progress. As noted by A. Melvil, regardless of circumstances, historical situations and cultural context the “enemy” is always perceived as “alien”, he is the Barbarian, he bears a threat to culture and civilization, he is the embodiment of greed, cruelty, crime, violation of all holy, precious, humane. “Enemy” is an executioner, oppressor, destroyer, death bearer. Psychological perception of the “enemy” shows him as “dehumanised person” who has no human face (see 50/50. Опыт словаря нового мышления. – М., 1989. – С. 25–26).

In ideological systems of opposite countries of the world the “image of enemy” was perceived in concrete images of real groups of people who had nothing to do with it. Propaganda systems inflamed hysteria, aroused general suspicion, led to “witch-hunt” “enemies of the nation”, pushed into the fight against “international Masonic and Jewish riot”, “communist bandit global imperialism” or “world imperialism”. Mankind has almost always teetered on the edge of contention, conflict, a deep distrust of each other. Could the teacher of those times make a new atmosphere, teach new thinking, new perception of nations and individuals of each other? The new time dictated new rules in the state and in the international arena. Within the demolition of the

Berlin Wall the term “enemy” of other nations was gradually disappearing from the lexicon of politicians, cultural products (newspapers, radio, television), social psychology of a simple citizen, and at the same time - from the pages of textbooks and lessons of patriotic education of the youth.

Peacefulness as a principle of international coexistence of nations and states was persistently asserted by other prominent politicians, namely the leader of the Indian national liberation movement **Mahatma Gandhi** (1869-1948), the first Prime Minister of independent India **Jawaharlal Nehru** (1889-1964), daughter of **Mahatma Gandhi** and the follower in his political beliefs, Prime Minister of India **Indira Gandhi** (1917-1984), German theologian, medical missionary **Albert Schweitzer** (1875-1965), Swedish statesman **Sven Olof Palme** (1927-1986), famous artists, men of science and teachers of different countries of the world. The result of their cooperation was the establishment of peacefulness as norms of political and moral consciousness complying with which reduces risks of collisions of nations and states, dismisses the threat of self-destruction of civilization, opens new prospects for its development and prosperity.

It is clear that every citizen, every nation and every society should know this principle. However, they should not just know but define it as dominant in the system of principles of their own self-actualization (self-consciousness), bring them to the level of social behavior. It is also clear that it should permeate the content of all disciplines, systems of communication in schools and institutions of higher education, teaching practice and pedagogical work.

Environmental safety

Among the principles, which future teacher training must be build on, the most important is the principle of «environmental safety». The ultimate target (purpose) of its realization is a high **environmental culture of a teacher**, which he/she gradually implements into educational process, personal life experience and develops it in his/her students. The latter is provided by environmental education. Its realization in frames of European area teacher training program is almost the chief prerequisite of not only strengthening and developing of European unity processes but even of **life preservation** in this region.

Clean air and water, availability of proper nutrition and life-providing natural resources, including material and energetic ones, are the primary and basic conditions of life preservation. Nowadays European society has reached the edge of their use, behind which there are decay, exhaustion and destruction. Nature cannot self-recover. It needs human's help – limiting of production intervention and using of natural resources, prudent attitude to existing natural elements (water, forest, soil, sea, atmosphere etc). Environmental safety is being formed like a wise and thoughtful paradigm of human's attitude to Nature which provides people's life activity and simultaneously supports the survival of Nature, helps to reproduce its inner potential and outer infrastructure – sociality and culture - which was created by people.

This paradigm must be comprehended and used in everyday day by every person. Though a teacher, as a person, who cultivates in us the most worthy and life providing values from the very childhood, must form it like a norm of behavior. Ability of a teacher to give proper environmental education to the young generation, and to the nation in general, is the crucial demand, in realization of which there is no any reasonable alternative.

Environmental education is one of the main meaningful lines of forming ideological and moral system of a XXI century teacher. It is based on notion comprehension, forming skills and attitudes needed for awareness and estimation of respectability level in people's attitude to nature, society, to other people and to the culture. The sense of environmental education is in forming of

moral responsibility for environment both natural and cultural, awareness of necessity of constant care about it, which can be realized in all kinds of individual and public activity.

The first and the most important part of environment training of a teacher is **environmental education**. It has two basic directions: formal and informal. **Formal environmental education** is implemented in all parts of general education system existing in Ukraine: preschool, school, extracurricular, professional technical, higher and postgraduate. Informal education has **educational character** and is directed on forming environmental culture through mass media, public environmental unions, parties etc. Future new teacher who is trained at teacher training universities in all the countries of European space today has to master both parts of environmental education, to form the skills to raise environmental culture on all the levels of formal and informal communication.

Environmental education is purposed to increase the weight of environmental component of general culture of a person. Nowadays environment and environment protection experts are prepared in 103 higher educational establishments. They provide mostly applied areas of ecology with specific of production areas (hydroecology, meteorology, agroecology, industrial ecology, forest engineering, environment monitoring, radioecology etc). In Ukraine teachers-ecologists according to the license are trained only in few higher educational establishments (ecologists-chemists in Chernigiv Teacher Training University, ecologists-biologists in Melitopol Teacher Training University) with a minimum amount of students (about 50 people) which does not satisfy the necessity of the experts. Leading universities of Ukraine have started to train ecology bachelors and masters. Still there is a huge problem with employment of bachelors, specialists and masters because of the absence of the government order.

In the system of continuous environmental education it is especially important for a teacher to have a new training which lies in an ability to rebuild educational process and direct it to environment and humanization based on knowledge and gained skills and experience. Today this kind of teachers is trained in two ways: teaching of the course «Environment fundamentals» for students of non-biological specialties and ecology experts preparation. The course «Environment fundamentals» gives future teachers some basic information about laws and principles of interaction and interconnection among living organisms and environment. Special attention is paid to results of anthropogenic impact on different levels of living organization: species, population, biocenotic, ecosystem and biosphere. Although this approach does not give a possibility to form deep environmental knowledge but its purpose is to transfer the gained knowledge into conviction and make them an integral part of the outlook and future professional activity of a modern teacher. To achieve this aim university teachers rebuild educational process directing it to sharing knowledge, problem analysis and developing possible ways of its solution.

The situation is the same in other countries of European area.

In general environmental education must be oriented on active but at the same time rational and deliberate interaction with nature which is build on scientific basis and on estimation a human like a part of nature. Environmental knowledge together with valuable orientation must become the base of environmental culture and thinking of future teachers. All this must be given by teacher to his/her pupils, who are obliged to assist and realize the values like the base of humanity life and survival, participate in different environment problems solution, provide future comfort of living, preserve and help to renew unique nature diversity and the other nature created by human – culture.

Sad to say, but environmental education like a part of training of both more directions experts and a new teacher has not become state education policy priority for most of the European countries. In Ukraine it is also being set and, on the one hand, is realized by the way of general ecologization and humanization of education and, on the other hand, is implemented through direct

specialized proper courses and programs. It gives a possibility not only “to saturate” education with the humanities, environmental and social subjects but to be aware of interconnection and interdependence of a human, society and nature (society, human, technosphere and nature coevolution), and simultaneously to form environmental culture in its essential meaning.

Forming of environmental culture in educational process is an optimal way of environmental education. No matter what levels it is, it is a result of education, the main function of which is to prepare rising generation to living in this world and a background of it is mastering of moral norms systems that concern both the human world and the nature. Without any changes in the culture of nature using it is impossible to expect for positive changes in environmental condition. As culture is able to coordinate human’s activity according to biosphere and social laws, the scientists, who are involved to environmental problems solutions, consider that it would be possible to prevent ecological catastrophe only in conditions of total conversion of people’s environmental consciousness. It is important to raise people’s environmental culture sufficiently and to form a particular “critical mass” of people, who are educated on ideas of environmental philosophy of life and who are able to ecologize all the spheres of the life. All over the world more and more attention has been paid to people’s environmental education. Concepts of environmental education development have been created and educational systems have been reformed aiming to consider environmental component.

However, in the field of environmental education the basic principles and advanced guidelines for education of environmental protection are determined. Environmental education should: 1) consider the environment in all its fullness - both natural and human, technological and socio-ecological, political, cultural, historical, moral, aesthetic; 2) be a continuous process that starts in the preschool years and continues to all stages of formal and informal education; 3) be interdisciplinary in substance, to include specific content in each academic subject, creating the possibility of forming an integrated balanced prospect; 4) examine major environmental issues with local, national, regional and international position to gain knowledge about environmental conditions in other geographical areas; 5) focus on current and potential environmental situations while taking into account the historical prospect; 6) explain the value and necessity of local, national and international cooperation in solving environmental problems and preventing them; 7) detailing the various aspects of the environment in the process of socio-economic planning and development; 8) allow people to apply their knowledge and experience in planning, decision making and determining their consequences; 9) attribute aspects of sensitivity to the environment and its knowledge, teaching skills of problem solving and values clarification to any age group, but to emphasize the importance of deepening of understanding of the sensitivity of the environment by students at an early age and closest to the school; 10) help students to identify features of the environment, and study some real problems; 11) to realize the importance of difficulties of solving environmental problems and in this context - the development of critical thinking skills and solve problems that arise; 12) use a variety of environment being studied, and a wide range of methodological techniques for teaching, learning about the environment, taken from it, paying due attention to practice and learning experience "at first hand".

In modern conditions guiding principle of environmental education for teachers should be formation of **noosphere outlook**, understanding by a teacher the relationship of all subjects and the unity of teaching and education to achieve the ultimate goal of professional education - formation of a specialist with a high level of ecological culture. Since the high level of professional training is a potential positive prerequisite of a large scale impact on the formation of ecological culture of the younger generation, the environmental education of students deserves special attention. The

formation in future teachers of deep beliefs of the need for environmental protection activities is caused by the pressing need of the Ukrainian state in an environmentally literate citizens, qualified for environmental education of the younger generation and lacking of educational work in conservation in educational institutions from the requirements of time, inadequacy of time and the environmental aspects of program subjects of a high school. Therefore, ecological knowledge is now recognized as an important component of environmental education of a teacher, and one of its main tasks is the need to form a new universal (noosphere) thinking and ecological culture and society.

The present ecological situation is such that modern high school is forced not only to provide opportunities to develop personal skills, but also instill in students searching susceptibility to acquiring knowledge and learning in the fullest scope. Without it the **ecological competence** cannot be formed, which is essential to overcome negligence, irresponsible and thoughtless, random attitude to the environment. Therefore, environmental education at vocational schools should focus on training to practical issues related to the need to maintain an acceptable quality of life for the environment. In such training programs with techniques that develop in the future professionals large-scale creative thinking, the need to study environmentally sound principles of management should be provided as well as environmentally sound methods for developing technologies, production methods of environmental control and more.

Environmental education as a process of teacher training is constantly updated. But there are problems that require immediate intervention. First of all attention should be paid to the insufficient degree of development of environmental education in teacher training universities. The reasons for this, of course, are understandable: environmental education, especially in its present form, by historical standards is still very young, actually just emerging. In addition, many teachers of universities do not have full course in ecology, especially its social dimension. In many areas of ecology such as a science and discipline there are more problems than their solutions. Definitely reflected is social background - underestimate the depth of the ecological crisis in the domestic society, ridden by a total crisis.

As for immediate internal problems of environmental education, many of them are quite well known by teachers and students. This is the lack of textbooks, not full equipment of the latest technology research and more. But despite all this, we must admit that its own methodological principles needed for applied research in environmental education of students and specific teaching materials are not well-developed. The system of secondary education has not at its disposal the principles of sustainable environmental education, there is a gap between the very good level of general school environmental education and level of environmental and teacher education. There is obvious sharpening in comparing the humanities, natural science and technical crops. In particular, natural-scientific content is presented in environmental education, but significantly behind is the humanities, especially largely deprived of attention is social ecology.

There are many problems in the field of teaching environmental education. Today, only the initial stage is the implementation of these specialties and additional qualifications as a teacher, an expert on social ecology, additional teacher environmental education, environmental education preschool teacher, manager of environmental education that are not only relevant, but designed for the future, which is important for higher education. Not really actively are implemented the training programs of ethnic-ecological, ecological and pedagogical practices, environmental and other local history. In preparation for higher education institutions it is necessary for the country's professional ecologists incomplete degree conveyed the traditions of different peoples, their ecological culture, not established stable interaction of pedagogical universities and secondary schools.

In view of the crudity of parameters and levels of ecological knowledge of pupils and students the following main differences grow and become evident:

- between postulating the social importance of the learning nature of ecological culture and lack of theoretical and practical models of the process of their formation;
- versatility between the functioning of ecological culture and conservative curricula, textbooks, teaching aids for targeted educational work;
- between the previous level of information and environmental, valueological fund of the learners, and new tasks of development of culture;
- between the individual knowledge of the environmental culture and a lack of or insufficient skills to use them in society;
- between growing, socially significant goals and requirements for ecological knowledge to be a student to perform, and the opportunities that limit his/her deeds and actions in their decision;
- between external influences and internal aspirations of the student;
- between the acquired negative experience with the environment, nature and behavior in new conditions of life and of modern youth.

These differences give rise to major barriers that impede the process of integration of ecology into the curriculum. Among these barriers special attention should be paid to absence of consensus on the nature and content of environmental education, lack of time and money to prepare high-quality programs and materials, deficiencies in teacher training, inadequate teacher attitude to environmental issues in relation to personal ideological basis.

The dynamics of cultural processes, the challenges of modern civilization development put forward new requirements for university education, especially for humanitarian. Solution of available in environmental education problems and contradictions requires unity of effort of teachers of natural sciences and humanities, scholars and educators, practitioners, philosophers and managers. Unfortunately, many of them consider it necessary to dismember the knowledge of the science of nature and science of culture, for which there is no union background. In this approach, there are two cultures and two styles of thinking. The classic statement that there is only one science - the rise of human nature, has not possessed the consciousness of even educated people. Therefore, the current environmental education should not only ensure a harmonious unity of natural and humanitarian education, but also because appeal to the nature of people, their spirituality, to help to build individuals in a holistic perception of the world.

The education of a person, able to live in harmony with nature is one of the most important tasks of higher education. A form of environmental responsibility is a process of continuous environmental education. After working in the garden, on a school site or with a microscope in the classroom, student learns to work, love the earth, nature and all living things. He/she reveals the interest of a researcher, which subsequently develops into a professional interest in the professions and in particular to ecological, have acquired in high school. Environmental responsibility is formed at the stage of professional education at different levels. For example, graduates of the Agricultural University, whose professional activity is not only associated with live projects of different organizations there must be fully formed sense of environmental education and environmental responsibility, which are pivotal components of personality.

The teacher should create environmental responsibility in its manifestation in the external and internal aspects. First - this attitude to nature as the general terms and conditions of agricultural production material, as to the object and subject of work of agricultural laborer, and attitude to the natural living environment of people in general. The second aspect of environmental responsibility is focused on value relationships with their own natural data, their body as an essential element of environmental interactions. An example of the external aspect of environmental responsibility is the research work of pupils and students in academic circles, practical work on the research field, as well as during the period of training and production practices. Illustration of this may be

the study of environmentally friendly technologies in the cultivation of early varieties of potatoes. The significance of this work is because in recent years in Ukraine potatoes are grown almost entirely in private households. This requires the development of efficient and environmentally friendly technologies for the cultivation of a minimum area of planting. Application of advanced technologies allows you to change the content of starch in potato tubers and nitrates. It is very important and that getting early potatoes to avoid processing chemicals from Colorado potato beetle. Thus, continuous environmental education makes it possible not only to form the students skills and knowledge to identify indicators of the environment, to establish their impact on ecosystems, but also develop in them a sense of environmental responsibility.

Purposeful process of forming of the responsible attitude of young people to nature in all kinds of educational socially useful activity and communication with nature is the essence of environmental education and training, specifying and deepening the main goal - the formation of ecological culture of today's youth. Responsibility as an internal quality of a personality is a blend of rational and emotional, mind and feelings. Environmental responsibility is associated with such qualities as dedication, concentration, ability to mobilize local capacity, self-control, foresight of close and remote consequences of their actions in the natural environment, critical attitude towards themselves and others. Environmental responsibility as an integral component of social responsibility is embodied in such emotional states as care, concern, diligence, tension, anxiety, concentration, etc.

Thus, a responsible attitude to nature can not be separated from the formation of responsibility as a stable personality traits. Environmental responsibility as an internal quality, the element of consciousness is a form of responsible decision-dependence of man and nature. It is characterized by a positive attitude to public needs and is based on a profound understanding of their actions, in understanding their values and social role in the ecological situation.

The special aim of environmental education made by the teacher, is the formation of the pupils responsible attitude to the environment, which is manifested in three aspects. First, it is responsibility for protecting the natural environment that defines the conditions of human life, and secondly, the responsibility for their own health and that of others, and thirdly, the active creative work, related to learning of environment, prevention of negative consequences for the environment and human health.

Complexity and wide range of aspects of ecological responsibility of today's youth determine a set and relationship of education and educational objectives. A teacher should create a system of knowledge about the unity of animate and inanimate nature, environmental problems and ways to address them. In view of this it is needed to deploy the system of intellectual and practical skills to students to study, evaluate and improve the environment of the area. Not less important is the second task - training young people in habits and behavior of environmentally viable activity, persistence in achieving environmental goals, the capacity for moral and legal judgments on environmental issues, striving to inoculate the active practice of environmental protection. The third component tasks of environmental education is to develop the ability to analyze environmental situations, alternative thinking to choose the way to address environmental problems. Commitment to human nature implies that the individual is aware of a responsible person and also understands what personally for him and society in general is multi-faceted nature of value. The teacher has to convince a student in the general majesty of nature, teach children to childhood love of nature, to form it prudent attitude. Clearly, all these stairs to the top of the ecological safety of future teachers should climb themselves in the process of professional training and development.

An important part of environmental education of youth, which a teacher has to implement, is the formation of children's **aesthetic view of nature**. Teachers should teach children to see the

beauty of nature, preserve and protect it. For this they have to combine the functions of aesthetic education and aesthetic culture of environmental education, show nature, work and culture not only as a social or environmental, but also as aesthetic value, teach them to perceive it as immortal, universal. Unfortunately, most universities aesthetic component of ecological safety and environmental education barely lingers. In most cases, formed technocratic thinking, which is characterized by pragmatism and striving hard to achieve the goal by any means.

Actually, the characteristics of the modern world is technology, technocracy, rationalism and pragmatism of Nature and a Man. This is due to the achievements of scientific and technological progress, interest in which in the past just led to the emergence of global problems, separated particular environmental problem out as most real threat to the existing world. Transition of mankind to the information phase of human development does not cancel the industrial phase, but only modifies its evolution towards the actualization of intellectual resources as opposed to natural resources. Science, Technology, Technologies are undeniable heritage of mankind. With their help, so-called metal frame of civilization was formed. Its role in the development of human civilization - is undeniable and irreplaceable. As there is no home without support (bearing) walls, so there can be no civilization without its "metal resistance" - transmission lines, railway and road bridges, railways and aviation, road and marine transport and others. Another thing is that the design of these towers chooses humanity on which technologies they used and how strong the pressure exert on nature, culture and spiritual nature of man. Information civilization is to minimize this pressure. This is the case of engineers, technicians and other representatives of the so-called technical intelligents. The task of the teacher is to convince everyone in the intrinsic value of human living nature and culture and for which science, manufacturing, engineering, technology and even culture as face value of the second and possibly third order. Thus, teacher and humanizes, makes ecological the technocratic thinking of industrials, which gradually recedes into the background, giving way to ecological, more - humanitarian culture and society personalities who strengthen themselves.

Tolerance

Tolerance is a democratic value that recognizes and supports the right to life and the will to self-assertion of other being - such as it is. It supposes that it often loses - self-image. Tolerance is based on the knowledge of relevance, value and power of their own "I" while recognizing the same rights values "other." This is not a common intellectual interest in the "other" but the willingness to live with other people's views, property, lifestyle etc.

Tolerance is one of the basic values to prepare new teachers for the United Europe of the XXI century. It is in the perception of another person patiently as it is recognition of their right to live, think and do on their own is the value of tolerance as a value expression of the human being.

However, although tolerance is valuable in public life - that's certainly not what we always wish for ourselves and our neighbors. Personality needs to be itself not only when it is needed, but also recognize the dignity, appreciate its originality, sympathize with it, admire it, it needs respect, compassion, love. Tolerant attitude does not replace it all. Its other task is to provide people the opportunity to live together, even if there are no listed high moral factors.

As a social and moral value **tolerance** (from Lat. *tolerans* - patiently endure) has been known for ages. The history of this concept begins with the Roman Empire, the concept of forms it takes in the intellectual culture of the Renaissance and modern times. According to the scientists,

tolerance began with religious tolerance, which is implemented in the writings of the leaders of the Reformation, including Luther M., U. Zwingli, Erasmus, T. Moor and others. Substantiating the principle of religious tolerance, these thinkers have tried to remove the sectarian conflict, they developed the whole idea of moral values - love of neighbor, mercy, compassion, conviction servitude introducing human faith in others. Later this topic was raised by B. Spinoza, D. Hume and other prominent philosophers, humanists. In the Age of Enlightenment tolerance associated with the idea of "rational egoism" (J.-J. Rousseau), compromise, civil society (T. Hobbes).

The nineteenth century opened up another content page of tolerance - "non-resistance to evil" (Tolstoy). It is supported by V.A. Soloviev, I. Ilyin, religious thinkers of those times in particular, V. Rozanov, M. Lossky and others.

The most deeply tolerance is regarded as "respect for other cultures" as overcoming a kind of "cultural self-centrism" forming an idea of other cultures as equal and equivalent. Often tolerance is treated as a "relief", "indulgence", "ability to forgive." In literature there is an interpretation of tolerance as "the impossibility of understanding" as "indifference" and so on. Opponent to tolerance is the concept of "intolerance", "cultural monism", "monologue", "violence", "isolation", "assimilation" and so on.

1996 was declared the Year of Tolerance by UNESCO. Tolerance now appears as a value, which recognizes the right and possibility of the peoples and cultures, people and social groups in their own identity and its recognition by other, non-interference in their affairs, in collaboration where there are common interests and concern. The first leaders of tolerance, raising it as a top value of the spiritual world and the individual behaviors were clerics. To a large extent the function is performed by them today. However, a number of reasons discussed below, it is intercepted by the teacher. Adhesions, trained, educated in the field of tolerance, teacher blow it through life, will ensure the development of generations, they will build a spirit of tolerance, multiplied by the spirit of freedom, independence and dignity.

Educating future teachers in a spirit of tolerance, pedagogical universities have to establish this rate as an anchor in their work, not as an abstract principle but as a field of practice with a realistic vision of the border, behind which the value is converted into its opposite - lack of principle and relativism. Tolerance has nothing to do with absolute tolerance, permissiveness, after which often come lawlessness and social evil. By content and ideologically it is set in accordance with the fundamental notions of individual rights, and civil rights, based on moderate relativism.

The future teacher must determine priorities in one of two forms of tolerance, to form their own position of "tolerance of personality" and "tolerance of social group." This is a "personal pluralism" or "pluralism of collective social group." The teacher has to become a philosopher, learn to correlate the interests of both the content and by a social orientation. Some prefer the individual, others - team. In my opinion, both positions, the two elections have the right to exist. Important is only that this choice was made through the true, not illusion (false) interest that it does not contradict the global trend of social development, promote the establishment of a true "good" defined by their own conscience.

The teacher should bring up in himself/herself (and in the future - in his pupils) position of principle objection reproduction of hierarchies, the destruction of any privileges. They have to persuade that all men are born equal and should have equal opportunities for access to material and spiritual values, to build their own path of life, not shifting interests of the other. Provide any benefits one way or another individual is immoral. The last does not apply to individuals with so-

called special needs. For them, society should build a clear policy to provide additional services in order to make equal the power with others. Benefits that sometimes are set in different countries based on race or class characteristics, ethnic origin, religion, nationality, etc., are remnants of confrontational society era "cold war" and totalitarianism.

The promotion of tolerance is a communicative process, part of which is two (or more) business communications. One can observe the principles of tolerance, the other - do not share them. There is a problem of asymmetry of communication strategies, deadlocks, out of which it becomes too difficult. The role of the teacher in this case is to grow to the level of space variables. It must contain one of excessive activities in the quest for tolerance and simultaneously convince the other to its prospects for each of the participants in the communicative process. This teacher must have a unique set of communication technologies, of interests, beliefs, personality and social group. They have to learn to communicate with the participants of communication in their language, their value system, to discourse on technology gradual growth of mutual interest partners.

The special role of the teacher is in the process of upbringing the tolerance of youth and students. Young people are usually not inclined to compromise. They actively promote their "own" even when the communication comes to a standstill uncertainty. However, young people often show aggression and propensity to violence. It is not only about religious fundamentalists, but also the various youth organizations (football fans, rockers, etc.) For which tolerance is a rarity. The Community (teacher) should not just try to instill tolerance to these groups, it should require youth tolerance, insist on it.

In addition, some youth groups lack tolerance, because the involved young people do not have enough power of their own "I". That's why they show their aggression on infidels, foreigners and members of other youth organizations. Finally, in youth reluctance to accept the onerous social relations and resentment against them is usually stronger in the case of a developed self-esteem. Then there is what is often observed: tolerance grows "with them." For this the young should instill a sense of mutual convergence of people, social and cultural groups, value systems, etc., that communication within the meaning of the formation of a community. The latter enables such democratic values as dialogic human relations. After all, real human sense of communication is revealed when the partner, opponent, interlocutor stands before us as a subject, a dialogue which can not be reduced to any scheme prepared in advance and therefore as being essentially infinite, is not complete, can at any time be brought to us in new and unexpected faces.

As a kind of communication, a dialogue has subjective-subject orientation. The information in it is simply transferred, and circulates between the partners, whose goal is to find some common ground, a common value system. However, the dialogue itself is a kind of value: the need for human contact - is primarily the need for holistic living contact with another real "I". According to K. Azhezha, the dialogue here must be understood in a broad sense, that is not only a couple of question - answer, despite the importance of this component as well as talk in general terms as any linguistic interaction that occurs face-to-face is a defining characteristic of humanity, despite the false etymology of the term, dialogic situation is not necessarily limited to the participation of both partners. The term dialogue, as we understand it here, and we include the exchange of words between the interlocutors more than two (such a "pluralogues"). In all these cases, the activity is characterized by joint partners in constructing meaning.

Such semantic aspect of language and mental communication interlocutors is dialogic. The latter is the ability to perceive and consider the subject of legality, internal validity is only an opinion, but other ways of reasoning and statements that they embody. Dialogic subject "hears" not

only itself, it, as V.A. Malakhov emphasizes, is a part of the sequence of thought of communication partner, pay attention to its base, its internal logic and this is radically different from the subject monologue, for which there is only one logic, one sense, a "voice" - his own. As the monologue position is still very influential for young people, special weight receives a dialogue which is based on mutual respect and tolerance and leads to enrichment rather than to mutual oppression of personality.

Justice

The concept of "justice" takes a special place in a single scale values for what should be the formation of a new teacher.

Justice (justitia Latin) is a socio-ethical and moral-legal category, bridging relationships between people, and the establishment of social mix. It reflects the internal need for a person to achieve their rights and opportunities, as well as the reimbursement of the Community (or a separate group of people) of material or immaterial investment.

As a moral norm, justice arose simultaneously with the formation of primary concepts of "good" and "evil" in the early stages of human history, at a time when notions of man consisted of a few hundred words, and their math skills were not exceeded by a few dozen numbers. Evidence of this is data on the life of primitive tribes, including ethnography and linguistics, the nature of life of the Tasmanians - people who lived in the Stone Age. Due to various circumstances they remained almost by the beginning of the twentieth century. More than a hundred years ago this tribe was completely destroyed by the colonialists. However, ethnographers, linguists, writers were able to record live Tasmanian language dictionary with their tribal differences. The results stunned scientists. As it turned out, Tasmanians were behind in the cultural development of European nations by about 40 thousand years, their language consisted of several hundred terms, while the vocabulary of a civilized nation has about 80 thousand words. They did not know such words as "cold", "warm", "length", "width", etc. These people only counted to ten, and used their fingers! Tasmanian were not aware of the terms religious and mystical nature of "spirit," "soul," "hell," "God" and so on. But they marked certain moral qualities of people relevant terms, their vocabulary included such concepts as "good", "cheerful", "quiet", "gloomy", "bearcat," "abusive," "shameless" and so on. One of the key concepts was the notion of "fairness." This indicates a high level of moral reflection, quite developed system of moral regulation and behavior.

The famous naturalist M. Miklukho-Maklai spoke on the early nature of the concept of "justice": the tribe leader was given a blanket that he tore at the level of particles and gave each of tribe members a piece because the tribe dominated the standard distribution of justice.

In expanded form the idea of justice as a leading moral and legal substance was confirmed in the ancient world. Much attention is paid to this norm by an ancient philosopher Plato. He believed that "justice is the subject, more expensive than all the gold"; called fairness integrity, which means the right attitude towards other people linked it with the art of bringing the benefit of friends and enemies - to harm. Delegating justice only to decent person, a philosopher regarded justice as an opportunity to each do their work and to give every appropriate.

Interesting opinions expressed on justice digester ancient philosophy of Aristotle. Thought linked with justice merits of society, on which to distribute certain goods. According to the philosopher, justice should be seen in two guises: the total and partial. The concept of "universal

justice", he put legal compliance, rationality in public life, the ordering of their communication and relationships. "Partial justice", according to Aristotle, entirely depends on the internal culture and identity is realized in the form of "good", dedicated to another.

Almost literally the position of Plato was supported by the holy father, the philosopher-martyr, a teacher of the Church Justinian, who defined justice as the constant and perpetual will to give every the appropriate. Medieval thinkers generally tried to reconcile justice with the idea of God, and in the secular sense - from the redistribution of excessive wealth. Thomas Aquinas even thought that people in extreme trouble are entitled to claim someone else's property.

According to Kant, what justice demands must be met regardless of any circumstances of social development.

New impetus to the understanding of "justice" was made by famous English philosopher John Stuart Mill. According to his interpretation of the scientific revolution appeared the concept of "social justice", which became common.

In broad terms the idea of social justice is considered in two relatively distinct areas: 1) as equality of opportunity in an open society, people who are able to discover their talents, 2) a uniform distribution of benefits to suit different needs of each person. The most common and viable interpretation of justice, especially in the Western world, is the idea of a moderate approach to any business or wealth. This approach was developed and popularized by the representatives of such direction as the Social-Democracy. Under this approach, public resources are allocated for the needs across the state social security system, and the other part - according to merit, through the market or agreed, standard set of procedures.

Like any other moral and legal norm, justice is a defining feature and an essential mechanism for regulating human relations related to domination, subordination, maintaining mutual respect between people, the need to harmonize different, including opposite (competing) interests. In the sense of justice all the processes and relations in which man comes in the self and social life are displayed. Justice requires the preservation of inherited relations, traditions, morals, rights, duties, etc. to meet the challenges of social dynamics, involving overcoming the legacy of the past. When social change (political, economic, legal, etc.) where contradictory coexist as old rules and regulations that just born, a part of society, especially the older generation is perceived as injustice.

According to the V. Gorbatenko and V.Tertyshnyk, the principle of fairness applies to both real and an imaginary (ideal) state of affairs in society, and is the appropriate (necessary) imperative that corresponds to the nature, human needs and rights. Justice is a criterion for evaluating a variety of relationships in society: between the role of individuals or social groups and their real social status, degree of public recognition, between work and reward for her rights and obligations, between an act and restitution, crime and punishment . There are three main types of justice: 1) equalizing justice, which requires maximum equality of opportunity and social subjects, 2) the distribution right, which focuses on overcoming disparities in the distribution of material and spiritual wealth, given the natural and legal equality of all people regardless of their national and class property and other differences, but considering the merits of specific individuals to society and the state, and 3) onerous justice that applies to the scope of penalties for offenses and crimes, justice demands punishment compliance with the principles of application of certain procedures only those convicted of committing an offense (crime), and according sentence on the severity of offense (crime) (see: Юридична енциклопедія. – Т. 5. – С. 604–605).

Justice is one of the most important principles of education, moral and legal norms to student attitudes as individuals according to their needs, interests, inner peace, as well as the external circumstances of their life, material and spiritual opportunities.

The future teacher must learn to be fair to everyone. To do this he must educate not only the understanding of justice, but the feeling of will temper that will guarantee the implementation of measures for their security. From the smallest detail to the global social, political, property, religious and other differences, which due to certain are circumstances involved by students - everything should be subject to priority to a teacher in the context of the principle of social justice. Justice has no boundaries. This norm has universal character, precisely because each of us needs to ensure its respect in relation to themselves. We do not accept injustice, stung by it when we do not fairly offend, pay little attention, limited participation in the distribution of material or spiritual benefits, access to the work of others. The teacher should respond to this situation first.

Actually, the highest vocation of a teacher is to ensure social justice to everyone who crosses the threshold of the school. Dozens, hundreds, thousands of teachers are the personification of justice. Thus they cause to their confidence. Children are drawn to them as to native mother. Unfortunately, the school teacher on the threshold of opportunity for social justice is minimized. However, in this case the teacher as well comes to school. It is important that this provision is equally revered by teachers and pupils in schools in all countries of the European space but in the long term - and the world. The most pressing issue of justice is unfolded in the following cases: a) the presence of significant differences in the material condition of the family of students, the share of finance, you can select the family for their teaching, b) the presence of a class (or school) children of different ethnic origin, c) for joint education of children - representatives of different religions or religious denominations, d) under inclusive education, if the class has refugee children, orphans, children with special needs and more. To preserve (compliance) of the principle of justice in each case the teacher should take special, the only right decision.

The main source of injustice is the **inequality of property of citizens**. In the former USSR, it was a veiled form. Children whose parents worked in public administration, party organs, field service, warehouse industry, etc., had bigger opportunities for education and basic support than children, let's say, of ordinary teachers, engineers, workers of culture, agriculture. Especially problematic was financial support of children of workers and peasants. Of course, and among this category there are the so-called elite families (agricultural workers, innovators, etc.), But the total mass of people from rural and working areas remained deprived not only materially but also spiritually. Their lives passed under the sign of the struggle for justice. Victory in this struggle is winning one. However, significant steps to ensure that justice were done in those days by the state. The least secure were provided by free clothing, books. For children of workers and peasants, there were so-called workers' faculties and courses. For their entry into universities a percentage of places was assigned to assume other benefits. On full justice, of course, there could be no question. Dominated by its visibility, actively glorified all the propaganda and ideological means.

The current state of Ukraine's population is characterized by a large number of citizens living on the edge or below the poverty line. However, Ukraine has secured cohort and superrich families. In situations where the family financial situation, for example, makes it impossible to buy for a child basic things - clothes, books, and near the child whose parents can afford their children almost everything, to talk about fairness is not only difficult but also inappropriate. Yet this should be done. So the teacher has to find the words to provide such treatment to children, to create conditions

for their communication, training and education, in which each feels Person - person to whom, if the proper attitude to learning, diligence and responsibility, a wonderful future career growth, success and prosperity are opened almost equally.

The same applies to injustices generated by ethnic, confessional, racial characteristics, and especially - the conflicts that still occasionally occur in certain countries of the European space. Features teacher in preventing conflict, or eliminate it is conditional. Decisive action is owned by the state or community. Justice confirmed through equality of opportunity created by the state. At the same time the teacher has to find those cherished words, apply the steps to form the attitude of the child to child, in which personal feelings each will raise him on the circumstances, would form a valuable picture of themselves and their capabilities, confidence in the future, the need for mutual **solidarity actions** for its achievement.

Solidarity

Not less important role and place in a single scale of values which must be prepared by a new teacher for the United Europe of the XXI century, belongs to such values as solidarity.

The concept of "solidarity" is known from the century before last. In the wide circulation it was introduced by such prominent theorists as Duguit and Emile Durkheim. In a literal sense it means "justice" and "cooperation" "mutual aid" of all members of society. Some interpreted the "solidarity" as a norm of morality, most researchers see this concept as a social norm, which is in the objective law. Solidarity is a moral requirement for a certain social strata (class, nation, political party, etc.) when there is an objective need for joint action to address certain historical tasks. Solidarity is based on common interests, the conscious level necessary for joint action on its implementation.

The regions nominated ideologues French bourgeois revolution against feudal reaction. While it played a consolidating function, promoted joint efforts to achieve the goal.

Typically, scientists distinguish solidarity of nation, class, world, party. The requirement of national solidarity is advanced to the forefront in the minds of people, when is the fight against foreign oppressors. In this sense the meaning of solidarity coincides with the content of patriotism. The most effective and strong is national solidarity - bringing people together on a national basis in the struggle for national interests against the external enemy, and against domestic oppressors. National solidarity is violated if the ruling class of the country highlights as not national, and their high-class interests.

Founders of Marxist theory always emphasized the leading role and the depth of the relationship of so-called "class solidarity", especially the proletarian. An example of class solidarity is the joint action of the working class against capital. Proletarian solidarity was checked during strikes, armed appearances in international mutual assistance workers. Class solidarity of workers has essentially international character and in its extension coincides with the norm, as internationalism.

The social practices of the twentieth century if not refuted this position permanently, then at least seriously undermined its foundations: national solidarity was more stable union than the class. History has shown numerous examples where national took precedence over the class, when not only individuals but entire social groups favored national over class. Perhaps this is why the idea of "world revolution" was not only not implemented in practice, but theoretically utopian.

In political science it is distinguished as solidarity between different classes: the proletariat and the peasantry, poor execution and petty bourgeoisie, etc. The highest level of solidarity is the association and interaction of people based on common interests. Class, nation, group, etc. in such a system is usually minimized as a secondary quality compared to the universal interests. It does not disappear, nor is undone, but does not act as dominant human values, compliance with which is a paramount interest of every individual human being and not merely as a representative of their group. Actually, on the basis of such solidarity a teacher of the XXI century has been formed. His/her solidarity should be delegated to all who seek union for the progress of culture and identity in accordance with the established social ideal.

Solidarity holds a high level of social consciousness teacher requires his/her thinking that overcomes the barriers that divide people, throw them on opposite sides of the barricades. Such thinking is philosophical. Its major categories are categories of philosophy - life and death, society and nature, man and culture, good and evil, beautiful and ugly, truth and error, progress and happiness, prosperity and more. This solidarity is formed through the categories that have a positive meaning and direction to human and human, social development, nature conservation, the establishment of truth, beauty and goodness while minimizing errors, ugly and evil. The teacher in this case acts as the representative of society, humanity, progressive media began its existence and development as a champion of good, justice, dignity and honor. Their duty - not just to convey to students the contents of solidarity, and convince them of its nature, exceptional elegance and efficiency, cause sensory perception of universal interest as your own, create the need for its implementation in daily practice, a particular behavior.

For education of solidarity a teacher has to find words that would be included in every pupil, touched their deepest feelings aroused in them the spiritual harmony. The promotion of solidarity must raise student in their own eyes, to form the inner pride for their involvement in high, universal. At the same time solidarity brought not only and not a word, how specific works, by example of behavior teacher. Addicted to teacher representatives of various groups of students practical bringing their interests to the common denominator is the most effective factor in education solidarity, establishing a principle of belief and action.

Solidarity is formed by a collective value as a collective choice of progressive priorities, their defense at any level of social and individual life. The basis of this choice - the value of man, his life, work, culture, peace and more. Choosing opposite values (antivalues), which sometimes made by various antisolidarity personalities is social perversion. The unity of such individuals can only be conditional. "Solidarity" between drug addicts, alcoholics, organized crime or terrorism, is not more than visibility. When it comes to sharing stolen or elementary survival, it just "falls apart" as the sand. Rejecting any moral deterrent rules, man becomes a beast, rich or trying to survive at the expense of another. "Bolivar has given two" - concluded the hero of the famous O. Henry story, leaving the partner angry Incas, fleeing with stolen gold. Solidarity is not out of the question. Crime is always antisolidarity, although trying to show a united, responsible, legitimate. "Kingpin" is far from solidarity, honor, dignity. "Man to man is a wolf" - is said about such people.

The teacher must show not only the positive examples of solidarity, but also identify and debunk its perverse manifestations, to form on their attitudes, cause the one hand, activities to strengthen the positive solidarity, on the other - visible manifestations of intolerance, apparent solidarity. Index - avoid indifference, passivity, "bring" them from among students.

Infantile in the strict sense of the word means nothing more than an immature personality, its delay in mental development, manifested in unadaptiveness to reality, discrepancy conduct of their age, ill-considered actions and more. In civil terms, it means the inner detachment from society, refusing to take part in any more or less important public affairs. Some argue that this position is not harmful. I stick to the opposite view: it is a pity that to remove it not only of individual staff, but also from itself. This is a special kind of spiritual and moral alienation. Coupled with indifference infantilism builds a wall that prevents the entry of the individual in the team, being introduced to the collectivist values of social life in general. Solidarity in this case is out of the question. "Civil infantilism - wrote V. Sukhomlynskiy - leads to limited intellectual interests. We firmly believe that the reason is the absence of such relationship, no matter that a person is a child directly communicated with the public. We, in our practical work, seek to build collectivist relationship so that each pupil feels as an active participant in public life, is face to face with the highest and most perfect, most complex and most demanding team - community, people, the homeland "(Сухомлинський В. Вибрані твори : у 5-ти т. – К., 1976. – Т. 1. – С. 425). Negativism that emanates from the infantile personality, is more than obvious. As they say, it is better to hear from the noble man rebuke than to see his indifference. Infantile-indifferent can be regarded as probably the hero of the famous novel by Ivan Goncharov "Oblomov" Ilya Ilyich Oblomov. According to prominent Russian literary critic M.M. Dobrolubova, I. Goncharov showed that detachment from life as identified with parasitism, indifference is the scourge that is subject to eradication, as detrimental to both society and the same person. The teacher has time to recognize this person, use it on a system of special educational activities, return to the range of social needs and interests of interest for life to form the desire for which it will bring.

The unity of priorities

List and interpretation of the priorities that are (or can get) to a single scale of universal values in the way which is to prepare future teachers, we could continue. Obviously, they must be structured into the system, show the relationship and mutual transitions. This is the future. In our case, it is important to identify their base - a kind of matrix, of which repel, operate and to which they return following regulatory, outlook, orientation and educational functions. As such matrix arises and the only purely human element, which "made" man by man - **human labor** - the activities of people deemed as the creator of use value as independent of any social form condition for the existence of people is eternal natural necessity, without which it would be impossible to exchange matter between man and nature, that would not be possible with human life (Marx).

The role of labor in the formation of personality is stressed almost by all thinkers who touched this issue. It was most clearly reflected by Marx and Engels. In his work "The Origin of Family, Private Property and the State" Engels, in particular, showed the extensive factual material as the historical conditionality of collective work, its division, and according to it - changing ownership, development of human sociality - the origin and evolution of seven ' family, the emergence of classes of the state. The paper "The role of labor in the process of transformation in the monkey man", he showed how gradually, in the process of biological evolution, the preconditions for the emergence of labor are formed, namely, walking upright and release the upper limbs, a high level of mental apes - human ancestors. Under these conditions, was made a decisive

step to make the monkey in man. Decisive role in this process played entry work features of specifically human activity, made possible with the start of production tools that created thinking. There was a need for communication between people, which gave rise to language. According to Engels, first job, and then articulate it were the most important incentives under the influence of monkey brain that gradually turned into a human brain. The formation of social forms of life has stimulated further development of human needs. In the course of this man more and more subjugated the forces of nature, creating a "second nature", i.e. culture.

The position of active rethinking is defined. The greatest objection is the central link - "convert ape to man." Why monkeys, and not some other "anthropoid" beings? What is the so-called likeliness of monkeys with people? Where to share these kinds of monkeys and why today this process is played in most secretly and alienated from civilization corner of the world? The answer to these questions have yet to be formulated and sweats concept formed by Engels, should be considered only hypothesis to be a critical development. Indisputable is only one thing - work, the evolution of tools, but at the same time - the evolution of thinking and other essential forces, so humanoid creature is man.

By the way, based on the fact of creation of a man by God, the Bible also emphasizes the role of labor in its formation and development of the "human form". The same opinion continues and so-called cosmic hypothesis of human origins: human evolution to its present form is due to labor, labor activity. And, as scholars noted, the role of labor in the formation of man can be traced not only in phylogeny but in ontogenesis. Although the correspondence between these processes is not always complete, partial, individual embryo living being within a certain (short) time follows an evolutionary path of the species. People are not exceptions either. Their genetic nature determines the appropriate repetition of both: in the part of formation of body and character, and in the use of those means, by which they are reproduced. It is proved that the first among these tools is the **labor**. This means that the organization of training and education, and even more - the building of the whole process of socialization through work is the main principle of the formation of a man as a Person, formation him/her as a personality, consolidation in the life (self-determination) as a successful and competitive. Clearly, educational, human-forming labor force can be realized only when combined with the moral, intellectual, aesthetic and physical development of the child. As noted Sukhomlynsky V., "labor becomes educating force only when it enriches the intellectual life, fills with the multifaceted meaning the intellectual and creative interests, spiritualizes moral integrity and glorifies, exalts the aesthetic beauty of individual and collective" (Сухомлинський В. – Т. 4. – С. 301). Training of teachers for the United Europe of the XXI century must begin and end with their **personal involvement in creative work**, which would be incorporated into their flesh and blood, formed as a reference, the fundamental value that fills their life with high moral inspiration and which with high responsibility they could convey to their students.

As we all know, people can be successful due to many factors. Defending the theory of "social stratification" and "social mobility", Sorokin S., Lipset R., Dahrendorf and other Western scholars justify the idea and the factors that contribute to a "moving people" within a "stratum" (horizontal mobility) and "transition to another stratum" (vertical mobility). As S. Lipset pointed, "the whole system of stratification in society acts as a source of discontent among those in the bottom of the social ladder, and therefore a source of division; at the same time it appears as a mechanism for assignment of people on various positions, stimulator of playing by people of their social roles" (Липсет С. Политическая социология // Социология сегодня: Проблемы и перспективы. – М., 1971. – С. 146). According to Western social philosophers the industrial society has a kind of "lift", "escalator", by which people can get to the higher strata, to become

successful. Usually six such "lifts" are referred to: economic (each person can become a millionaire thanks to his own qualities and circumstances), political (you can make a political career), army (there is a chance for promotion, especially during war); church (upgrade to the highest church hierarchy), research (rise up by achievement in a particular area of science), marriage (advantageous marriage). Western society is portrayed in the form of a "bus", where passengers do not have booked seats. Strata - are places on the bus, on which in turn sit different people. It draws a conclusion that in the society of a high mobility the class conflicts falter and even disappear at all. The life in the U.S., UK, Germany and other highly developed countries is given as an example. Thus, the theory of social stratification and social mobility abound in terms of "equal opportunities for all", "equality of chances at the start," "Western society - is an open society," a symbol of their propaganda was saying, "Every laborer has a real opportunity to be a millionaire" . Of course, this is utopia, as well as the myth that "every cook can become a minister." Outside labor - productive, creative, innovative - for no legitimate success can not speak. Upper levels of society get only a few, often not because of "the bus", but primarily due to property acquired as a rule, a criminal way. Work and only work – is the only universal and legitimate way to self-determination. All what is outside work, can provide only partial success, and only to single individuals. However, creative work improves everyone, brings them to the level of public recognition and self-esteem.

The teachers of any country of the European space have to start their activities to attract children to productive work. They should show them the beauty of work, persuade them in its greatness (eminence), to form an internal need for labor, which in prospective has to become a vital basis of personality.

The market conditions make it not easy. Market demands wages. And this is fare, but only so much when the fee is a social settled norm (regulations), and a person who works is aware of its universality, public need and benefit. When working person has only one motive - the maximum fee that includes poor, hasty execution of work, its moral context is ruined by original spirit of cupidity, mercenariness, followed by greed, envy, covetousness, gluttony, etc. In this case we even cannot talk about any formation of "sound mind" and moral helth.

The teacher has to convince a student in the social relevance and high social prestige of productive and creative work, to show that it is only due to it that outstanding persons - scientists, production workers, political activists, cultural workers and arts, representatives of other spheres of social life develop. However, he/she should debunk the idea formed in society concerning a successful career of the "thieves in law", terrorists, drug traffickers or "white slavers", of thieves of any kind. Their success is only visibility. Sooner or later, the crime is followed by punishment, which usually reaches not only the criminal but also his family, children and even grandchildren. A striking example of the correctness of such opinion is a novel by M. P'yuzo "The Godfather": crime brings not only wealth and success and above all the blood and suffering, murder and robbery, personality disorder, disintegration of family, perversion in the upbringing of children and grandchildren . Do we see European society of XXI century this way?

The teacher should first disclose before the student the moral context of work, which lies in the idea that a person puts into tangible results of work his/her mind, skill, unselfish love to the work, ready to transfer their experience to colleagues. It is aimed at working culture of the student based on the experience of their own involvement in creative work, honesty in their performance, conduct, dignity. Only being proud with his/her achievements, socially significant results of

Working life during childhood, adolescence and early youth is one of the important conditions of human harmony. This is not about a specific work rules and working life of the team and individual. The unity of intellectual feelings, perceptions, beliefs, activities staff need to see is that, living with child labor and in labor, little man felt the need for another person is to work together, to work ... The first commandment of education we see is that the person during childhood has realized on their own experience the truth: only labor creates the honor, dignity of the person, in the service of man expresses itself in the team work gives moral right to judge other people. Labor has become a sense of life, inspiration and joy of a team and individual.

V. Suchomlynskii

Вибрані твори в п'яти томах. –
Т. 1. – К, 1976. – С. 592.

honestly perform work, the student grows morally, intellectually, socially, and also forms a necessary moral qualities that characterize a person as a personality.

The role of labor in the formation of personality, the moral, political, aesthetic and other qualities – is boundless. However, it is realized only if people live a full human life, along with other "turn sweet and bitter pages" of their lives. Education, culture, sports, recreation, communication with parents and friends ... The teacher must teach the student to live and work, live rejoicing at the day that has passed, the results of work done, chatting with friends and so on. As wrote V. Sukhomlynsky, "man lives not only by labor. Joy of labor is open to him/her only when other pleasures are also available, cultural and spiritual benefits - literature, music, painting, sports, trips to his native land. Raising a person, developing his/her nobility of soul, the good values and help her further understand and experience the joy of creativity and creation. The more sources of human culture open minds and hearts during adolescence and early youth, the more work ennobles man ... The success of labor education depends on a properly prepared base material, the correct definition of types of employment offered to children as well as pedagogically appropriate forms and methods of educational work "(Сухомлинський В. Вибрані твори : в 5 т. – Т. 4. – С. 309).

* * *

Each of us is taught by life first, which is the most effective and productive teacher ... One day while on vacation in the beautiful resort - dispensary "Red Cranberry" (Rivne region), I heard the prescriptive word by simple peasant hardworking woman to son at the day of his maturity: "You work, son, work honestly and all your troubles and enemies will be cracked and broken on your work. "Simple words. But what strength and wisdom is in them!

Perhaps the poet or writer would find more poetic, figurative expressions concerning the work. Maybe ... However, mother's words are most effective because they are sincere. And if they are repeated by the teacher, convinced in their justice all his/her pupils, our life will be better, and each of us – will be a higher and more decent person.

Chapter X

Ukrainian pedagogy within the European educational area

Outstanding Personalities

Up-to-dateness of the Ukrainian-European pedagogical paces: areas of common interest and problems of development

Achievements of Ukrainian pedagogy do not require special promotion. Pirogov, Ushynskiy, Makarenko, Sukhomlynskyi ...They are reckoned among the world's great educators, and their legacy has been used worldwide...

It is known that Ukraine has always had a high quality education. Historically its tradition dates back to private education and schools of Kievan Rus, the first brotherhood schools, Ostroh and Kyiv-Mohyla Academies, graduates of which have had not only a sufficient level of knowledge, but also acquired research, organizational, and management skills. The most famous among them - teachers and scholars - were invited to teach and conduct research at leading universities of Russian Empire and other European countries. The worldwide renowned scientific and pedagogical works of old Ukrainian thinkers are Vladimir Monomakh's "Instruction to his children", "Collection" by Svyatoslav, "Domostroy" ("The domestic order") and so on. Widely known were educational developments of scholars and teachers of the Lviv, Lutsk and Kiev brotherhood schools, later on — the representatives of Kharkiv and Chernihiv Academies. Pupils and teachers of those Academies, including Theophanes Prokopovych, and Simeon of Polotsk, Epiphanius Slavynetskyi and Stefan Jaworskyi had a huge impact on formation of educational systems not only in Russia of those days, but in other countries of the European area.

Famous people

Hryhoriy Skovoroda (1722-1794)

Ukrainian philosopher and humanist, educator and poet Hryhoriy Skovoroda was born in the village Chornukhy Lubenskyi Regiment (now Chornukhy district), Poltava region in a small-landholder Ukrainian Cossack family. He grew up and matured surrounded by beautiful nature, hard-working people and overwhelming folk culture, which he had been craving for since childhood as the only source of inspiration, morals and high humanity. Hryhoriy's parents observed the folk Cossack customs and tried to raise their children in the same spiritual tradition. Firstly, Hryhoriy was taught by a cantor, later on he went to Chornukhy parish school. He has proved himself to be a capable and very curious student. Young man was keen on literature, mathematics, science, logic, rhetoric and poetics. He appreciated knowledge and it was quite naturally that later on he was found among the students of the Kyiv-Mohyla Academy.

Music, rhetoric, philosophy, science, and mathematics was a key priority, which a talented and intellectual student mastered at the Dnieper Ukrainian University, the only and at the same time one of the most prestigious higher educational institutions of Russian Empire. He had excellent knowledge in ancient Greek, Roman philosophy and literature. Based on different memories and statements of his biographer, M.I. Kovalynskyi noted, "Hryhoriy surpassed his peers with successes and praises" (Ковалинский М. И. Жизнь Григория Сковороды // Сковорода Г. Повне збір.

ТВОРІВ: В 2 Т. – К., 1973. – Т. 2. – С. 440). H. Skovoroda admired works of Plutarch, Cicero, Horace, and Lucian. His successful attempts of translations of Virgil, Seneca, Ovid and other authors into Ukrainian are well recognized. After a while Skovoroda's encyclopedic knowledge has distinguished him among students and consequently earned him a position in the court choir of Queen Elizabeth Petrivna. In St. Petersburg the young man got to know artistic masterpieces of the capital, scientific achievements of scientists from the Russian Academy of Sciences, studied philosophy, theology, history, religion profoundly, and after his studies at the Academy accepted the invitation of the Russian ambassador Vishnevskiy to accompany him during the trip to Europe.

Three years have passed like a single day. Skovoroda acquainted with European culture, again studied philosophy and theology, and wrote his first poetic and philosophical works. On returning to Ukraine, Skovoroda has accepted an invitation to occupy the position of a lecturer at Pereyaslav seminary. After receiving education abroad, he started to bring innovative ideas in the educational process. A special course, that he had developed, "Thoughts on poetry and guidance to art" (1753) aimed to tell students in a simple and effective way about achievements of poetic science. However, young educator's new approaches to teaching displeased the head of the College of Bishop John Kozlovych, and subsequently the disagreement with the Episcopal order "to teach according to ordinary study", in other words, according to the old tradition made H.S. Skovoroda leave his post. Forced to leave the college, though, having exposed the spirit of firmness and strength of convictions, he became (in 1754-1759) a home teacher. At that time he also created his most famous poetry collection "The Garden of Divine Songs". Later on he was invited to lecture on poetics at Kharkiv Collegium. He admired teaching, children, education and science, though could not accept the formal orders dominating at the educational institutions of those days. Over time Skovoroda has left teaching career choosing the path of a wayfarer.

In 1769 they accused H.S. Skovoroda of freethinking, he left a public educational work once and for all; subsequent 25 years he spent as a philosopher-wayfarer and folk educator. He consciously denies any idea to have home, property or family; he walks through cities and villages with a book in his hand and a bag over his shoulder. This period of life has become the apogee of his philosophical work. He was seen like that wandering about Poltava, Kiev, and Moscow suburbs, in Kurschyna, Orlovshyna, in Voronezh, in the cities of Azov Sea and in other places. Like that he made it into history. At the time the thinker - wayfarer created his major philosophic and poetic works "The first door to Christian conduct" (1766), "A discussion or dialogue on the ancient world" (1772), "Friendly conversation about spiritual world" (1773), "A conversation called the alphabet, or the primer of the world" (1775), "A debate between Archangel Michael and Satan" (1783) and others.

H. Skovoroda's pedagogical doctrine is based on his original idea of "two natures" and "three worlds". The "first nature" is a visible world, which is a derivative (secondary) from the "invisible nature", that is from God. H. Skovoroda "dissolves" God in nature — He penetrates and sustains all creation, animate and inanimate. This kind of pantheism gives the philosopher the way to consolidate two natures into a coherent whole, and at the same time to determine their subordination to each other.

Thinker divides the whole reality into three worlds: the "macrocosm" — the universal and inhabited world where every creature dwells; world of visible things and events, it is a shadow of invisible nature — God); the microcosm — the man's inner world; the symbolic world, that is, the Bible — the intermediary between macro-and microcosm. The true man, as H. Skovoroda believes, is born when he reaches invisibility, when he becomes a spiritual being, when he connects himself to his inner world, the sense of which is God. The philosopher emphasized, that a man in his inner heart is identified with God, and through self-knowledge a man comes to know God. Service and love to God is also the service and love to the man.

H. Skovoroda held, that the science about man and his happiness is the most important of all sciences. Philosopher was strongly connected with the life of his people. In his work he reflected their interests, conveyed a deep and constant interest in radical social problems of the era. H.Skovoroda's thoughts are religious and philosophical by nature. They rely on the main Christian worldview categories: love, faith, happiness, death, etc. The philosopher pursues

answers, “who is the man, what is the sense of man’s life, what are the main facets of human activity?” In all his writings the philosopher honored hard workers and revealed the idea of labor as the highest moral virtue of man. True happiness, as he emphasized, is not in wealth, or carnal pleasure, not in vain glory or ambition, but in the reasonable satisfaction of material and spiritual needs, in peace of mind, in useful work, and in a harmonious combination of everything that satisfies the requirements of the internal spiritual man and does good for all.

H. Skovoroda advocated the idea of social equality (“rough equality”) as the equality of people by nature; he was against social stratification; he subjected to criticism the feudal system, parasitism, ignorance, brutality and hypocrisy of those who exploited others.

H. Skovoroda appeals to start a philosophical exploration of the world from the simple things: to come to know faith and love in all their fullness, because it is a way to know the man. Dividing the world into true and perishable, H. Skovoroda prefers Eternity and God. He believes that understanding of faith and love consists in daily necessity of these concepts. A man without faith can climb the highest peaks. But after he has been exposed to truth, he realizes their misery. The man cannot exist in the world without the unity of faith and love.

But there is another aspect of the problem. Love and faith enable man to transcend the common and frail “I”. “Through love and faith the man knows himself,” — says Skovoroda. Maxim “Know yourself” is an old concept in philosophy; it, of course, belongs to Socrates. However, Skovoroda’s innovation consists in the pointing out the necessity of knowing human nature as it is revealed through faith, hope and love. Skovoroda holds, that the notions of sadness, melancholy, boredom, and fear are antipodes of love and faith. They doom the man’s soul to relaxation and deprive of health. Therefore, Skovoroda believes, that the key of health is joy and drive.

Thus, Skovoroda pursues to construct a living space by not only rationally defined philosophical concepts, but also by everything a man has deal with every day, and that at the same time has a decisive meaning for him.

On the basis of union of love and belief, through the act of self knowledge the category of “happiness” emerges. Happiness is within us; by self knowledge we discover spiritual peace and calmness. Happiness is in some sense the easiest thing to achieve, if a person takes the path of love and faith. Its achievement depends solely on the individual, his heart alone. No man is excluded from the happy life, but many people remain miserable, as Skovoroda considers. Those who pursue pleasures in wealth, honor, power and other trappings of existence, make a fatal mistake. Instead of happiness, they achieve its ghost which ultimately turns into dust. H. Skovoroda with his life confirms that the maxim “Know yourself” is not only an expression of necessity of knowledge of human existence, but also indication of the main path of knowledge. Skovoroda emphasizes that each man is endowed by God with different abilities, and that the kingdom of God is within a man. Following his inner voice the man has to choose a vocation which is not only beneficial to society, but also brings gladness and peace of mind. Only that occupation is good for a man, which flows solely from man’s inclination.

Thus, the philosopher insists that human’s life should be joyful, and depend only on our will. H. Skovoroda thinks that happiness is universal and available to every creature. Happiness is simple in content and in form. Based on such understanding of happiness, H. Skovoroda preached simplicity of life, poverty; it was not asceticism, but rather a reasonable sufficiency, gladness derived from communication between a man and nature.

Man is a microcosm who contains two principles — corruptible and incorruptible, which are combined, the temporal reflects the imperishable. Spirit is above the perishable. In this Spirit Skovoroda saw the sense of life. Flesh has no true value to humans. Remaining nothing but flesh, not trying to transcend its boundaries, the person loses resemblance to the image and likeness of God and eventually turns into dust. Philosopher believes that our external body does not do anything nor act in anything itself. But it is the slave of our thoughts. The body is the “tail”, which

only follows the “head” and can do nothing by itself. Thought, opinion is the main point, so Skovoroda often calls them “the heart.” Until flesh and blood rule the heart, until man does not recognize their poverty, the path to the truth is closed as Skovoroda believes.

From the pages of creative and epistolary heritage the figure of the educator has been emerging; he dreams of free and happy society, but realizes that social equality cannot be a guarantee of mental equality. Therefore, he puts forward a philosophical doctrine of “inequality of equality”, which conforms well to his humanistic outlook, respecting the rights of any talent, any work, regardless of social status and origin. The progressive is the belief in usefulness and honorary of each necessary for public profession and vocation. Admiring the “congenial” workers, he wrote, “Healthy farmer is happier than a sick king. Moreover, he is even better than a healthy king” (Сковорода Г. Лист до М. Ковалинського (кінець лют. – початок бер. 1763 р.) // Там само. – Т. 2. – С. 284). Should be noted that philosopher understood health not only in its literal interpretation, but also as a healthy lifestyle, which included labor and abstinence in everything — food, needs, and etc.

Professors and teachers of the Kyiv-Mohyla Academy H. Rodin, S. Todorskyi, and V. Laschevskyi played important role in shaping H. Skovoroda’s opinion on a teacher’s personality and content of teacher’s activity. As a highly educated man Hrihoriy Savich was aware of the interpretation of the teacher’s mission in ancient times, during the Renaissance and Enlightenment and relied on the most advanced ideas of the time. Finally, own teaching experience was of great importance to him. All this enabled the philosopher to make generalizations about the place and purpose of a teacher in society.

H.S. Skovoroda didn’t support the widespread among Ukrainian nobles practice of involving foreign mentors and tutors in the education of their children. Condemning superficial training and harmful education in families Cossack families, H.S. Skovoroda leaned toward a national universal education, led by truly national teachers, closely connected with their land and people, their history, customs and needs. What does matter in a teacher’s personality is his moral character, while his task is to teach ordinary people the act of self-knowledge, to open their eyes to the world, to help identify and develop natural abilities. Unlike Western teachers-educators (for inst., J.-J. Rousseau), Ukrainian philosopher put an emphasis not on a passive observing role of the teacher, but rather on a need of pedagogical guidance on the part of the teacher in the process of self-expression of the child’s nature; he endowed a mentor with a role of a leader in the process of child’s nature self improvement. To achieve success in his work, a teacher should have “cognition” with the chosen vocation, should enjoy it, otherwise, a “skillful physician treats but treats bad. Smart teacher teaches but without success. Scientist-prophet speaks but without style.” (Сковорода Г. Разговор, называемый алфавит, или Букварь мира // Там само. – Т. 1. – С. 422).

Besides the love for children, the teacher should have profound knowledge, which should be “learn yourself much, if you want to teach others”, love science and always learn it, without stopping in his perfection, because “who thinks about science, loves it; who loves it, will never stop to study ...” (Сковорода Г. Лист до М. Ковалинського (9 лип. 1762 р.) // Там само. – С. 221).

Thinker’s thoughts of the XVIII century about priority of the moral education of young people are relevant today. Passionate appeals to the problem of “noble heart”, which he valued more than general knowledge in the sciences, characterize his philosophical heritage.

Hrihoriy Savich highly valued a science of verbal communication between teacher and student, recognizing the power of word that can sow the child's head with good knowledge and love, and can pour in a child's soul snake venom and torment him. The philosopher, teacher believed that success of a teacher consists in his ability to give correct percepts; he recommended to

converse, especially on moral topics. He himself was a masterful speaker, could persuade logically and effectively, as his correspondence with friends clearly demonstrates.

The philosopher — wayfarer, wondering about different places and staying with various friends ended his ascetic life on November 9, 1794 in estate of old friend Kovalevskyi in the village of Ban-Ivanovka near Kharkov. According to his will, he is buried under a mighty oak there, and the following epitaph is placed on his tombstone: “The world tried to catch me, but didn't succeed”.

During the life of a thinker none of his works was published. His works were passed orally, and distributed by manuscript. They were read, they were admired, and they were discussed in intelligent circles and village families. H.Skovoroda's writings had a significant influence on the entire galaxy of Ukrainian and Russian thinkers, including I. Kotlyarevskyi and G. Kvitka-Osnovyanenko, P. Gulak-Artemovskiy and A. Potebnya, L. Tolstoy and M. Gorkyi, Grebinka and others. Taras Shevchenko also admired Skovoroda. Remembering his childhood, in the poem “To Kozachkovskiy O.A”, he wrote:

“... And will make
A small book. With Crosses
And ornaments of flowers
I decorate every page.
And I coping Skovoroda ...”

H.Skovoroda's teaching ideas played a significant role in the further development of national pedagogical science. The Ukrainians gratefully remember him as a wise teacher. Without referring too much the XIX century, the time when H.S. Skovoroda as an educator also was studied a lot, we should admit that at the beginning of the XXth. century Ukrainian culture-populists recognized him as a thinker who advocated the development of national culture and traditions of education. Soviet pedagogy, guided by the communist ideology, considered him to be a fighter for a better life of the oppressed, he was characterized by high sense of class consciousness, as materialist and antireligious figure. At the new stage of educational thought, we rediscover in H.S. Skovoroda folk roots, borrow from him ideas of patriotism, and spiritual self-development. These processes have been in action at present; however, unlike his philosophical legacy, his educational heritage still is waiting on its in depth scientific analysis.

Mykola Pirogov (1810-1881)

Edge of centuries has manifested itself to the world through a number of fundamental social changes, through conception of the importance of which, the era, past and future can be traced. The XIX—XXth. centuries have remained in history as the era of civilization growth (classical capitalism) and social disturbance, interruption of continuity and succession of civilization progress (social revolution), search of humanistic priorities and their collapse in the socialist system dimension. The XXI century is predicted to become the era of humanistic turn of mankind to a new type of coexistence of peoples and cultures — peace loving, market and democratic reforms, tolerance, cooperation and true independence of peoples and nations in a single global system of information society.

Philosophers and futurists' endeavor to understand the era, which has remained in history, to give it a “new reading”, and at the same time to “look beyond the horizon” of what may happen. We, teachers, considering their bold generalization, strict warnings and perspective projections, aim to prepare for life in it those, to whom this “new interpretation” and, even more, the future belongs, who starts or continues education, streams their fate according to it or contrary to what has happened, is happening, or must happen.

The obvious truth is that the search of educational priorities - and it is these priorities that should be incorporated into the structure of the spiritual world of the growing personality — should be conducted through the act of rethinking the past and controversial present, cultural and historical traditions and all those achievements — academic and cultural, with which mankind has approached the turn of the century. As I strongly believe, the latter thing is possible only through the dialogue with the Great, Eternal figures of bright mind, who, summarizing the past and appreciating the present, predicted future, justified the ways and methods of preparing for life in it a future Man.

Each nation, as a civilization in general, has its Prophet. Although justice of prophecy almost always recognize the “mad genius” only after his death (“There is no prophet in his own country”), people turn to him as to God, and in Him alone are trying to find the ideal which must be established in reality.

Prophets exist in every field of knowledge and action, science and practice. They also exist in the field of Ukrainian pedagogical thought. Their thinking is organically woven into the living fabric of cultural and historical traditions, come through millenniums to us, maintaining the relevance of guidelines, the truthfulness of which is cherished by generations. They provide our enlightenment. Due to them we understand the essence of a complex and mysterious in simple and everyday things, accelerate our paces toward the future, though each of us (deep down in the heart) believe that has come to this on his own.

Prophecy “The Tale of Igor's Campaign “ and “Instructions” by Volodymyr Monomakh, Pylyp Orlyk's Constitution and the wisdom of the Cossack era, moral and patriotic testaments of liberation struggle of the XV–XVIIth. centuries, as well as repressed, but not destroyed high figures of Ukrainian renaissance remain inexhaustible source of moral, cultural and educational power.

Wide public recognizes Mykola Ivanovych Pirogov more as a surgeon and anatomist, founder of field surgery and surgical anatomy. Much less he is known as educator enlightener - democrat. He is hardly known for his pedagogical views, innovative educational and training ideas, which the scientist and educator tried to implement while holding the position of trustee, firstly, in Odessa and later in Kiev school districts.

Mykola Ivanovych Pirogov, the son of a major in the commissary service, grandson of a peasant, was born on November 13, 1810 in Moscow in a large (14 children) family. Pirogov was very religious. Besides, parents — Ivan Ivanovych and Elizabeth Ivanovna — little Nicholas was influenced by nanny Catherina Mykhailivna, and serfdom maid Paraska Kyryllivna who told children folk tales, and cultivated love of word and literature.

None of M.I. Pirogov's life orientations, he proffered in the beginning of his life, pointed to his future achievements in the field of educational theory and practice. Teaching at the Medical Faculty of Moscow University, working as a professor of surgery at the Dorpat (now Tartu in Estonia) University, professor at the Medical-Surgical Academy in St. Petersburg and involvement in warfare in the Caucasus and Crimea — it looked like there was no neither space nor time for pedagogy. However, the young surgeon researched meticulously not only the human body but also human soul. Moreover, through spiritual and emotional movements he tried to understand the causes of certain diseases and their treatment facilities, understand the parameters of a healthy lifestyle and development (education) of healthy person.

For the first time Pirogov's philosophical and natural, moral and pedagogical views appeared in print in 1856 in the journal “Marine Collection” the articles “Voprosy K Zhizni” (“Issues on Life”). The humanistic pathos of article and especially the sharp opposition by author of estate character and bureaucratic careerist system of education attracted the attention and admiration of almost all progressive-minded people in Russia. The article was read, it was discussed, reprinted in various periodicals, copied and passed from hand to hand. M.I. Pirogov almost at once has become if not famous, then at least known as a progressive thinker and scholar.

Scientists did not leave after his death a special fundamental research on pedagogy, only articles, speeches, circulars and reports. However, in this heritage there are many significant, original thoughts and provisions introduced by man, the mind of whom had been disciplined by scientific thinking. Judging routine views, Pirogov sought to be guided by psychology of childhood in looking for solution to the problems of education and upbringing. In a number of educational articles he has demanded the school reform; he has published a draft of reform, which was more democratic than governmental projects. He set a new goal of training and education, new tasks for schools, laid the foundations of a new educational system.

M. Pirogov supported a public school for all groups and nationalities, capable of providing the overall and comprehensive development of children. In his project, he said that true education should be based on the unity of humanitarian and a real education.

In 1856 Pirogov was appointed as a superintendent of the Odessa school district. Alexander II, who treated Pirogov negatively considering him to be “red” (communist, though he was a liberal), by appointing Pirogov to this position meant to create a semblance of the tsarist government’s care of public education. But M. Pirogov had filled that visibility with concrete meaning, which led to dissatisfaction of not only education’s officials, but personally the emperor.

The two-year period of control over Odessa school district has not passed in vain. As a teacher and scientist Pirogov pursued to increase the value of education, educational schools boards; he instilled to principals and teachers of schools an opinion about the necessity of humane treatment to children regardless of their social or ethnic origin. His opinion surpassed the horizon of reality. M. Pirogov admired talents and skills of local children, dreamed of high science and culture of the southern region, prepared the opening of Odessa University. He advised teachers to attend each other’s lessons, encouraged creative and methodical search, introduced extracurricular literature discussions at gymnasiums, promoted democratization of education.

It was clear that democratic dreams and searches, and the most importantly a real progressive innovation caused irritation of not only educational officials, but also the superior authorities. Odessa General Governor was among them, he had prejudiced attitude toward the scientist. According to his request M. Pirogov was dismissed. However, to remove him from education was impossible, M. Pirogov was appointed as a superintendent of a newly created Kiev educational district; he continued and in many ways intensified his noble work.

Kyiv period of M. Pirogov’s educational career was relatively short, but, from the standpoint of progressive innovations, it equaled the whole era. M. Pirogov helped to start in Kyiv one of the first in Russia Sunday school; has offered a new draft of a comprehensive school, which the idea of social class inequalities eradicated ; implemented a stepwise model of training and education; denied early specialization of children, which, according to his opinion, reduced the outlook and child’s capacities of a intensively developing child, and most importantly — had introduced the concept of universal education and upbringing, most of the provisions of which made sense not only in historical context or in at present, but also in a strategic perspective.

In the article “Issues on Life” and other pedagogical works M.I. Pirogov spoke hasty against estate school and early utilitarian and professional education, which the tsar government sought to establish at the expense of reducing the level of general youth’s education. He contrasted to the official study the idea of universal education, aiming at preparation for the social life a highly moral man with rich mental outlook. “To be a man — that is what education should lead to,” Pirogov writes stressing that in order to achieve this, every individual until certain age period, when inclinations and abilities are determined, “should enjoy the fruits of the same moral science and education”.

Articles “About the subjects of judgments and difficulties of pedagogical councils of schools” (1859), “School and Life” (1860) are other, beside “Issues on life”, most significant scientific works on training and education. The author raises the question concerning improving education at schools and high schools, professional training of teachers; he makes request of establishing of one and

generally accessible public schools, ensuring continuity of teaching at schools of various types; advocates the school-life connection.

In his article “Thoughts and comments on the draft charter schools that are operated by the Ministry of Education” (1860), the teacher introduces his thoughts related to a school system; much attention is paid to the content of education, its forms and methods. M. Pirogov was a supporter of developing education, and encouraged the application of didactic principles in the process of education. He highly valued verbal, practical methods, but preferred visual aids. Teacher was against the overloading students; as far as monitoring and testing, he believed that they must be continuous. According to his view, school is the establishment that not only provides general education, but also comprehensively develops mental abilities of children. Mykola Ivanovych was among the first who introduced the idea of continuity of training and education. Today it is one of the principles in didactics. He highly valued the role of the teacher and he advanced requests, particularly, in relation to teacher’s adequate training and retraining.

Mykola Ivanovych’s “Memorandum on the education of the Jews” (1857), had been submitted to the Ministry of Education (A.S. Norov), addressed the need of moral and religious education at high school and integration of Jewish-Christian education, introduced a draft of reorganization of Jewish education. He advocated allowing the publication of two the first Jewish journals in Odessa.

It should be stressed that the pedagogue believed that formation of “true man” was one of the most important issues of life. To accomplish this goal is possible mainly through person’s moral education consolidating scientific knowledge, beliefs, sense of civic duty and religious and Christian morality. M. Pirogov hasty criticized the defects of women's education: highly raised the role of women in society, cared of their equality and education of future mothers.

Due to his personal involvement Sunday Schools (1859) were started. However soon, as a result of disagreement with Kiev governor-general, he was dismissed from office and about a year he lived in manor Vyshnya in Podolia province. Later on Mykola Ivanovych supervised young Russian scientists, who were pursuing professorship studies in Germany. The issues of preparation of academic and teaching staff abroad as well as in Russia could not leave M. Pirogov indifferent. He outlined his views on that issue in “University question” (1863), “Letters from Heidelberg” (1863-1864 years), in correspondence to the Ministry of Education. The report of the Minister of Education D.A. Tolstoy to the tsar (June 17, 1866) led to M. I. Pirogov’s dismissing on the grounds of the following motivation: being abroad “is not essential for the professorial candidates”.

M.I. Pirogov was a new type of educator: well-educated, humane reformer, enemy of breach pedagogy, who enthusiastically sought for creative and innovative ways of development and organization of education. He has written a glorious page in the history of national pedagogy. His majestic figure is known not only as a brilliant scientist, a gifted surgeon, but also as a classic of democratic, humanistic pedagogical ideas, who has made an invaluable contribution in the treasury of the national culture.

Mykhaylo Drahomanov (1841-1895)

A prominent scientist Mykhaylo Drahomanov was and remains one of the most prominent Ukrainian educators. His social, philosophical and pedagogical searches not only generalized existing teaching experience, but also directed it into the future, covering the era that was coming to the end, as well as the controversial present, at the same time envisaging a new coming era. In this sense, pedagogical searches of M.P. Drahomanov as, in fact, all the intellectual legacy of the thinker, can be called the epoch-making.

As it was noted, the Ukrainian pedagogical ideas matured at the heart of Ukrainian cultural-historical and philosophical traditions, mostly through the kind of disagreement, rejection, resistance to the Western and Eastern spiritual and cultural influences, the official “pedagogical

policy” of countries under control of which Ukraine found itself in different historical periods. Its core has always been the idea of Ukrainism — the spirit and life of free and hard-working people—original, unconquered and perspective who honor the family, protect the land, provide welfare, train and educate coming generations using these values.

During the XX century the Ukrainist, pedagogue and thinker M.P. Drahomanov has been hushed up, and deleted from all historical and pedagogical studies; even when he had managed to reach the pages of pedagogical press, facts about him often were distorted and perverted. His teachings, thoughts and bold prognosis remained unknown for us, and in the interpretation of the official ideology - hostile. We can only imagine how depleted Ukrainian education had been, because not only M.P. Drahomanov but dozens if not hundreds of thinkers, whose ideas of pedagogical thought elevated Ukrainism as a principle and main idea, a kind of ideological core of the national education system, were rejected and muddled.

Today M.P. Drahomanov returns with his philosophical teaching, ethnographic, historical and sociological achievements, bold prognosis and specific proposals concerning the school reorganization. Our goal is to understand him, and even more — to get to the essence of the unspoken, to use his contribution for the development of truly national education, which could establish its marketability at today's globalized world.

The name of this philosopher was not published neither in philosophical and encyclopedic dictionary printed in Moscow in 1983, nor in alphabetical Index Ukrainian philosophical dictionary printed in 1986. And it was not an accident, because there was the “Damocles sword” hanging over the scientist — the Leninist characteristics of Ukrainian “slave” and “nationalist”. To study the original philosophical, sociological, pedagogical Drahomanov’s thoughts was dangerous in Soviet times. Today the theorist is given good attention. Today we have an opportunity to explore his heritage, debate with his views and prognosis about the future of society, in general, and Ukrainian civil life, preparation of younger generations for it by means of education, in particular.

Outstanding Ukrainian philosopher was born in Gadyach (Poltavschyna) in a highly educated and intelligent family that was proud of their descent from a Cossack elder, independence and freethinking. He graduated from a small local school and conservative Poltava gymnasium, where fear before the “superiors” and routine orders ruled. The young man, however, rose as a brave and independent individual. In high school the inquisitive boy was fascinated by history; he began a serious study of M. Karamzin, D. Bantysh-Kamenskyi, F. Shlosser, F. Guizot’s works. Here he diligently studied foreign languages, read the philosophical works of outstanding thinkers. In autumn of 1859 Michael joined the philosophical department of the St. Vladimir Kiev University.

University at that time was a center of liberal democratic thought. Among the students groups of Polish national-patriotic formed; democratic ideas were raging, gradually there was formed a program of Ukrainian national-cultural work. However, young M.P. Drahomanov was not interested in the latter thing. He was absorbed by education, self-improvement, teaching history at school. He was attracted by the fundamental works of A. Comte, H. Spencer, P. J. Proudhon, sympathy for whom the thinker has retained until his death.

Having graduated from university, M.P. Drahomanov worked as a teacher, wrote for Russian periodicals and also studied thoroughly history. The Roman history was the subject of his research; in it the young scientist found not only the adequate equilibrium between productive forces and production relations, but, more importantly, the degree of human freedom and responsibility. He was interested in the inner spiritual and social world of historical human, relations between person and state, political and cultural creativity of the nation, the general cultural context of civilization. Actually, the latter leads scientist to studies in the fields of ethnography and culture, in the area of which he later appeared as a respected and responsible scientist.

In 1864-1875 Drahomanov occupied the post of a docent at the Department of World History. During that period such his books as "The question of the historical significance of the Roman Empire and Tacitus", "Malorusiya in its literature", "Literary movement in Galicia", "Ruthenian in Galicia" and others appeared in print. These published works prove what Drahomanov did pursue: **to defend the right of the Ukrainian people to their language and national culture, and to expose the Russification policy of the tsarist government.** Dismiss from the university "for unreliability" has forced the scientist to move abroad.

Shortly thereafter the Bulgarian government has offered Drahomanov the post of professor of the World History Sofia University, where he worked until his death. Scientist exposed the reactionary nature of Russian autocracy, especially in the realm of national policies, developed and promoted revolutionary-democratic principles advocated by the economic emancipation of the people, educated young people to love freedom and resist any tyranny. The federal union of free socialist communities was his political ideal.

Drahomanov owns such fundamental works on public construction as "Situation and problems of science in ancient history", "Shevchenko, Ukrainophiles and socialism", "Strange opinions on Ukrainian national case" and others. Drahomanov's extensive "Perednye slovo do Hromady" ("Introduction to Hromada") , according to Ivan Lysiak-Rudnitsky, is a "turning event in the development of modern Ukrainian political thought", moreover, noted scientist, his "Perednye slovo" can generally be considered the first Ukrainian political program" (Лисяк-Рудницький І. Історичне есе. – Т. 1. – С. 349).

Drahomanov understood well the role of economic factors in the development of society, but did not share the orthodoxy of the materialist conception of history, and determined the role of tradition, culture, national character, that is out of the multiplicity of factors which determine a historical process.

Socialism in Ukraine is not a random phenomenon, as the scientist notes. Here, as in Russia, capitalist relations are born, the proletariat is growing socially and in number, workers' labor is spreading. Construction of socially fair society requires a fundamental change in economic structure, including, firstly, transfer of land and all the tools to workers. However, the economic factor is not a significant and not the only factor in a social progress, the crucial role is played by political and intellectual factors. All three factors must be considered as equivalent, as Drahomanov stressed. It is Ukrainian distinguished political and intellectual history that will move it toward socialism (economic factor will force it), but in its own peculiar way — **through cultural reform, enlightenment and development of public self management.**

Drahomanov rejected a violent revolution and proletarian dictatorship. Scientists advocated mainly peaceful manner of revolution. He called to fight for constitutional liberty, reforms, parliamentary state, in which, in his opinion, realization of civil rights and liberties of every individual was possible.

In a future state, built by simple rural and urban working people through revolution, economic base will constitute the social and shared type of ownership. After all, the issues related to labor organization (right to which is a holy right of every person), and political freedoms will be solved. Based on the works of Marx and Engels (in Drahomanov's opinion, they had nothing against federalism) the scientist concluded that the Ukrainian state of future, that will reflect the interests of all members of society, inevitably will come to the administrative autonomy and decentralization.

Now Drahomanov's thoughts about the people's national unity, democratic transformations, administrative autonomy and decentralization are considered and discussed as the most constructive ideas of government in the process of establishment of sovereignty. As true achievement of Ukrainian political and ideological opinion, they fit in the present context, they "work" in

contemporary political, ideological and cultural field. They must be understood adequately with the same content and ideological orientation in which they were originally introduced by the scientist.

“Whom has Drahomanov become for the history of Ukrainian renaissance?” — Mykhailo Hrushevskyi asked and answered.— He due to his public mission abroad, that has condemned him to the bitter emigrant life, but at the same time has placed him at especially useful, from some standpoint, and at the same time extremely responsible politically social circumstances. Delivered him from the pressure of the tsarist regime, from censorship, but has appointed him to the position of a responsible representative of all progressive Ukrainian cultural life in the world. It forced him during many years to strain every nerve to remind the wide cultural world, that though of the darkest night in its life, Ukraine was alive, not dead — not dead, despite of the tsar affliction. It sentenced him to take over the attacks, insinuations and abuse, directed against that “harrowed Ukraine”, to strike back and respond with evidences and expressions of positive, progressive signs of the Ukrainian movement. Over the Ukrainian life in that hard, oppressive time, set a public control of the Ukrainian abroad thinkers - Drahomanov and his circle - that drew Ukrainians out of provincialism and opportunism at the broad ways of the world's cultural movement and forced to focus on the prospects for overall political and social delivery. Thereafter for a long period of time the Ukrainian movement was heading equally toward its three centers: Kiev, Lviv and Geneva. From this standpoint the mission of Drahomanov has created an epoch in Ukrainian life” (Грушевський М. Місія Драгоманова // Україна. – 1926. – Ч. 2–3. – С. 3.).

Drahomanov's thoughts about development of the Ukrainian national affair resonated in searches of such thinkers as M. Slavinskyi, M. Tugan-Baranovskyi, Volodymyr Vernadskyi, A. Krimskyi. Original turn of political and ideological views is associated with the name of the poet and essayist, philosopher and scientist, scholar, social and political activist Ivan Franko.

As an educator, theorist and practitioner, M.P. Drahomanov is less known to Ukrainian and European public. However, **his pedagogical views in many respects had advanced his time, formed a fundamental layer undergirding pedagogical theories and speculations of later thinkers.**

Pedagogical views and ideas of M.P. Drahomanov are closely related to his ideological, scientific views and social activity. The scholar and teacher paid considerable attention to educational problems of the younger generation. He published many articles on issues related to organization of schooling (“Zemstvo Self-Government and the Local Element in the School System”, “The pedagogic role of the Little Russian Language”, “Folk Schools”), which highlighted the role and importance of the Ukrainian language, culture and educational literature for the formation and development of the national school. M.P. Drahomanov wrote a documentary and journalistic work “Folk Schools in the Ukraine” (1878), in which based on a wide factual material (reports, questionnaires, surveys, etc.) showed the absence of national school in Ukraine; he substantiated the ways of justifying national Ukrainian revival, highlighted the role and importance of education and upbringing of children and youth in that process. Thinker made a significant contribution into Ukrainian studies, folk study studios. He enriched the treasury of folklore-ethnographic Ukrainian culture, described the mechanisms of its implementation in the education system.

What is so original, “epoch-making” and hence important in the thinker's educational theory? **Firstly, in grounding the Ukrainian national idea**, as ideological and spiritual core of all educational policies and practices in Ukraine.

As we know, the education system of that period was based on “Previous rules of Public Education” (1803) and “Charter schools, universities accountable” (1804), later - on the reaction “Charter schools and colleges ...” (1828) initiated by Nicholas I. According to their guidelines, “all

harmful for the state” that was included into subjects, had to be deleted; education was subjected to “true principles” — the basics of Christianity, devotion to tsar and sovereign country. After revolutionary events in Europe, the Polish uprising of 1830-1831, and European revolutions of 1848 the most reactionary in the Enlightenment was “freethinking”, nation, nation-oriented education and upbringing of youth.

Despite the harsh government’s warnings, it is on those principles that M. P. Drahomanov endeavored to build the Ukrainian national school. Excellent knowledge of Greek and Roman history and literature, the study of which he admired since high school, led the young scholar and teacher to the “republican style of thinking”; at the same time the immerse in the history of his own people, whose national conscience had been gradually awakened, excited the populist feelings, the Ukrainism as an ideology of education and upbringing. The fundamental idea of the thinker unfolded itself in the domain of consolidation of **national pedagogy** — Ukrainian folklore, customs, rituals, religious beliefs, symbols, folk art, toys and etc. M.P. Drahomanov tried to establish it as opposed to Russification policy that was being implemented.

Another substantial line, which takes a thinker on the crest of pedagogical speculations of the epoch and establishes him as a kind of “bridge to the future”, is the idea of the **family education of the individual** as a form of children upbringing, that combines purposeful teaching of parents and other relatives, everyday family life and school influence, social and natural environment. Generalizing and continuing Ukrainian cultural and historical tradition, M.P. Drahomanov considered the family education to be the first natural and permanent link of the **national education** of children by means of traditional pedagogy within the circle of blood relation. Scientist recognized it as not merely the means of personality development, but rather a source of consolidation of generations, that form people and nation, and are unified in the state. He emphasizes that the care of child’s development and education gives parents a sense of fulfillment, happiness and self worth, which raises them above daily routine and brings closer to the ideal. The main ways of family education is a love to child; working nature of life; verbal — the word (explanations, discussion, story, suggestion, instruction, request, conversation, etc.), folklore (fairy tales, tall tales, riddles, sayings, proverbs, etc.) elders as role models, labor and creativity; games; family, people and national traditions; folk and religious traditions and rituals; holidays, encouragement and punishment, etc.

The tsarism interpreted those reflections as “freethinking” and threat to the integrity of the state, tsar and country. “The Soviet pedagogy” did not deny such form of education, but also did not encouraged it. It was believed that it “brought up man-individualist and nationalist”, whereas according to the teachings of communist ideologues, the future man should be the collectivist and internationalist. Modern Ukrainian education, by contrast, returns to the sources of popular wisdom, family (and national) education which is the main core of training the child for life. Therefore, it solely must return to M.P.Drahomanov and all those who defended the family education, and pursued the goal to put it in practice. Acquaintance with the precepts of M.P. Drahomanov’s family educational heritage allows to conclude that the modern theory and practice can doubtlessly benefit from them.

The third M.P.Drahomanov’s idea consists in training and education of generations on the basis of **Ukrainian culture** as a single, and most importantly, a very unique formation that takes its rightful place in the treasury of world culture. Ukrainian culture, as the scientist believes, is a kind of matrix of education, an inexhaustible source of designs and types of conduct, patriotism and moral courage of the individual. In the same light is **interpreted M.P. Drahomanov’s substantiation of the Ukrainian language**, as an inexhaustible source of pedagogical culture, an instrument of patriotic education of youth. The scholar and teacher affirmed the idea of training and education of young people in the light of **the “antique” legacy**, mostly of Cossack times, from where educational ideals had been taken. Thanks to M.P. Drahomanov and “hromadivtsyam” the

Ukrainian (native) language, patriotism, historical, folk, religious, moral and ethical postulates (spirituality) are considered to be prime values in the Ukrainian pedagogy and theory of education.

Expressed values were shared by such famous and outstanding thinkers and teachers, as Mr. Zhytetskyi, O. Rodin, V. Naumenko, A. Rusov, B. Grinchenko, W. Antonovych, and later on by I. Franko, S. Smal-Stotskyi, A. Voloshin. As Sukhomlinska notes, “this period of formation and development of the Ukrainian educational thought could be interpreted mainly as a national historical and ethnological”. Paying tribute to every name in a cohort of distinguished teachers, the first name Sukhomlinska inscribes on her list is M.P. Drahomanov’s (Сухомлинська О. Періодизація педагогічної думки в Україні: кроки до нового виміру // Розвиток педагогічної і психологічної наук в Україні 1992–2002. Ч. I. – К., 2002. – С.47). And it is so. It should be added, that M.P. Drahomanov not only was the first in time, but his ideas were the most fundamental in meaning, power of substantiation, thoroughness of reasoning, historical, ethnographic, philosophical material which he had mastered encyclopedically. Obviously, this is why he “got the most” from the tsar, and later on from the Bolshevik and Soviet reaction. Returning as the “rehabilitated” in the field of contemporary socio-cultural and pedagogical ideas he appears as a thinker “contradictory and inconsistent”. Why? Among many reasons that give answer to this question there is an idea, that has a right to exist: in his time trying to escape from reaction, the scientist tried to speak “within the boundaries of acceptable”, susceptible to public opinion. Therefore, he should be read “between the lines”, thought through in the light of epistolary heritage of contemporaries and not rush to judgment, which may not be correct.

As it is known, estimation of the ideological legacy of the thinker from the standpoint of today, especially, from the standpoint of its continuation into the future, is ruthless. It does not take in consideration the conditions, existing material, circumstances, social and cultural realities of the times in which the scientist lived and worked. The “yes” or “no” approach to making decision elevated ones on the crest of “undisputed recognition”, or obliterated others from the history of culture.

M.P. Drahomanov was officially “removed”, but unofficially he always was present in social and cultural, including pedagogical space of age. There are all reasons to conclude that it is his spiritual and educational heritage (along with the heritage of all Ukrainian teachers —exiled, trampled) that has become the basic spiritual foundation on which a conceptual vision of a national system of education of independent Ukraine grew up.

According to the National Doctrine of Educational Development of Ukraine, approved by the President of Ukraine as a strategy for its development in the XXI century, the system of education “... has humanistic nature and is based on cultural and historical values of the Ukrainian people, its traditions and spirituality. Education strengthens the national idea, promotes national identity, development of Ukrainian culture, mastering the values of world culture, a public resource. National education is a major priority, integral component of education ... National Education is aimed at involving citizens in the deep layers of national culture and spirituality, formation of children and youth national ideological positions, ideas, opinions and beliefs based on the values of national and world culture ...”.

Has M.P. Drahomanov “outrun” his age in the field of education and national education of the individual? Was his education “epochal”? Questions are rhetorical in nature. Thinker predicted its development, a great deal surpassing existing education system, its spiritual context and orientation. He expressed the essence of needs through education and training to ensure the viability of the nation, that was being formed in condition of statelessness and under the hard pressure of tsar’s reaction.

Of course, today we can and should talk about the inconsistency of M.P. Drahomanov’s “national-ideological pedagogy”, “his false educational guidelines”, caused by the vision of the future Ukrainian state not exceeding the federal structure of the Russian Empire and

others. We should speak that he did not create and did not wish to create a “pedagogical theory” as a system. However, what he has left to his descendants, presents him as the great prophet of the nation, as a thinker who has “bridged” the epochs, brought up the next generation of enlighteners, such towering prominent figures of Education and Culture, awakening Ukrainian national spirit, as Ivan Franko and Lesia Ukrainka.

Konstyantyn Ushynskiy (1823 (1824) -1870)

Considerable contribution to the development of the European and world educational thought was made by the outstanding Ukrainian-Russian educator Konstyantyn D. Ushynskiy. He was born in 1812, in the village Bogdanka of Novgorod-Siverskiy (according to other sources, in Tula) into the family of a small nobleman, veteran of the World War II. The family did not have great material wealth, as Dmitry Ushynskiy had let the villagers before reform of 1861. After having graduated from the Novgorod-Severskiy secondary school, Ushynskiy joined the Department of Law of Moscow University (1840) and with honors graduated from it in 1844.

During studies the future teacher was fond of lecturing of historian T.M. Granovskiy and associate professor P.G. Redkina. As a student he earned money by giving private lessons, because at that time his poor father could not give him any financial support. The young man read a lot, studied modern philosophy, was fond of literature and art, tried to be abreast of political situation in Russia and abroad.

Teaching at Yaroslavl Lyceum has brought the young teacher the “ill fame”: he was found unreliable and removed from post. Service at the Department of Foreign Affairs did not bring much enthusiasm. Young scientist was attracted by teaching activities. For some time he taught Russian literature, legal sciences and geography at the Gatchina orphan institute, later on he worked as an inspector of the Smolny Institute, where he began to embody in educational practice his creative and thoughtful innovations.

To teaching at the institute K. Ushynskiy has attracted well-known at that period of time educators and scientists, in particular, D. Semenov, D. N. Modzalevskiy, V. I. Vodovozov and others. He has introduced a series of progressive changes: implemented an updated curriculum; introduced pedagogically rational methods of teaching; organized the implementation of subject lessons and experiences for the disciplines of a natural-science cycle. He thought and worked extensively and prospectively, relied on the talented young people, connecting with them future progressive reform in Russia, and probably it was the reason why he has remained under surveillance of the power structures that if not monitored every step of the scientist, then at least, examined his principal statements and proposals.

Freethinking had always been persecuted. In late 1861 the scientist was removed from the post of editor of “Educational periodical of Ministry of Education” (he has held since 1860). After the political slander he had to leave the Smolny Institute, and later on he had to leave Russia. The period from 1862 to 1867 K. Ushynskiy spent abroad, mainly in Switzerland. Ushynskiy lived and worked making full use of his time, studying schoolwork arrangement, organization education of children of different ages, gender, and religion.

Back in 1861 the scientist published his first elementary school textbook “Children's World” in two parts. Five years abroad he spent studying national schools, teacher seminaries, and women educational institutions. There he wrote his magnum opus in pedagogical field “The Human as a Subject of Education: Pedagogical Anthropology” (first volume was published in St. Petersburg in 1868, the second - in 1869.), “Letters from Switzerland”, known books “Native Word” (Rodnoye slovo) (three parts), “Guide to Teaching the “Native Word” (two parts) and dozens of articles on the problems of educational psychology.

Unfortunately, the work “The Human as a Subject of Education: Pedagogical Anthropology” remained unfinished because the insidious disease ended the Russian educationist’s life when he began the third volume — “Teaching Anthropology”.

Ushinskyi’s activity occurred during the rise of social and educational movement. His social views reflected the recognition of active essence of man and work as a crucial factor in his life.

The quintessence of pedagogical concept of the scientist constitutes the provision on inextricable relationship of philosophical views and theoretical pedagogical principles. Based on such observations, the scientists developed a didactic science, made a significant contribution to the theory of learning at secondary school. He discovered the general conditions of children upbringing and education, was a supporter of the educational process carried out within the framework of a class-fixed system, considered the lesson to be a major link of educational process. “Didactic principles and rules stated by Ushinskyi in his work “The Human as a Subject of Education: Pedagogical Anthropology” are a significant step forward in the history of progressive educational thought of the second half of the XIXth. century. Ushinskyi’s didactics, democratic and humane in its social foundations, empirical in its epistemological preconditions, that had taken into account the objective laws of the human psyche development, made a strike at the scholastic school of the time” (Романовский О. К., Барсук И. Я. Жизнь во имя будущего : Очерк научно-редакторской и литературно-публицистической деятельности К. Д. Ушинского. – 2-е изд., перераб. и доп. – К., 1984. – С. 53.).

K. Ushinskiy was among the first to ground theoretically and in practice the effectiveness and progressiveness of the analytic-synthetic phonetic method for learning reading and writing; developed and scientifically substantiated the basis of the process of elementary education and formation of children.

The principle of nationality of education permeates the whole of Ushinskyi’s educational work — recognition of the creative power of the people in the historical process and his right to receive a fully valid education.

The idea of nationality is free from national limitations. Recognizing that the experiences of other nations in the sphere of education are a valuable legacy to all, he underlines that it is useless unless being first tried by every nation with the exertion of its own efforts in this sphere. Ushinskyi’s idea of nationality envisaged the development of public initiatives in organization and management of school affairs. From that position Ushinskyi supported universal compulsory education of children, both boys and girls In their mother language.

Upbringing was regarded by Ushinskyi as “a creation of history”. The object of education is the man, and if education wants to educate an individual in all dimensions, it must study him in all dimensions. This meant the study of physical and mental traits of human, influences of “accidental upbringing” — of society, environment, “the spirit of time”, its culture, societies and ideals. Organizing the focused (“willful”) learning process, pedagogy uses the achievements of sciences about the man, which Ushinskyi called “anthropological”, namely philosophy, political economy, history, literature, psychology, anatomy, physiology and others. Ushinskyi’s anthropological position in understanding the physiological and psychological processes provided him a way to solve at a high scientific level the fundamental educational problems, particularly in the field of didactics. Relations with pedagogical sciences, which study human nature, are most fully revealed in his major work “The Human as a Subject of Education: Pedagogical Anthropology” (1868-1869).

Analyzing the general principles of European and American education, the scientist concluded:

- there is no education system that would be common to all nations;
- “every nation has its own specific education system, therefore not even the best examples can be borrowed by one nation from other”.
- experiences of other nations in the sphere of education are a valuable legacy to all, but in the sense that “the experience of the world history belongs to all nations”;

– “science should not be confused with education. It is common to all peoples, but not for all peoples and not for all people is the aim and result of life”;

– public education cannot independently decide on issues of life, “does not lead the history, but follow it”;

– “public education will be active only when its issues will become public issues for all and family issues for everyone”;

– alerting the public opinion in education is the basis of its development (Ушинський К. Д. Твори: у 6 т. – К., 1954. – Т. 1. – С.109).

The crucial role in human development Ushinskyi assigned to historical continuity of human generations. Education, he argues, helps new generations to move on toward the future, acting simultaneously with other societies and forces. The purpose of education — the formation of active and creative person, who through self-improvement may expand the limits of human capacities: physical, mental and moral. Upbringing also provides preparation for labor, mental and physical, as the highest form of human activity. Pupils’ labor in different forms Ushinskyi regarded as the most important factor in a process of upbringing and education. The doctrine of creative work as a factor of life and education has become the great achievement of Russian pedagogical thought and has acquired further development in a national science.

The idea of nationality also has found its reflection in Ushinskyi’s understanding of morality and moral education. Although Ushinskyi had not abandon religion, he insisted on the separation of science from religion and of the school from the church. Problems of moral development of man are introduced as socio-historical problems. In moral education one of the main roles is assigned to patriotism. Frank patriotism, as Ushinskyi emphasizes, rejects chauvinism, requires education of civic duty “to express a bold word of truth” against the violence which did not disappear with the abolition of Russian serfdom. His system of moral education of children excluded authoritarianism, based on the strength of the positive role-model of the moral influence of the teacher, the “intelligent activity of the child”, demanded the development of active love towards a man.

Ushinskyi developed a coherent didactic system that defines the fundamental question of selection of educational content and its adaptation to the characteristics of children development. Teacher analyzed the psychological mechanisms of attention, interest, memory, imagination, emotion, will, thinking, ways of their consideration and development in the learning process. The basic law of a child nature, according to Ushinskyi, is that “... the child needs continuous activity and gets tired not of activity, but rather of its monotony and one-sidedness” and drew the conclusion: the younger a child, the greater diversity of activities a child requires. Didactics is the theory of organization by teacher of children learning processes, in which the primary emphasis is made on the development of diligence, interest in science and physical labor, activity and independence intensification of children in the process of conscious learning. Ushinskyi set the goal for the teacher to “learn how to learn” and to help the student to find his place in life. He understood that it was needed not only to pass knowledge to the student, but also to cultivate within him the desire and ability to acquire new knowledge without a teacher’s help.

In his works the educator touched on different issues. In particular, great importance was given to natural education of children. Knowledge of history, geography of homeland “are important tools in order to return the school to nationality”. Elementary schooling should be closer to life, then the mind and consciousness of the child is successfully developing. Scholastic training is useless; a rational organization of school classes should be based on a constant mental activity of students. Scientist analyzed the problems of visual aids instruction, order and systematic knowledge of students. He developed the rules of the lesson structure: the teacher should involve all students into the lesson, win their attentiveness, be able to diversify instructions, keep an eye not only on a whole class, but also on each student individually. Subjecting to criticism so-called German compounding pedagogy, Ushinskyi states that the teacher certainly must know the basics of didactic and psychological theories, but their application depends on him alone.

Konstantyn Dmytrovych advocated the idea that general education must be permeated with the ideas of humanity and patriotism. Education is not easy thing to get; it requires culture of will and character, which is largely formed within the process of learning. Education built purely on interest, does not contribute to the formation of these features.

Valuable are thoughts of the educator on a role and status of teacher in society, his professional skills. The influence of teacher on student is stronger than the one of textbooks, moral sentiments, the system of punishments and rewards. Teaching profession requires constant specialized and practical training. Konstantyn Dmytrovych has elaborated a project of teaching seminars in Russia, developed the programs in pedagogy for special classes of women educational institutions.

K. D. Ushynskiy is an enlightener on a world-wide scale. Not only the native pedagogy but also the pedagogy of many other countries is developed on his ideas. The creative legacy of the scientist has taken an important place within international pedagogical space. "In the XIXth. century large Russian and Ukrainian nations gave to the Slavs and to all mankind the glorious K. D. Ushynskiy, whose pedagogical ideas along with teaching ideas of J.A Comenius are the best of everything the theory of upbringing and education ever had created" (Чавдаров С., Даденков М. К. Д. Ушинський. – К., 1945. – С. 28).

Sofia Rusova (1856-1940)

Among the cohort of teachers there is a figure of the famous woman whose fame has far surpassed the national and European educational and scientific space. This woman is Sophia Fedorivna Rusova. The famous scientist, outstanding pedagogue, known stateswoman, skillful mentor and tutor of young people was born in the village Oleshnya Horodyanskyi (now Ripky) district in Chernihiv oblast. Got a decent education in the process of which she had mastered personal pedagogical skills that magnetically attracted her to education, educational activity. Working on different posts — teaching, obstetric, cultural and educational - S. Rusova always was looking for and trying to incorporate the ideal of justice, which the Ukrainian national cultural tradition dictated. Her links with the Populists led to her arrest and since then she remained under constant police surveillance.

S. Rusova's astute mind and a vivid character, deep civil position was not satisfied with upbringing and education of youth, demanded greater activity, relaxation, and fighting. S. Rusova took active part in Kiev and Odessa "Hromada", Kharkiv Society of literacy, her works were published in the journal "Education", "Ukrainian life", "Public Opinion", she was co-editor of the only Russian Empire Ukrainian educational magazine "Light".

Living in Kiev she lectured at the Commercial, Frebelivskyi and Pedagogical institutes. Communication with students inspired her teaching creativity. The young scholar and teacher began to publish detailed work on pre-school education, developed the concept of national school, elaborated the history of pedagogy, educational chronicle of life in the country and abroad, made a review of foreign journals, systematically reviewed the new educational publications and so on. Defending the right of the Ukrainian people to study their native language teacher created tutorials, such as "A Ukrainian Primer" (1906), "Home Geography" (1911), issued non-fiction booklets designed for illiterate population.

Important event for S. Rusova was the February Revolution of 1917. After that event Rusova played the most active role in establishing national system of education and formation in Ukraine. She represented educational organizations of Kyiv in Ukrainian Central Rada (Council). At the same time Rusova headed the departments of external and preschool education of General Secretariat (Ministry) of Education, was head of the All-Ukrainian Teachers' League, a member of the editorial board and an active author of the journal "Free Ukrainian school", strongly contributed

to Ukrainization of schools, and organized publication of educational and methodological literature in the Ukrainian language, taught at several educational institutions of Kyiv.

Pointing out that the tsarist schooling was neither consistent with the national spirit of the Ukrainians nor met the educational standards, and that's why it was tearing mutilated mind and soul of a child from the family, Sofia Fedorivna challenged Ukrainian teachers by the idea to create, on the basis of new achievements of pedagogical science, a new national school, which would "lead a young man towards the path of independent honest work".

The events of the civil war forced Rusova in 1920 to move to Kamenetz-Podolsk where she lectured at the university and teachers' seminary. Late on in 1921 she emigrated, and since 1923 she had lived in Prague.

Although in the interwar period and in the second half of the XXth. century educational activity and educational legacy of S.F. Rusova was recognized by her contemporaries and scholars outside the Soviet Union, in Soviet times she, because of her fame as a Ukrainian bourgeois nationalist, remained almost unknown. Her full rehabilitation has been running since early 90-ies of the XXth. century. Among the first researchers who have made a significant contribution to this process are I.V. Zaichenko, T.I. Kivshar, E.I. Kovalenko, O.V. Proskura, writer M. Khorunzhiy, journalist G. I. Datsyuk.

The figure of S.F. Rusova occupies a glorious place within the history of pedagogy courses, inspiring the younger generation of teachers for creative professional search, and scientists for further exploration of her rich legacy.

Honoring Rusova's contribution to the development of pedagogy and her role in creating a national system of education, in 2005 Ministry of Education and Science of Ukraine created a "Sofia Rusova" breast medal, as an award of the highest educational honor to the most deserving teachers and educationists in the area of pre-and school education.

Gregory Vashchenko (1878-1967)

Analyzing the contribution of Ukrainian teachers in the development of European pedagogy, the name of the man, who his main educational ideas defended mainly in practice, should not be left unnoticed. We speak about Gregory G. Vashchenko — the philosopher, educator and culturologist, whose name is almost unknown to Ukrainian Soviet educators. He was known only to those who studied Ukrainian pedagogy not from the "communist" pedagogy textbooks, but from original sources, who had opportunity to touch the national pedagogical traditions, read the original works of Ukrainian educators had subjected to reprisals or expelled from the Motherland by anti national regimes. At the same time in a European educational space H. Vashchenko was known to and studied by almost every person more or less immersed in the history, theory or practice of pedagogical thoughts and actions, especially of the twentieth century.

Future teacher was born in the village of Bogdanovka Poltava province (now it is Prilutsky district of Chernigov oblast). He went to the Romney religious school, Poltava Theological Seminary, Moscow Theological Academy. Curiosity of the young man, his freethinking surpassed limits of permitted: having abandoned the holy orders, he immersed himself in educational activities about which he had been dreaming, perhaps, since childhood.

After graduation from the Academy, G.G. Vashchenko returned to educational activity: teaching women at the Poltava Parish School (1903), at the religious school of Kutaisi (Georgia, 1904). Having returned to Poltava (1905), he worked at the commercial school and at the seminary for teachers. The revolutionary events of 1905 enhanced G.G. Vashchenko's sense of national consciousness as well as the desire to resist autocracy. His literary works — a collection of "Song in chains" (1907), drama "The Blind" (1911) that were published under the pseudonym G. Vaskovskiy and received favorable reviews in the educational circles of intelligentsia, spoke for themselves.

In 1912 Gregory returned to Ukraine and continued to teach in cities Tulchin and Romney. During that time bent for scientific research in the fields of pedagogy and psychology arose.

He admired the works of renowned psychologist and educator P. Lesgafta, conducted psychological experiments with students of business school.

After February Revolution of 1917 G. Vashchenko participated actively in training of Ukrainian teachers, taught pedagogy, logic, theory and psychology of art in Poltava Teachers Institute. At the same time he served as a principal of the teacher seminary (to 1920). With the establishment of Soviet authority came to work to pedagogical college in village Bilyk. Subsequently continued his research and teaching activities at Poltava Institute of National Education, where in 1925 he headed the Department of pedagogy and social education, became professor (1925).

By early 30's G.G. Vashchenko had realized himself as a scholar. The circle of his research interests included the problems of didactics, including perpetually debatable questions of classification and nomenclature of teaching methods.

A separate section of G.G. Vashchenko's pedagogical works in 20-30s became the issue of pedology. In numerous papers the teacher analyzes the results of studies of developmental and individual traits of pupils and students, conducted on the basis of tests and with employment of different methods elaborated by national and foreign scientists ("Methods for objective examination of reading techniques", "Effects of mathematical test of children of Poltava schools", "Psychological profiles of students P.I.N.O. by collective test Rossolimo", etc.). He also justifies the need for school educational status of educational center of a particular micro district to strengthen its relationship with life ("School as a socio-cultural center"), and in this context highlights the positive, according to his beliefs, experience of children's boarding schools, children's colonies (including "makarenkivska" colony named after M. Gorky), children's camps ("Study of Social Education in Poltava boarding"). Many papers the scientist dedicated to innovative experience of Poltava teachers ("Conference of the social workers of Poltava educational institutions of closed type", "Conference of Teachers of Poltava", "3rd Conference of the social workers of Poltava province educational institutions of closed type", etc.), organization of laboratories and workshops at universities, which were to facilitate implementation of common at the time Dalton plan. Gregory G. was in the midst of teaching life, actively participated in discussions on challenging educational issues. The fact that the scientist headed the newly created Department of postgraduate Education at Poltava INO (1931) testified to trust and recognition of his authority.

Escaping from persecution for accusation in bourgeois-nationalist feelings, Vashchenko was forced to move to the city of Stalingrad (Russia), where he headed the Department of Education of local Pedagogical Institute (1936-1940).

During the Nazi occupation of Ukraine professor Vashchenko became the editor of the "Poltava word". According to G. Hilliha, on the order of the Nazi authorities and on the behalf of Reichscommissariat, he prepared a note on the history of upbringing and education in the Soviet Union (1942). Much later in 1965 the Ukrainian translation of that paper titled "Teaching Science in the USSR" was published in the Ukrainian diaspora journal in England, "The liberation path". Without commenting the moral and ideological choice of G.G. Vashchenko, we will only note that in 1944 he and his family left Ukraine and moved to Germany.

The last period of his creative activity the teacher spent abroad. At the end of 1945 G.G. Vashchenko became a professor of pedagogy at the merged Ukrainian emigrant Ukrainian Free University (Munich); in 1950 he became the Rector of Ukrainian Theological Academy (Munich).

Among the most significant emigration period scientific papers are: "The education of the will and character", "The role of religion in human life and religious education of youth" (1954), "A healthy lifestyle as a means of training the will and character" (1956), "For the healthy and conscious Ukrainian family" (1959-1960 years), "Moral of Christians and communist" (1962) and

others. These works as well as “Educational ideal” together with the ethical and aesthetic selection (“Educational role of art”, 1955-1956; “Fundamentals of aesthetic education”, 1956; “Fundamentals of the aesthetic ideal”, 1960) constitute a particular course of pedagogical theory, which, according to the author, is fully in line with traditions and spirituality of our people and must become the basis for fostering of conscious patriots, bearers of Christian educational ideal. “That ideal, — writes G.G. Vashchenko, — should be recognized as the traditional one, that has stood the test of history, that is fully in line with national consciousness and national purpose, that has penetrated the psyche of the masses, and is reflected by folk art and works of the best artists and writers recognized as national spiritual leaders” (Ващенко Г. Г. Виховний ідеал. – Полтава, 1994. – С. 104).

G.G. Vashchenko’s pedagogical legacy makes it obvious that a large impact on his philosophical ideas has had H.S. Skovoroda, Ushynskyi’s ethno—pedagogical views, Taras Shevchenko’s patriotic works. Extensive knowledge of educational achievements of the world pedagogical thought, immerse in research of ethnographic traditions and ethno-psychological features of the Ukrainians enabled him to continue and develop national educational tradition.

Great creative legacy of G.G. Vashchenko, his diverse but always truly national educational works, speak about his exceptional role in the history of Ukrainian educational thought. It's worth noting that today the content of his political ideology (namely rigidly expressed anti-Soviet feelings) and deep religiosity receive ambiguous evaluation and interpretation on the part of educators and scholars.

Although most of ideas proclaimed by G.G. Vashchenko will remain only on the pages of his works, due to a certain conservatism in relation to democracy and exaggeration of the national component in determining the values of education and upbringing in modern terms, his unconditional love for Ukraine and seeking after the ways of its independence, reflected in pedagogical heritage, have made for him, though many years later, a place of honor in the history of Ukrainian education.

Anton Makarenko (1888-1939)

A well-known and respected in the European space talented Ukrainian educator Anton Makarenko. He was born in Sumy Bilopillia County (now Sumy region) in the family of wizard, in paint shop of railway shops. In 1896 he entered the railway Bilopilskoho two-grades college. After graduation from Kremenchug local school and teaching courses (1905) taught in the village. Hukiv and village Dolynska (1911-1914) in Ukraine.

All these years the young teacher constantly sought to replenish the knowledge to self-education, because according to his ideas, alone he gained solid knowledge in biology, read and reread the works of Charles Darwin, K.A Timiryazev, I.I. Mechnikov. He had huge desire to learn history, he studied works of V.G. Kliuchevskoi, M.N. Pokrovsky, V.S. Solovyov, M.I. Kostomarov, R. Whipper, and others., he was interested in the philosophy of Friedrich Nietzsche, Schopenhauer A. , A. Bergson. But his special passion was literature - the works of Shakespeare, Pushkin, Dostoevsky, Hamsun K., Tolstoy, Gorky. Anton Semenovich. not only loved literature, but also had a secret desire to write. During his study at the institute there was his first, not very successful, literature attempt - story "Stupid Day".

So, at the moment of appointment in September 1920 as the actual head organizer of the colony for juvenile offenders at Poltava, Makarenko was a teacher of great spiritual potential and practical experience. But the work with minors was a new thing not only for him but for the newborn Soviet state and its education system. Anton

The term “morally defective” was widely used in national pedagogy of early XX century and denoted a social neglect of the child, his/her full moral discourtesy (ill breeding). In psychological and educational science it was introduced by Austrian psychologist Adler (1870-1937).

Semenovych. was a real pioneer in the field of socialization distorted life circumstances of youth in the spirit of the requirements of the socialist era. Working with ex-offenders, he was guided by the principle that there is no morally defected children, but children who are temporarily in trouble, and he ignored wrongful past of pupils.

Life activity of the colony, which in March 1921, was named Gorky, geared toward the reality of joyful future, the education of wards of a high sense of responsibility to his group and the society. In the unbreakable unity of the moral requirements of the colonists there were respect and trust to each of them. In the deep conviction of Makarenko, the formation of correct ethical ideas and beliefs in adolescents may be within a properly organized social organism, that is collective. And it was necessary to introduce new organizational, educational and labor forms of its operation. And teacher-innovator realized successfully in practice working colonies and colonists built units, councils commanders, paramilitary elements of the game and others. Detail highlighting them later in their artistic and journalistic writings ("Pedagogical Poem", "Flags on the towers," "Book for Parents").

He developed the issues of development and collective methods of education in it, the relationship of the individual child and communication with other groups, methods of working and aesthetic education, the formation of conscious discipline, creating educative traditions, which he considered in tandem with the multilateral and busy children. The construction work of Makarenko to "Education for Homeless" is unfair, because the commune raised not only them but also children of very wealthy families of employees of the commune. Experience the creative development of young person after Makarenko fundamentally important to the science of education.

Makarenko found that break ties is harmful for getting adult person, and restore correct its development. The essence of education is in tying and strengthening the right of growing relations between man and society, creating a positive moral climate. Educational staff is an integral part of society and in specific form reproduces social relations, and actively involves children in them. Socially significant problem facing the group, enables every member of it to feel himself common case, to awaken civic sense.

To some extent, some pedagogical ideas of Makarenko — units organized by the principle of association of different ages, councils of the commanders, general assembly, self-government — were controversial. Carried out creatively and informally, with mass and routine repetitions, they really could lead to negative results.

Makarenko's theory of the formation of children's collective included original by the techniques of implementation and delicate by instrumentation the method of individualization of education. In the course of search for true ways and methods of training the person within a collective and by means of collective (but not for a collective, as it was sometimes mistakenly complemented by A. Makarenko's legacy researchers) were born such his pedagogical discoveries as integrated units, i.e. temporary units organized by the principle of association of different ages, united by a common goal; "commander pedagogy", which indeed was based on ancient Greek philosopher Solon's Maxim "Learn to obey before you command", the necessity of compulsory cultivation of traditions of collective. Ideas of humanism and optimism permeate these educational techniques. For the teacher a collective had never been a random grouping of individuals, but rather a living social organism with its centers of management, united by mutual responsibilities. The active position of an individual in a collective was interpreted as a necessary condition of life and development of the latter; a single mentee was considered to be not an impersonal part of a collective body, but rather a proactive member of a collective maintaining the common cause.

The essence of Makarenko's pedagogical theory consisted in the necessity of simultaneous attention to each person's development, through the influence of a collective on each pupil's upbringing (the concept of "parallel pedagogies") and was defined in the principle of "paying both

attention and respect to the person, as much as possible". This concentrated saying hides real optimism and humanism of A. Makarenko. Demanding love, faith in human capacities, and subtle penetration into the psychology of children's personality are prerequisites for the implementation of the principle of parallel pedagogies. The attitude of members of one collective to members of other, according to A. Makarenko, is crucial for organization of education. When a single joined students-faculty collective is created at school, the mighty force of public opinion can be brought to life; the latter is the governing and disciplining educational factor that contributes to a person's formation.

In his pedagogical works Makarenko often applied to problems of discipline. Discipline, according to Makarenko, was not a means but a result of education and upbringing. In his opinion, the nature of discipline consisted in overcoming difficulties, especially moral ones, and was the means of person's moral growth. Analyzing the logic of discipline, Anton S. stressed that each pupil had to believe that discipline was the modality for the most likely achievement of the collective's purpose. Discipline is aesthetic and beautiful; it puts each separate person in a more protected and freer position; it adorns the team and allows an individual to feel and secure, and free, "Discipline in a collective is a complete security, absolute confidence in own right, ways and opportunities for each single individual" (Макаренко А. С. Проблеми шкільного радянського виховання // Твори: у 7 т. – К., 1954. – Т. 5. – С. 124). One must admit that on this issue the teacher maintains the opinion that the interests of the collective must be put above the interests of a single individual.

According to Anton Semenovych's interpretations, responsibility appears through several important aspects, and therefore, may be reckoned among moral values when it comes to normative ethics, as well as to civil or social values, when it comes to education of patriotism, a feeling of responsibility for present and future of the state, commitment to chosen social and political ideas, etc. Of course, the latter in subsequent period of time in Soviet society acquired some distorted forms, but not because of theoretical basis flaws, but rather because of a misleading context and shift emphasis in the works of researchers of A.S. Makarenko's legacy, as well as in attempts of practical implementation of his ideas, taking place later without his personal involvement.

Having defined the main terminal (final) values of A. Makarenko's heritage on the ideal of a new man, his inherent worth, the meaning of life as a public service, as well as instrumental values, such as collectivist ethics, certain rules of conduct and moral character, among which a primary place is occupied by diligence, responsibility, discipline, duty, etc., those types of values of A. Makarenko's axiological system can be identified, that have eternal, universal meaning. They are, first of all, humanistic faith in man and his capabilities and the multidimensional category of responsibility as a fundamental value.

Among the dynamic values inherent to Makarenko's ethics, which have exhausted themselves or simply have collapsed in a course of fundamental changes in political and social life, the historical development of mankind, one should list the unconditional service to ideological idols, that caused the emergence of a number of authoritarian imperatives (fostering of class intransigence and hatred, fighting features of character, intolerance to bearers of other convictions, the desire for a unification of personal goals). As to the value-innovations related to changes in socio-cultural paradigm of education and which Makarenko has introduced to pedagogy and ethics, one should name the collective (or more, social) solidarity, declared by him and that for Makarenko and for us, modern people, was and remains the highest moral principle.

Anton Semenovych considered the proper education and labor, that is active and productive work, to be inseparable. The experience of the Gorky Colony, and especially experience of the commune named after F. Dzerzhinsky has clearly proved that the human character is formed within a real manufacturing process; moreover, the labor itself is both economic and moral category.

The views of A. Makarenko on family education logically flows from his theory of pedagogic collective, as he interprets a family as a primary natural group, and care of children considered as an integral component of an optimistic, happy lifestyle and traditions of family, civil behavior of

parents. His “Book for Parents” (1937), written in a form of stories about the lives of individual families and their experience of raising children, has served as a guide for fathers and mothers for a long time. Its universal recommendations were subsequently assessed in many countries. Among the social factors influencing the formation of a little person, the most important role the educator assigned to environment, especially to parents and teachers. He stressed the importance of a proper early (up to five years) parenting, which had to consist in the formation of reasonable needs and moral brakes.

Along with issues on discipline, labor, sex education within the family, Makarenko considered the problem of developing children’s responsibility for their actions before the family, members of school community, and society in general. According to the teacher, it was the ethics of social responsibility that distinguished the new, i.e socialist, morality.

In his practical and theoretical generalizations Anton Semenovych paid considerable attention to the role of a teacher, who, restricted in his freedom of creativity, under the weight of petty inspections and regulatory orders, could not benefit children. According to Makarenko, an educator must be entitled to a creative risk for the sake of happiness of a young person.

After Makarenko’s death the greatest harm to the study of his ideas was done by a canonization of the teacher within the USSR official pedagogy, endowing him with the scholastic features of a Marxist pedagogy classicist. For decades the literature and theses on pedagogical issues conducted a one-way analysis of his heritage, often falsified and distorted the true meaning of Makarenko’s pedagogical innovations. His experiments were mechanically transferred into the mass practice of the Soviet schools, vocational and corrective labor institutions.

Despite of differently directed scientific and theoretical mastering of A. Makarenko’s ideas, his works have gained worldwide recognition, have become a truly planetary phenomenon. He is reckoned among the world’s great educators, along with such great pedagogs-classicists of the past, as J.A. Comenius, J. G. Pestalotsti, J. Korczak, A. Neill.

Among contemporary Ukrainian (I.A. Zyazyun, L.V. Kramuschenko, M.M. Oksana, L.M. Pashko, M.D. Yarmachenko et al.) and Russian (L.I. Gritsenko, L. J. Hordin, V.I. Malinin, S.V. Nevsky, A.A. Frolov, etc.) researchers of “makarenkian” (Makarenko’s legacy) there is a tendency to dive into his study and rejecting ideological terminology, objectively assess the conceptual heritage of the teacher, to review the contents, ways, and goals of Makarenko’s education under a new perspective, in order to get some new impetus for further development of pedagogy and practice.

Vasyl Sukhomlynskyi (1918-1970)

Without exaggeration Vasyl Sukhomlynskyi is the most popular figure in modern European and international educational space. He was born into a peasant family in the village of Vasyliv of Olexandria uyezd Kherson province (now Kirovogradska region). Conditions in which the future teacher grew were very difficult: revolution, governments change, civil war, unsuccessful attempts of collectivization, famine of 1933, forced collectivization. The choice of profession, the direction of Vasyl’s creative work were considerably influenced by the fact that he grew sickly child, and that, on the one hand, contributed to self-analysis, penetration into the world of his own feelings and emotions, and on the other hand, directed his attention to those who needed help, to smaller, weaker, and defenseless.

In 1935 due to his illness Vasyl quit the institute and started the career of a teacher, which he (with the exception of two years of war) would continue for the rest of his life. He works as a teacher in rural schools of his native region and study by correspondence at the Poltava Pedagogical Institute. “With great warmth I think of Poltava Pedagogical Institute, that I have graduated from,

— he wrote later in his work “Pavlyska High School”, — of the lecturers of pedagogy, literature and history. The pedagogy there was not some dried conclusions, but rather bright vibrant story about the art of education, about the methods of influence on the minds and feelings”. After graduation from the institute (1938), V.A. Sukhomlynskyi continues to work as a vice-principal at the school in the district center Onufriyivtsi. The work at schools in conjunction with independent mastering of pedagogical knowledge provided space for teacher’s creativity, development of personal approach to training and educational problems.

Examining the life and career path of V.O. Sukhomlynskyi, let us consider what was important in that period of life of the teacher-personal, social or subjective, and what has determined his future. No doubt, it was the social factor: the October event awakened to creative work millions of people putting forward socially significant goals. They inspired Vasyl Alexandrovych, who all his life remained faithful to idealized and romanticized communist ideals - ideas of liberty, equality, selflessness, brotherhood, protection of disadvantaged, weak, poor and helpless

In 1942-1944 he worked as a principal of school in the village Uva of Udmurt Autonomous Soviet Socialist Republic; in 1944-1948 he worked as a vice-head of Onufriyevsk RVNO, from 1948 — as a principal of Pavlyska school.

There, seven kilometers from the village where he was born, he felt like home. There he became a teacher, a person, a writer-moralist. Life in Pavlyshi gave him strength, a sense of inner freedom. There he could express his views, stand for them, identify his personal qualities. There he could act independently and often contrary to official guidelines.

The first period of his activity (1948-1956) in Pavlyshi, a preparatory period, was characterized by the institutional development of the educational process, creation of the material base, formation of faculty and children's collectives. Obviously, such start “from zero” was a particular impetus to the further development of educational innovations and reform ideas. During these years, personal, subject becomes important in scientific biography of Vasyl Alexandrovych. He doesn’t serve his time, and lives in it, even advances it.

Daily communication with children put in front of the principal many pedagogical problems, that required theoretical conceptualization, practical verification. He studies the means of improving students’ literacy and excellence, dwells on improvement of the forms of education, speculates on interrelationship between learning environment and learning outcomes. He shares his speculations on the first pages of the district and regional periodicals, and later on at the Republican and Union mass media.

Sukhomlynskyi — teacher-researcher, author of works about problems of practical pedagogy (issue of school management, teacher proficiency, the problem of mental, moral, labor, aesthetic and physical education).

Sukhomlynskyi created an original coherent educational system based on the anthropological approach, harmonization of humanistic oriented forms, means and methods of teaching activities, its subject-object nature, the recognition of a child as the highest value of the processes of education and formation. Sukhomlynskyi treated education as a process of realization inseparably inherent for the child innate qualities, spontaneous reactions and impulses. At the same time he has attached importance to a specially organized socium that educates.

In 50s Sukhomlynskyi developed productive ways of combining physical and mental work of pupils on the basis of study, research activities, development of the prerogatives of the acquisition by students the ways of getting knowledge over the knowledge itself. A specific was Sukhomlynskyi’s interpretation of agricultural labor as not only a vocational training of students but rather the main means of personal development. Dominating was orientation of the students on experiencing the joy from creative unselfish work and aesthetic orientation of forms and methods of productive activity.

In the early 60's Sukhomlynskyi explored a wide range of problems associated with stimulation of cognitive activity. He was convinced that only by turning learning into a joyful work it was possible to solve the problem of students' development. Experiencing by a student the success in learning, experiencing the joy of knowledge were considered to be its most important tool. In development of child's emotional susceptibility a considerable role was assigned to elements of festivity, beauty; the attention was attached to the relationship between moral education and training. The emphasis was given to expanding children's conception of the world, development of their critical thinking, the formation of moral values and skills, intrinsic values, obtaining and use of information. Sukhomlynskyi paid much attention to experiencing by children of accumulated experience, the disclosure of the most important moral principles. Sensitively perceiving the dialectics of learning process, Sukhomlynskyi sharply opposed the negative attitude toward the verbal methods of learning and considered the word of the teacher to be the most important means of education. A large role was given to creation by children together with the teacher stories, poetry and prose miniatures, stimulating the development of emotional and imaginative thinking ("Giving heart to children", 1969). Art miniatures has firmly entered the practice of educational work at Pavlyska school and are used by modern teachers.

Sukhomlynskyi pursued to create a school of highly moral school community, at which a faculty collective of like-minded enthusiasts together with a cohesive students' collective would function as a team. In such team the issue of punishment didn't arise, a palette of educational influences determined the atmosphere of mutual understanding. Moral standards and good tradition were regulators of behavior. Sukhomlynskyi argued that the stimulating potential of collective was conditioned by the positive that every child could make contribution to its moral and intellectual atmosphere. A special place in the process of school staff was occupied by various joint creative teachers-students activities, the basis of which was their experiencing of beauty of nature. Sukhomlynskyi has developed a comprehensive program of "training by beauty", raising high the role of aesthetic education of students.

In a whole, Sukhomlynskyi's humanistic pedagogical ideas are firstly presented in "Sketches of communist education" (1967). They are implemented in the following principles: trust and respect for children's personality; transformation of learning activities of students by rich creative discoveries; limiting the sphere of influence of collective on individual; upbringing without penalty — the recognition of intrinsic value and uniqueness of each person; developing in each student the freedom of choice. Sukhomlynskyi's views on education have led to conflict with the official pedagogy and acute discussion within its "conservative wing". "Sketches ..." was subjected to withering criticism, and Sukhomlynskyi himself was accused of preaching "abstract humanism".

In the late 60's leading for Sukhomlynskyi become the interpretation of growing personality as intrinsic value, understanding of education as a phenomenon, independent of society's demands. The main purpose of education was free development of a child as an active person, the disclosure of identity, able to resist the leveling tendencies of formal education. In the center of the pedagogical process, considered as synchronous interaction between mentor and pupil, was the child with his interests, creative potential, which teachers had to navigate first of all.

In his writings Vasyl Olexandrovysh developed the following basic ideas:

- Development of creative forces of each individual under the collective community, on the basis of ethical and aesthetic values, interests, needs, which ultimately aims at creative work;
- The cult of nature, nature as the most important means of education of sense of beauty and harmony;
- Development of democratic pedagogical tools and methods of training and education (respect, encouragement, supporting the positive, moral punishment);

- Appeal to the inner world of a child, support of his strengths, the internal potency, maintaining and development of every healthy thing that can be found within an individual;
- Development of the idea of “joy of knowledge”, i.e. the emotional perception of the learning process;
- Democratization of the educational process management structure at school (psychological and pedagogical workshops, school for parents, etc.).

These provisions were subordinated to the idea of communist education. Thus communism, as interpreted by V.O. Sukhomlynskyi was a society of happy and harmoniously developed people, where moral relations were dominating, social justice was confirmed, spirituality received high development. At the same time he spoke of social defects. The contradictions that arose between scheduled educational influence and the influence of natural environment, the rural teacher called the “pedagogical dissonant” and said: “The sharper dissonance between prescribed, deliberate means of education and unintentional means, which are the medium for formation of social instincts of a man, the harder is to educate, the harder to form that the practice calls voice of conscience” (Сухомлинський В. О. Народження громадянина // Вибрані твори : у 5 т. – К., 1987. – Т. 3. – С. 300).

Sukhomlynskyi’s last works (“Birth of a citizen”, “One hundred teacher tips”, “Talking to young school principal”, “Wise government staff”) present a series of new humanistic ideas. Along with orientation to former international and atheistic education, the priority is given to Ukrainian ethno pedagogic, nation’s values. Huge attention is paid to the cult basis of upbringing — tales, myths, beliefs, legends. Focus on the comprehensive development of an individual, is replaced by the idea of hierarchical education — spirituality is considered to be a leading area that mediates other personality traits.

During these years Vasyly Olexandrovych attaches special significance to the role of a mother tongue in education, passionately and fervently speaks on this issue (“The word in mother language”, in 1965, “Source of eternal well”, 1970).

The star of Vasyl Olexandrovych has faded on upswing — on his 52-year of life. He was full of ideas, dreams, and creative research. Here are the pieces published in the 70's: “Methods of training the collective” (1971), “Conversation with a young director of the School” (1973), “Letters to son” (1978). In them he expands and deepens his humanistic ideas towards the development of spirituality, which, as the teacher believes, mediates all other personality traits.

Pedagogical legacy of V.O. Sukhomlynskyi is thoroughly studied in Ukraine, Russia and many other countries. Ukrainian Association of Vasyl Sukhomlynskyi (1991), International Society of Sukhomlynskyi’s Followers (Germany, Marbur, 1990), Society of China supporters of Sukhomlynskyi V. (1998) were created and actively function nowadays. In Pavlyskiy high school which is named after the pedagogue, since 1975 educational and memorial museum of V. Sukhomlynskyi has been operating.

Modern Ukrainian-European educational progress: understanding the problem of development

Ukrainian pedagogical idea developed and evolved under the influence of problems and contradictions in which Ukraine was thrown by its historical destiny. A several century-long statelessness of Ukraine, subjection of its lands (fully or partly) to other countries (Austria, Romania, Poland, Russia, etc.), revolts and revolutions, holodomors and repressions, large and small wars that from time to time occurred on Ukrainian soil significantly undermined the Ukrainian educational work. The bloody events destroyed material and spiritual values, monuments of culture, art and literature, the Ukrainian language and writing; their bearers — teachers and

educators, the workers of cultural and art domains, clergymen in the broadest sense of the word — forever abandoned that “sinful land”.

Especially damaging for Ukrainian education and culture was the policy of tsar Russia, and later on — Bolshevik Russia, to whom Ukraine was nothing but the “edge” of one Empire. The Ukrainians as population, with its own history, mental and geopolitical identity, and hence, the right of free development, own statehood, education and culture was not recognized. Educational policy of the empire unfolded as a process of substitution of the Ukrainism for the Russian language, culture, spirit... Although the history destroyed and stopped that policy as deceitful and misleading one, the idea of “Russification” of Ukrainian people still lingers in the thoughts of some short-sighted, chauvinistically minded Russian politicians.

As history proves the Ukrainian people never lost the hope in revival of their own state; they fought for it, believed in their own victory; that is why as the apple of the eye they protected and developed a core of the statehood — spirit, culture, language and freedom, that is why they cherished educated generation, educated patriots and people who could raise the Ukrainian state from ruins, clean it from the dust of historical layers, restore its historical greatness and glory, and expand it to the level of the greatest countries of Europe and the world.

Proclamation of independence of Ukraine in 1991 created the political preconditions for formation and development of Ukrainian educational system as a national system. Society sought for educational reform. Although socio-economic difficulties did not allow to hold it in the sense and to extent dictated by current world processes, nevertheless in Ukraine, by the efforts of some contemporary reformers, was created and has been functioning a very slender, complete and competitive national system of education, which is as good as educational systems of the most developed of leading European countries.

We, the Ukrainians, used to pour ashes over our heads, even when there is no reason for it; this directly applies to education. The educational system of any country in the world is unlikely to stand up to the number of defects that is being detected by so-called experts of education policy, particularly by those who are financed (and ordered) directly by some international organizations. However, Ukrainian education is not only standing the test but is increasing its intellectual, content, methodological and methodical creativity. Our students constantly win the International Olympiads in different subjects, moreover the Olympiads in subjects such as physics, mathematics, and biology! Ukrainian specialists — graduates from technical, medical, construction, architectural and many other specialized higher education institutions, not to mention experts in a field of biology, mathematics, computer science and chemistry, — are gladly invited to post-graduate schools and later to work at prestigious firms, research centers, laboratories and leading universities of the world. Foreign students are gladly coming to learn from us. The number of people who want to undergo training at Ukrainian universities is growing.

I do not want to say that the system of national education does not have problems. It does have them and they are quite obvious. Limited (residual) funding, relapses of totalitarian methods and forms of management, overloading of pupils and students, lack of sufficient textbooks and training facilities, etc. — contradictions, known to every teacher, educator or office employee. They hurt and at the same time stimulate the search, because they are contradictions of development, rather than contradictions of decline, as the “experts-mercenaries” interpret them. We are aware of existing contradictions, we analyze and solve them, increasing, at the same time marketability of our system of education, to validate its level against worldwide recognized external standards.

In a period of 20 years, through gradual reforms, based on the share of education Ukraine had inherited after the former USSR collapse, the share which, in fact, was pretty decent, Ukraine has built not least decent national system of education that step by step increases its intellectual and methodological potential, and increases its social value. Despite the economic, political and socio-cultural problems, funding crisis and existing (it is a sad thing to recognize) ignorance on the part of some influential officials, Ukrainian education preserves and enhances its credibility and

competitiveness not only in Europe but also within the global educational area. Evidence to this are hundreds of international agreements signed by national universities with the most famous universities and scientific centers of Europe and the world. Otherwise, would foreign universities have signed such agreements if they had had nothing to learn from our system of education? Obviously, the question by its nature is rhetorical: the strong and rich one will not make friendship with the poor and weak one. Nevertheless, literary rich western University travels to Ukraine, signs agreements, exchanges experts and students... Why, for what? To give something? It is possible, but not only for this, and not so much only this. I would venture even to say that, there is no place for altruism. First of all, foreign teachers and scholars are interested in Ukrainian science and education, particularly, in its natural, physical, mathematical, bio-technological and informative profiles.

Foreign universities endeavor to adopt our experience in facilitating educational process, particularly, to adopt its characteristics, such as systematic nature, continuity, perfectionism, semantic richness of the subjects, the intensity, etc. Notably, that with fulfillment of the terms of the contracts (except the cases where there is blatant plagiarism of ideas and winning over their developers) the relationships unfold as the relationships of partnership, friendly and mutually beneficial. The West is interested in the transparency of realization of education, in mutual understanding within its systemic organization, in “playing” according to the same rules, and in having on this basis the ongoing exchange of ideas, experts, and technologies. Actually in a like manner, we are interested in the ways of organization and realization of education by leading foreign universities. It is the reason why Ukraine signed the Lisbon Convention at the time, joined the Bologna process, made commitments to adhere to the provisions of all international contracts on education, science and upbringing of youth and students.

A number of people stress that the funds deficit, neglect laboratory facilities, lack of reagents to conduct experiments, poor salaries and very low social status of scientists and teachers have undermined the foundations of not only the natural, physics, mathematical or information education, but education in general. Certainly, there is some truth in this. Such factors could have destroyed any foreign educational system... but — not ours! Our scientists have made adjustment. They conduct research... using foreign equipment, using techniques and reagents of the laboratories of leading universities of the world!

To illustrate, I will use the organization of research by leading scholars and teachers of the National Dragomanov Pedagogical University: Doctor of Sciences, Professor Mykola Prats'evytyi, for example, the third part of his time spends in the laboratories of several universities in Germany. Moreover, he has initiated the establishment of cooperation with scientists from the Institute of Mathematics of NAS of Ukraine, Laboratory of fractal analysis, and he has engaged in its work foreign scientists. The same method is chosen and actively implemented by the corresponding member of NAPS of Ukraine, professor of physics Mykola Shut, Doctor of Pedagogical Sciences, Academician of NAPS of Ukraine Viktor Syn'ov (corrective pedagogy), candidate of pedagogical sciences, professor Valentin Strashko (vareology), other scholars of the university.

From primary sources I know that even more thorough and profound scientific cooperation with foreign partners (working in Ukraine and abroad) is developed by the scientists of the Kyiv National Taras Shevchenko University, Kharkov National University named after V. Karazin, Odessa National University named after I. Mechnikov, Lviv National University named after Ivan Franko.

And there is nothing surprising in this. Intellect is being consolidated. Realizing that the latest scientific equipment is quite expensive, and its permanent updating requires expenses in amount often exceeding the limits of one country, it is easy to predict a tendency of creation in the future of international university research centers, where the representatives from the academic body of any country will work. Given the intellectual level of the Ukrainian nation, that is intensively increasing, it is easy to predict that Ukrainian scientists will embrace far not the least posts in such research centers.

In its methodical provision Ukrainian education has always been strong and remains strong today. Not a single foreign country has such thoroughly elaborated methods of teaching of a particular subject (mathematics or physics, chemistry or biology, computer science or humanities), laboratory work, graduate residency, professional practice, or employment of educational tools. To adopt our methodology is one of the objectives of foreign higher education establishments-partners; with this objective in mind they pursue cooperation with Ukrainian universities. To provide proofs, I will give the following fact. A few years ago on behalf of the Ministry of Education and Science of Ukraine in cooperation with German partners we had to process the technology of employment of innovative (computer) training facilities at the physics, chemistry and some other classes. The training facilities were prepared by the German side. They fitted in a single “suitcase” and had multifunctional value. As they said — it was almost unreal technology! However, it was the effective method of its use at the secondary school classroom that they were lacking. The foreign experts needed practical methods. So they sought our assistance, “We have technology, you have methodology, why not to combine the efforts!” Today, the University develops the adequate program, that is favoring and benefiting national and foreign partners. It is unlikely that someone may have doubts concerning the “not profitable” contract, which the foreign partner could volunteered!

Finally, our education is a strong by its upbringing component. There is no other educational system like ours in the world. I do not refer to former all-powerful system that functioned in the former USSR and provided ideological tunnel thinking and manipulation of pupils and students’ population. A similar practice, relapses of which sometimes are felt, should be eradicated. What I do mean is the truly national system of education and family pedagogy, humanistic approaches to learning and education of individuals, that had enriched the school through the theory and practice of such outstanding teachers as M. Drahomanov, S. Rusova, G. Vashchenko, A. Makarenko, V. Sukhomlynskyi, K. Ushinskyi. General philosophical foundation of this pedagogy is provided by traditional Ukrainian folk philosophical thought of H. Skovoroda and P. Yurkevych, Drahomanov and Franko, Lesya Ukrainka, and other prominent Ukrainian thinkers, known and respected worldwide. The essence of this opinion is in the “philosophy of the heart”, the openness of Ukrainian culture to a child as an individual, in great precept of union of teacher — pupil souls, whose leitmotif is in a noble impulse of Ukrainian Pedagogy — “I Give my Heart to the Children” (V. Sukhomlynskyi).

The modern world with its globalization, pragmatism and informatization, but without “feeling the heart” of the other person might just fall apart. Formation of a tolerant way of thinking and action, patiently-humane attitude of one human being to another, despite the alienation by economic, ethnic, religious and other factors, constitute the problem that begins in early childhood and continues throughout the life. Without proper education we cannot find a solution of this problem. Known facts about incompatibility of children of different ethnic backgrounds at schools, for example, in such prosperous country like Sweden; no less famous dramatic unrest among young people in Paris and other cities of “comfortable France”; a very serious situation in terms of finding mutual understanding between “migrants” and the indigenous population in such stable and wealthy countries like Austria, Germany, USA, Russia. In these countries the tolerance exists only “as a concept”. Effective model (technologies) of implementation (development of) of the educational system that would “translate” an abstract possibility created by democratic regimes in a real possibility, and even much further — in reality, in these as well as in many other countries have not yet been invented. That's just where the Ukrainian experience and philosophy of education as the “heart attitude towards the child”, that in a condensed form is set out in the writings of a classical theory and practice of the XXth. century of V. Sukhomlynsky, might be useful for them. Ukrainian education is ready to share this experience — glorious legacy of the world educational thought — with any country of the world.

A. Makarenko and V. Sukhomlynskyi are studied today worldwide. Indeed, despite the ideological engagement of their main works (such were “the rules of game”), famous teachers have

gone beyond the circumstances and created training and educational theory, the value of which goes far beyond the XXth. century. The famous motto of V. Sukhomlynsky "I give my heart to the children" is a generalized and expanded educational and ideological continuation of the Ukrainian "philosophy of the heart" of Skovoroda and Yurkevych, implementation of this idea in the realm of theory and practice, despite the totalitarian guidelines and standards of Soviet era school activities. V. Sukhomlynskyi wrote, "The education of the heart is a world of worries and anxieties, which we, adults, should never forget about. I see that my most important educational task is to cultivate within children's souls sympathy, compassion, kindness toward all beautiful things in the world, especially to human" (Сухомлинський В. Батьківська педагогіка. – К., 1978. – С. 114).

V. Sukhomlynskyi's educational system appeared primarily as educational, natural, human, and human formation science. Evolving on a solid foundation of scientific knowledge, it fosters the man and citizen, empowers family, unites people, and strengthens faith, hope, love as the most fundamental human values. Expressed values are continued and deepened by educational systems of I. Tkachenko, A. Zakharenko, M. Guzik; they get new turns (for example, the concept of individualized approach) in theoretical writings of I. Bekh, brothers Vladymyr and Vitaliy Bondar, S. Goncharenko, I. Zyazyun, S. Maksymenko, A. Savchenko, Sukhomlynskyi, take the form of public documents of strategic importance, such as the Program "Education. Ukraine in XXI century" (1996) and "The National Doctrine of Education of Ukraine in the XXI Century" (2002).

Returning to pedagogical legacy of K. Ushynskyi, Drahomanov, S. Rusova, G. Vashchenko, A. Makarenko, and B. Sukhomlynskyi, S. Amonashvili, O. Zakharenko, M. Stelmakhovych and our contemporaries - famous and prominent Ukrainian teachers, we realize that the Ukrainian educational thought in all historical times advocated fundamental human values - hard work, respect to the earth, mother and family, knowledge and learning, patriotism and respect to the peoples in the world - values, originally inherent to the Ukrainian tradition. It has been unfolding through the semantic content of the ideas of the "philosophy of the heart" by Skovoroda — Yurkevych, "ethnology and Ukrainian folk studies" by Drahomanov — Vashchenko, "state patriotism" by Hrushevskyi, "folk pedagogy" and "national education" by Ushynskyi — Rusova, "school self-management" by Makarenko, "humanity and cordiality in relation to the child" by Sukhomlynskyi.

Pedagogical views of these and many other prominent Ukrainian teachers are quite realistic and promising for modern Ukrainian, European and global area, because they are based on high science and cultural experience of generations, folk pedagogy, cultural and historical traditions and as the Burning bush, are being constantly revived and keep glowing with more brighter colors at each new turn of history.

The Ukrainians speak about education and training as the affair of the "heart" — the formation of high spirituality, decency, humanity, all together, about all other personality traits, first of all, the basic ones, namely, mind, emotions and will, necessary for independent life and work. All this Europe and the rest of the world surely need, and Ukrainian education is ready to share with them its fundamental achievements.

Ukrainian education is marching in the European area proudly and holding its head up. It has much to show to other people, and of course, is much what it wants to learn from other people. "Learn from other cultures, and don't forget about your own one..." — instructed great Taras Shevchenko, providing the Ukrainians with the only correct formula of communication with the world, of interaction between cultures, systems of training and education. However, a number of people attempt to conserve Ukrainian education saying that in the past it was qualitative and effective; therefore it doesn't need especial innovations. Other people, however, recognize contradictions within it, flaws and problems, and they make attempts to implement in it every innovation found in this or that country of the European educational area. As to our mind, both positions suffer from one-sidedness. The truth lies somewhere in between, at the line of consolidation of approaches, based on a thorough evaluation of personal achievements

(real and imaginary), contradictions of development of education in the European space, as well as, initiatives concerning their solutions, offered by other nations and cultures. True national achievements should be kept, false ones should be eradicated. The same applies to foreign experience: we should adopt not all in a row, but only the progressive, of high-quality, tested by pedagogical practices. Note also that within different systems of education, one and the same tradition or innovation — the content, technology, methodology, etc. — can have different meanings and is not uniquely assembled into a general system. It is balance, judgment, experimental verification concerning all that is offered as a novelty that what is needed then. Vanity creates more controversy than encourages the development of educational system. Therefore it is necessary first of all, to think, and then — and only on this basis! — act, preserving, as the apple of the eye, all what is true (what has established itself in national pedagogy as reasonable), supplementing it with what is new, equally reasonable, which thus also has every reason to be pedagogically true. Consolidation of tradition and innovation is the very platform based on which we can preserve and present to the world the achievements of national education, having enriched it at the same time with educational achievements of other peoples and cultures.

Changes in Ukrainian Education, initiated by the Bologna declaration should improve its quality, marketability, attractiveness and demand in the European educational space. At the same time it must not damage, neutralize the national traits of Ukrainian pedagogy, turn it into a conglomerate of artificially adapted to each other educational units, borrowed from the education systems of other European countries. The combination of even the best educational achievements of different peoples do not create a system of education that would satisfy a particular people, nation, identity, precisely because such system grows within traditions of national culture, shaped by the spirit of integrity of the nation, people, culture, who are determining its nature and essence, something in common and very different in comparison to educational systems of other countries. It has its national creators, and historical stages of establishment and development, it is being formed within the specific socio-economic, political and socio-cultural circumstances of the life of the nation, the system of whom it has been. It appears as a pattern of development of each educational system of the world. It is also the inherent part of the development of Ukrainian educational system.

Innovative aspects, on mastering of which the system of national education is focused now, are initiated by the Bologna Declaration. The first place among them is occupied by the demand of organic **combination of pedagogy and education**. Let's dwell on this idea in detail.

For a long time the teacher (tutor) was considered to be primarily and basically a conduit of knowledge gained by other scientists, and nothing more. Doing the science was considered to be not mandatory, perhaps unnecessary for a teacher, and even such as distracting him from his main mission — training and education of the younger generation. Thousands of teachers, copied available knowledge, hypotheses and concepts created, as a rule, by scientists of research institutes, passed it to students, not especially dwelling on its depth, evidence, truth. “The golden rule of didactics” was considered to be the standard — possibility of use in a process of education solely the knowledge verified by science and proven by practice.

This attitude was not random. Imposing delusive, incorrect from a scientific standpoint, antinational by its nature ideology, the Communist Party, as, in fact, the government were hardly interested in a teacher researcher, the one who could get to the truth and convey it to children. It needed a simple executor, educator, and propagandist. Of course, there were passionate appeals for scientific and creative approach to training and education of young people. Craftiness of existing totalitarian system had no limits. In fact, the education authorities so skillfully restricted the freedom of a teacher by formal instructions, get involved him in thoughtless and unnecessary “scribbling” (keeping diaries, create a logical map of the class, building structural logic, etc.), “stuffed” by regular meetings and inspections that the scientific search, work or even merely his independence the teacher did not have neither time nor health, nor the desire. The science within the

system of education and practice of the former Soviet Union existed as Cinderella, was carried out under the strict supervision of state censorship, and ideological divisions of the party organizations and institutions.

Unfortunately, in our days science at Pedagogical University has not yet become the mistress. There are many general declarations on this subject again. However, not every teacher — a lecturer of Pedagogical University, even under the condition of getting his candidate's or doctoral degree may be called a scientist. A scientist is a person who constantly carries out a systematic, targeted searches, conducts research in a scientific field selected by him as the subject of his own theoretical activity. Not enough people like that at the Pedagogical University. The traditional approach to teacher remains, he is not merely expected to conduct lectures, seminars, and consultations, to organize the students' independent activities, but in addition, he also should spend time organizing students' extracurricular work, educational cultural and public activities, including joint teacher-student visits of the theater or he is expected to be on duty at students' dormitories; all this is not encouraging the teacher's research activity, even if the science is his favorite activity. Traditionally unfair (not uniform) is the distribution of the state funds allocated "for science", for example, between the classical, technical or pedagogical universities. If to compare the research base established in previous years at the pedagogical universities with the opportunities that traditionally have had classical, engineering or technological universities, about the development of science at the pedagogical university one can speak with a substantial degree of conditionality.

However, the need in science is enormous. In general, university seeks after truth. There is no other way to get it but through systematic and focused research. This axiom is even more urgent for pedagogical education. Every act of teaching is an act of creativity that is based on finding the truth, because the subject of educational action - individual pupil or student — never is the same. Of course, it has common characteristics. However, so much as each person is also a unique individuality, a person is also a special subject of pedagogical action. Without deep penetration in his essence — the most effective way to accomplish this is the scientific way — the teacher will not be able to find and apply the necessary tools, technologies, and methods. Therefore he must be a scientist; science must organically get in the Pedagogical University and occupy a prominent place in it. Without science, which provides a strong theoretical foundation of pedagogical activity, a modern university is not possible.

Given the limited public funding, the development of science at the Pedagogical University is possible due to the following main sources of funding: 1) the economic order on the part of industrial or public administration of a specific region, district, town council (for example, human resources study of the characteristics of scientific and cultural potential of the region, the analysis of leading cultural orientations of citizens, etc.), 2) governmental contract on development of a specific technique, idea of the author's school, the study of a problem in science, and 3) study the scientific issues, determined by conditions of grants from various international organizations created to support science.

Given the traditionally modestly developed scientific infrastructure of pedagogical universities, deficit of adequate research experience, a small number of staff personnel of scientists and other factors negatively impacting the organization and thoroughness of research work, I would advise to start it with the relevant agreements with scientific research institutions of NAS of Ukraine, NAPS of Ukraine, scientific laboratories of leading traditional universities, organization of the branches of these institutions within the structure of Pedagogical University, creation of joint research centers, temporary research groups, laboratories, etc. This practice has yielded positive results at the NPU named after M. Drahomanov. Due to the basic agreement on cooperation of the Pedagogical University with NAS of Ukraine, corresponded subdivisions of the university launched

partnerships with such famous Scientific Centers of NAS of Ukraine as the Institute of Mathematics (A. Samoilenko), Institute of State and Law (Yu Shemshuchenko), Institute of Magnetism (C. Baryakhtar), Institute of History of Ukraine (V. Smoliy) and other. The same applies to cooperation of the university with the institutes and laboratories of NAPS of Ukraine, and other specialized academies.

This ensured not only raising of a concern and developing a number of urgent scientific issues, but also engaging in this process the most talented students, fostering within them with the help and direct involvement of prominent scholars academic skills and the need for scientific research. We proceed from the fundamental guidelines that every student — a future teacher — should be a scholar, researcher, even if only the beginner. Actually, this is what basically distinguishes university education from the school and institutional one. Once touched the truths, having obtained due to own efforts, the university student forever remains “contaminated” by a “positive” thirst for scientific research, of a pioneer and explorer. As Karl Jaspers wrote, “if once he experienced the inclination to permanent ideological growth, for the rest of his life he remains a philosopher and scholar, even if he shows himself as an expert-practitioner who creates reality no less productive than scientific achievements in the narrow, literal sense of the word” (Яснерс К. Идея университету. – С. 128).

In this light the idea of “research universities”, which since recently have been actively regenerated especially by representatives of engineering sciences, requires a separated consideration. Organization of several (perhaps dozens) research universities, which would be mainly engaged in research is the point of the idea. To my mind, it is not to the full extent constructive, especially for pedagogical universities, in which each teacher is simply obligated to be a researcher, since his object — a particular person — is an individual and unique, and no one but him can find the only correct approach to him, and only by means of thorough study of student’s personality, penetration into his individuality, understanding of his exclusivity. Let’s imagine the following situation: out of one hundred graduates from Pedagogical University who came to school, 50% were trained at research programs, while the rest at regular pedagogical programs. Will all of them be able, and if they will, how effectively will they be able, to perform teacher’ functions? The question is rhetorical in nature. Each teacher must be a researcher! After all, he is the one who face-to-face remains with a student, who consider him to be the last instance in discovering the world, forming the belief, understanding values, and making the choice of behavior. Individuality, however, resists, because it is a personality. The teacher must understand the reasons of the resistance, remove them and offer the student approaches that are in line with his nature, internal needs and interests. Without the scientific research skills the teacher will fail. And if he doesn’t have the skills, if at the university a future teacher acquired only knowledge, and therefore cannot understand a student, penetrate into his individuality, there is no place for him at school! Truly to meet their high status, all universities should be research universities.

For Ukraine, this provision is principle. Dozens of so-called universities, organized on the basis of former (for not the top!) educational pedagogical institutions, have not yet become the universities to the full extent. And not only because they have not developed research, created laboratories or not entered into agreements with research institutes. All this can be accomplished in the nearest future. The whole point is to change the thinking paradigm of the faculty and students, as the former cannot refuse “school type” — manner of teaching, and the latter cannot overcome a certain pragmatism in relation to their profession. The main thing is that all participants of educational process are unable at the same time to rise to the idea of the university, the essence of which consists not merely in the pursuit of the student and teacher to acquisition of (giving) a profession, but especially in their common inner quest for scientific “knowledge of the whole, deep penetration into the context of the universe, the comprehension of the philosophy of life itself. As K. Jaspers wrote on this subject, the university aims at implementation of four key objectives: “the first one is research, training and acquisition of certain professions, the second one is education and training, the third one is based on communicating, the spiritual life, the fourth one is the universe of

sciences... The unity of research and teaching undergirds the idea of education” (Ясперс К. – С. 114). The formal change of status of pedagogical or technical educational establishment, substitution of the name “institute” for the name “university” of its facade board, adds nothing but ambition to university education. Unfortunately, the Ukrainian tradition of “changing the facade boards” still dominates in a field of education.

Ukrainian education was seriously challenged by introduction of such standard of the Bologna agreements, as **multi-level structure of education**, that is being realized within the European space through the academic and proficiency levels such as the “Bachelor” and “Master”. I will recall, that the “specialist” used to be a traditional graduate degree within the framework of Ukrainian higher education; the concepts of “bachelor” and “master” are relatively new for it and are not quite clear for many educators, heads of educational institutions and officials that govern the educational process. However, once the Bachelor-Master Structure successfully operated at Ostroh and the Kiev-Mohyla Academies, St. Volodymyr University (Kyiv), and other higher education institutions of tsarist Russia. However, it was destroyed by the Bolshevik educational reforms of the 20-s; practically during entire Soviet period, the system of higher education trained the “Specialists” degree holders.

Declaration of independence of the Ukrainian state and need of building of the national educational system determined the necessity of returning to things, the effectiveness of which has been tested by history, the revival of achievements of the past with simultaneous approaching the standards of modern European educational space. In the core of this process there are the notions of academic and proficiency levels such as the “Bachelor” and “Master”, without implementation of which our system of education remains incomprehensible for the West.

During acute discussions of national educational theorists and practitioners, taking place in the first decade of Ukrainian independency, and resulting in the Law of Ukraine “On Higher Education”, within the state there was established the system of academic levels in the following configuration: **Junior Specialist** (provided by vocational and technical schools, institutions of higher education of the first level of accreditation), **Bachelor** (provided by colleges and other higher educational institutions of the second level of accreditation), **Specialist** (provided by the higher education institutions of the third and fourth level of accreditation), **Master** (provided by higher educational institutions of the third and fourth levels of accreditation).

It may seem that the transformation has taken place, innovation has been implemented, understanding on the part of European universities has been achieved. But it's not quite true. Blur features and liberalization in the order of implementation of these academic and proficiency characteristics have led to serious confusion in the organization of educational-training process, the struggle for priorities, ungrounded claims of some educational institutions, especially of private ones, in relation to preparation of experts of the highest level under conditions of having poor academic facilities or their absence. The employment opportunities for individuals holding the “Bachelor” degrees were not created. It became clear that the current legislation, that was regulating the labor relations, was ready to provide the employment of the Bachelor’s degree holders. Introduction of such level as the “Master” caused several problems within the educational system of Ukraine. Pursuing to keep pace with the times, and at the same time, to maintain the current quality of education, the majority of Ukrainian universities keep training according to three academic levels: the Bachelor’s, Specialist’s, Master’s. Next is the preparation of highly qualified - candidates and doctors, that also not in all meet the system that has been prevailing in leading western universities. Given the existing and latent conflicts, which implementation of a new model of academic-proficiency levels of higher education includes, we can conclude that the final modernization of education in this context remains for the future.

The formation and development of multi-level structure of education is being realized through the introduction of a **credit-module system, and continuous monitoring of the quality of education**.

Some educational institutions have sort of biased attitude toward this system: saying, that the traditional model of education within which, having accomplished the curriculum, students give account of their knowledge at final exam, while their current knowledge is tested at seminars or

through tests, essays or colloquia, considered to be effective. According to their beliefs, the traditional system provided integrated acquisition of subject, while the new one divides it in the “modules” and “credits”, thus forming about it merely a metaphysical (scattered) idea. To my mind, these prejudices are ungrounded. Modern knowledge in subjects is so rich, deep, diverse, so variable (reloadable as a result of such factors as the information revolution) that any other way of its mastering, except for individual units is practically impossible. It doesn’t “fit in” the mind of the student. Content fullness of the subject, in formativeness are beyond the mental capabilities. That is why mastering of the subject matter by means of traditional methods can only lead to a formal (according to formal definitions of particular definitions) acquisition. Content “modules” “break” the subject into separate blocks, which are digested in a process of climbing by a student the ladder of scientific knowledge: mastering of the previous module (which is fixed by certain forms of academic control) is the basis for the transition to a new area of scientific knowledge, etc. In this case, define separation cannot be formal; single blocks -modules are logically complete, systematically arranged and structured by some educational elements of theoretical knowledge and practical skills of a discipline or practice of students, that are realized in the respective forms of the learning process within a certain optimal time as given for their learning. Having given account of acquisition of the previous contents of the module and having fixed (through e-learning tools) possibility of returning to it, if necessary, the student can move on, freeing himself from having to memorize knowledge, thus expanding opportunities for independent work, scientific research, and creativity.

The credit-module system has universal for the European space character, that gives a student another advantage: regardless of time (semester) of study; having mastered a particular content modules, he can exercise the right to academic mobility — transfer to another (including foreign) university. Of course, it may be possible under condition of mutually recognized quality of education at universities within the European educational area, continuous monitoring of the quality of education at separate universities, as well as the quality of educational systems of particular states. In this sense, the Bologna process requires the formation of collective responsibility for organizing the educational process, the collective quality assurance of student learning.

Joining the Bologna Process requires **radical modernization of the curriculum**. Its motto should be the elimination of outdated myths, peculiar ideologization of education, inherent to totalitarian society, the remaining of which is still being felt in modern Ukrainian educational system. An important task is also a removing petty material and approximation to the real historical process of modern social and cultural realities and projected future.

Significant movement should be undertaken toward the **democratization of educational policy**, particularly decentralization of the educational system, increasing the autonomy of universities, mobility of teachers and students, introduction the state-public administrating of pedagogical establishments.

Democratization is a morning star of the European integration process. However, it cannot evolve spontaneously, without proper enlightening and educational activities at schools and higher education establishments. Democracy must be learned. It is the main dominant that the Bologna process responses to the challenges of globalization and modern migration processes. Critical role in nurturing the democratic culture of an individual belongs to the teacher. The Bologna Process defines the requirements for democratic education as well as training democratically oriented teacher. Ukrainian universities have not been yet prepared to implementation of these requirements to the full extent. The course “Basics of Democracy”, elaborated within the Ukraine-Canada project, is read only as experimental one and is far from being read at every educational establishment.

Modern education ought to become a continuous and **lifelong process**, of obtaining and updating of scientific and practical knowledge, information, and social experience. Defined

requirement for the first time in a condensed form is contained in the report of the International Commission of UNESCO on Education “Education: a hidden treasure” (1996). The report of Jacques Delor offers a following definition of lifelong education, “according to the approaches of the XXI century education is so diverse in its objectives and forms that it embraces a continuous process of forming whole human beings — their knowledge and aptitudes, as well as the critical faculty and the ability to act, enable people to develop awareness of themselves and the world other people live in”. Provided in the report typology of learning is reduced to four “pillars” of education for lifelong learning: learning to know; learning to do; learning to live together and with “others”; learning to be. It is within this “educational continuum”, that combines life and society, according to scientists, the panorama of “lifelong education” is being emerged and the search for the “keys to the twenty-first century” is being done; according to the Jacques Delor’s Commission, the keys have the following configuration, “Learning throughout life meets the challenges posed by a rapidly changing world, enable individuals to deal with new situations arising in their personal and working lives”. European Parliament and the Council of Europe adopting the Commission's proposal have recognized that learning throughout life is as important for the development of capacity for self-expression and capability to exercises civil rights as to achieve economic goals.

Organization of Economic Cooperation and Development (OECD) launched activities aimed at practical realization of ideas of education throughout life. This activity was outlined by the political frameworks called “Lifelong education for everyone” and adopted by ministers of education of the countries that made up the organization in 1996; they became a platform for processing this year plan of the National doctrine implementation.

Five systemic features of these policy frameworks are distinguished: 1) any training, not only formal courses should be recognized, 2) education throughout life requires good fundamental skills of both youth and adults — with an emphasis on incentive and fundamental changes in curricula and pedagogy, and 3) equalizing the access to education requires consideration of the prospects of the life cycle with the priority given to pre-schoolers and adults. The quality of opportunities should provide diversity of training methods, courses and conditions for various training needs, and 4) countries should assess the resources in accordance with the detailed requirements for the lifecycle and distribute them effectively, this may require additional public and private resources, 5) coordination of policy envisage involvement of many partners.

To each aspect, stated above, the direction of educational policy which requires law adjustment corresponds.

Innovation should have deal with **organization of early career guidance of future graduates of secondary schools** — future applicants of universities, first of all, in the light of funneling their sympathy towards the future profession, testing their calling, psychological and moral-ethical traits necessary for future career.

The university **educational work** cannot be left aside. It should be done on the multicultural basis, through fostering the tolerance, ability to live together, respecting ethnic, confessional, cultural diversity and at the same time with pride for our own national life, culture and identity. However, no one has the right to impose upon others his own values. Everyone should remain for ever one. In order the diversity does not lead to the conflict, the teacher must meet the relevant intermediary function, coordinate the models of behavior, and most importantly, form understanding interpersonal recognition.

Innovations of education should provide high marketability of a future graduate. His education should be fundamental, of high quality, and realized in organic unity with science and pedagogical practice. A university graduate must have excellent information technology skills, command of several foreign languages, and additional profession.

The important rule of the Bologna community of educators is **to increase the level of teachers and students' mobility**, independence of students, level of their self-organization. For the national pedagogical education this concept is a new one by its content, as well as the opportunities of organization. We are accustomed to stable employment or training in one (own) institution and with a certain suspicion we look at those, who want to master the subject at another university. The guest-lecturer invited to the university to read a particular course looks even more suspicious to us. With rare exceptions, there is no faculty exchange between universities in Ukraine. Only a few of us were invited to lecture at foreign universities. We are little known, and therefore we are little invited. We are too modest, while the foreign teachers and researchers have their own Internet web pages, participate in various international presentations, promote personal achievements applying modern means of communication. Obviously, it is time to abandon such "modesty", as it is a way into oblivion. It is only through exchange that the most effective comprehension of the subject can be achieved, scientific exploration can be enhanced, original field of scientific-pedagogical research, contributing in mastering of skills of both teacher and student, can be formed.

Accepting these and other innovations, implementation of the Bologna process at the institutions, will ensure the recognition of Ukrainian education and its competitiveness in the educational European market. Its international relations will be strengthened. The popularity of Ukrainian scientist and teacher will increase. Ukrainian education will become attractive and interesting for foreign consumers and investors.

It is also the case, that transformed in the context of the Bologna process, Ukrainian education must retain its identity, just remain Ukrainian as it is — hearty, spiritual and emotional, human and humane, family and folk, patriotic and moral in all its human dimensions. No more and no less! Accepting it in its originality, Europe gets a huge advantage, especially in the context of establishing a truly human relations, peace, love and diligence, tolerance and cooperation, respect for parents (family) and people, revival of truly moral attitude to life, that pragmatic modern Europe can only dream about.

We Ukrainian educators alone can bring into Europe the progressive pedagogical thought, the essence of which is the philosophy of the heart, morality and high spirituality, because we are its direct heirs, speakers and conduits for the global educational community. We have been fostered within this pedagogical tradition; it is in our DNA. So who, if not us, will bring it into the world educational practice!

Pedagogics of the Future: the Dialectics of Pragmatism and Spirituality

Modernization of Pedagogical Education: the Problems of Theory, Methodology and Practice
Cultural Foundation of Education
Spiritual Priorities of Education

Civilization needs such pedagogics that would form the human of labour, raise fundamental national and common to all mankind values, lead Human the way to Temple...

Practically all representatives of the intellectual elite of our civilization tried to have a look at the future and guide modern historical advancement towards it. In particular, a great ancient thinker Plato saw the future as the original “ideal state”, the prototype of which once was Atlóntida — the civilization, perished in waters of the Great Ocean. The philosophic-theological tradition of the Middle Ages tried to convince people of the advantages of future “other-worldly life” (St. Augustine a.o.). Philosophers-utopians presented to society the illusion of future as of communism. This idea was caught up and developed to the level of the community development theories by Marxists. The future remained a ‘closed book’ for the humanity, the top pages of which could be read only by prophets, soothsayers and angels. Nevertheless, the attempts to get to the future were carried on. What is more, in theory they continued developing under the name of scientific prognosis. Obviously, such is the nature of human: he wants to foresee the future, he builds up his ideal models, he tries to move in their direction, he wants “do better”, but has the result in “so that’s what we have”, and “the same as usual”.

History has witnessed a far not pleasing fact: the predictions of the prognosists practically have never been completely confirmed in practice. But still attempts to look in the “beyond of the morrow” not only just carry on, but also liven up. I also want to walk these paths to carry out the prognosis of the development of educational branch and to line up the contours of pedagogics of the XXI century.

Modernization of Pedagogical Education: the Problems of Theory, Methodology and Practice

Today, the concept of “modernization” can be more distinctly seen on the theoretical sky of the Ukrainian socio-humanitarian theory. It becomes not just, so to say, fashionable, but also irreplaceable. The reason is that, as a result of public transformations that took place for two decades, qualitatively new society has firmly been established in Ukraine — the economic, political, socio-cultural and spiritual society that is, on the one hand, opened out, following basic progress trends, as European one, and, on the other — to be really seen in all these dimensions — needs a substantial perfection. Modernization of the Ukrainian society appears as a practical necessity of the modern stage of creation of our state, as a task of the competitive entering the European and world sociocultural space, and of consolidation there as an attractive, perspective, responsible, prognosticated, and that’s why, reliable partner.

The concept of “modernization” was introduced in scientific operation at the end of XIX century by such well-known scientists, as E. Durkheim, Ch. Cooley, C. Marx, Mein, F. Tonnies a.o. “The conception of modernization” was formed and implemented as a theoretical model of

semantic and axiological transformations of consciousness and culture in the process of industrial society formation. The semantic context of this term was broadened in the course of time. In modern sense, a concept of “modernization” means nothing other than the “perfection”, and bringing whatever indicators over in accordance with the highest standards (achievements) of common civilization advancement. I will dare to make a generalization: Ukrainian society has practically completed the process of “divorce” with the totalitarian past, become firmly established in the renewed characteristics — of democracy and market — and continues progressive transformations, i.e. modernization, in accordance with requirements of time and challenges of the modern world dynamics.

Today’s modernization is the original style and type of existence of the European society. This process embraces all subdivisions of the social organism. And the sphere of education is not an exception. Regardless of difficulties, certain social problems and temporal retreats from the conquered positions, the horizon of transformations in economy, politics and sociocultural sphere is illuminated by more noticeable achievements. European education is in the state of modernization. Formation of the Ukrainian education is coming up to this stage as well.

Whoever of whatever political ambitions or intentions would assess a present situation in the field of education, hardly one ever doubt the fact that Ukrainian education has become not just simply another, but also qualitatively the best and competitive. The reformation of the educational system, inherited from the former USSR, is an undoubted fact. As a result of serious transformations, the original stages of which became the State Program “Education. Ukraine of the XXI century” (1995) and the National Doctrine of Development of Education in Ukraine in the XXI century (2002), our own national system of education, which generally provides the demands of the intellectual development of our people and more and more powerfully presents itself in the European and world educational space, has been founded in the state.

We cannot also doubt that this system needs serious modernization. Not pretending to make the out-and-out consideration and the absolute judgment and suggestions, I will analyze the modernization processes launching in the area of the central segment of Ukrainian educational system — in **pedagogical education**.

Pedagogical education is a complex of teaching-training, scientifically-elucidative, psychological-pedagogical, culturological and methodical measures serving the only aim — preparation of the future teacher, pedagogue and educator. High level, meaningfulness and attention to pedagogical education are characteristic features and original symbols of the educational tradition of the Ukrainian people. Teacher, since ancient times, was thought to be the first and the most important personage in a village or a town, in whatever community and family. Preparation of such teacher was always considered as one of the most important tasks of common cultural development of the state and society. It was filled with spiritual, moral, naturally-scientific significance and took place mainly at universities and under special control in different historical times from the side of the states dominating either the whole Ukraine or, particularly, its certain regions. Regardless of imposing, as a rule, the state power value orientations and world-view on future teacher by these states, the Ukrainian teachers, however, in overwhelming majority were attracted to their own cultural and historical tradition and were penetrated by the ethnological and culturological matter of Ukrainians strengthening it in the system of education. Without regard to persecution, pursuit and repressions, they carried in people the spirit of science and high morality, independence and freedom, their own state system, cultural identity and the Ukrainian nationality. The latter is a **basic achievement** of the Ukrainian pedagogics. It unites the generations of teachers that change historically, keeps and saves viability of the Ukrainian people spirit, remains in Ukrainian pedagogical education as an original **matrix** (essence, basis), which the further time-required pedagogical innovations are built on.

Modern modernization processes are developed round this matrix. It is not changed and abolished by the Bologna process, the essence of which, by the way, is not in the change of basic foundations of the national educational systems, but in their concordance, inner co-ordination, forming of rules, norms and mechanisms of tangent, commensurable, tolerant development of education in the European space.

It is difficult enough to define and evaluate the transformation of basic foundations of the Ukrainian pedagogical education in Soviet times. Total ideologizing, centralization and militarization of education in the former USSR could not resist touching the preparation of the future teacher. Pedagogical education at that time was realized according to principles of the party membership, class approach, “construction of socialism in the hostile world”, and later — in the context of opposition of the two systems: “cold war” and ideological confrontation. All of these substantially affected the quality of teachers’ training. Soviet teacher was considered only as an ideological worker, guide and educator of the communist world-view. What is characteristic is that in 1930-s practically all pedagogical institutes in the former USSR were transformed into the “institutes of social education”. The lion’s share of them was named after Maxim Gorky.

And, however, without regard to total pressure that was carried out on pedagogical education and teacher from the side of the party and the state, the basic principles of Ukrainian pedagogics remained unchanging. Moreover, Ukrainian pedagogical education not only stood on end but also enriched its basic model with pedagogical wisdom of those, who defended the primordial folk and common to all mankind humanistic values, despite total party authority and ideologizing of the pedagogical theory and practice, balancing between its irrational requirements. The first among the first of them, who were and still remain to be the first today, are the personalities of **Hryhorij Vashchenko**, **Anton Makarenko** and **Vasyl Suhomlynsky**. I have recently reread again the pedagogical works of the latter and unintentionally came to the idea that freeing his creativity from the excessive ideologizing - the original shell, obligatory for the humanitarian creativity of those years - revives and establishes this great teacher as the most realistic thinker, the theoretical constructions and generalized pedagogical experience of which are the most consonant to our time and the perspectives of the development of pedagogical education in XXI century. The pedagogical ideas of V. Suhomlynsky, as well as the other prominent Ukrainian teachers, remain fully perspective nowadays, exactly because of being based on high-value science, cultural experience of generations, folk pedagogics and the Ukrainian cultural and historical traditions constantly regenerating, as an Incombustible hummock, and shining with new colours with every new turn of history.

Of course, they can not remain unchanging. As well as a substance (B. Spinoza), the Ukrainian fundamental model of pedagogical education (“pedagogical matrix”) has an internal source of development (reason in itself), and, at the same time, reacts to public requirements that stipulate the character and orientation of the modern home and world dynamics. That is why, regardless of certain internal conservatism retaining it in the proof enough qualitative characteristics, pedagogical education still should change in accordance with the challenges of the epoch. Presently, this process takes place in the form of modernization, the essence and basic directions of which I will consider further.

As is generally known, the character of the modern epoch is determined by such main world tendencies as globalization and self-identification as for the national interests; becoming of the informational and civil society; democratization of the public life and total establishment of the market relations, the priority of personality, spirituality, culture and common to all mankind values; establishing of the tolerant intergovernmental relations and counteraction against terrorism; a fight against distribution of narcotics, organized crime and AIDS; expansion of the rights and freedoms of the individual; increasing the authority and value of the intellect (sciences and education) gradually growing into the strategic factor of the community development. In different regions and countries of the world these tendencies appear not identically. Somewhere they barely glimmer, elsewhere - they let out their first sprouts, yet somewhere - they bloom in the varieties of form, or approach the finishing stage. Their consequences can be observed in the life of different peoples not similarly as well. They are felt only under certain circumstances and during the long intervals of time. And still this influence exists, as the tendency - the direction of development of the world dynamics following inwardly inherent in it logics - is impossible to be brought to a stop. It is also felt in Ukraine. And the quicker we elicit this influence and grasp the sense (rate, directions, structure) of the development of this tendency in whatever spheres of public life, the more realistic our theoretical prognosis will become, and the more effective the management of social processes from the side of the state and civil society will be.

In this case, I am interested in the influence of the mentioned tendencies on pedagogical education. Just because pedagogical education should react to them first. And I focus on: not economy, politics or culture, but exactly education! Why? Because pedagogical education raises a teacher, that is the only person who teaches, brings up and forms the future subject of economic, political and sociocultural processes developing in the context of the new world tendencies, new world dynamics. Modernization of pedagogical education is the exact reaction of education to the requirements of time. It appears in generalized form in modern European space, and is realized in the form of Bologna process.

Unfortunately, the formal joining of Ukraine to this process can hardly reflect the real state of development of education in the state. The internal changes, dictated by the Bologna requirements, are realized too slowly; the international contacts of teachers, in the process of which the European community could see and understand our peculiarities as not contradicting the Bologna process, are restrained by constant shortage of means; the innovative approaches come across “creeping” opposition of those, who got used to teach and study by traditional schemes; the state and public (community) attention to pedagogical education, to school and teacher has not probably risen to the higher level that was held in the famous epoch of “developed socialism”.

New times change the role of teacher and form the new public requirements to pedagogical education. The latter should become global and, at the same time, remain national in its spirit and orientation, should be firmly established as both personality and community oriented, should assist the socialization of all mankind values and form a man as a patriot and citizen of the state. Pedagogical education has to deepen the scientific material maintenance and, at the same time, to be ready to have discourse with the irrational constituent of human spirituality (religion, occult sciences, a.o.) that has notably activated. It should form a teacher not only as transmitter of normative knowledge, but also as an educator-tutor of folk wisdom, a guide of democratic values and the market way of life, a speaker of the national interests and tolerant cross-cultural (ethnic, international, interconfessional) relations.

Joining the Bologna process requires **radical modernization of the content of pedagogical education**. Its main motif should be liquidation of the out-of-date myths, certain ideologizing of the education inherent in totalitarian society, exception of the trifling material and approaching the real historical process, modern sociocultural realities and prognosticated future. Ukraine should reach **the new level of integration of science and pedagogical education**. Former understanding of teachers training in the area of fixed knowledge gradually retreats in the past. Information revolution requires from teacher the constant updating of his knowledge and the ability of learning during all his life. And for this purpose one should be a scientist, a researcher, be able to learn through the whole life, and above all — to foster corresponding abilities sitting on a student’s bench. The latter adduces new requirements to the teaching staff of the pedagogical university. Today, to be a methodist, even brilliant, is not enough. Teacher should be a powerful scientist, conduct scientific researches in various branches and bring over a student to them. Such practice takes place at the Luhansk, Odesa, Kharkiv and Ternopil pedagogical universities and, certainly, at the leader of the Ukrainian pedagogical formation — National Pedagogical Dragomanov University. Our scientific-pedagogical schools, headed, in particular, by the academicians of NAPS of Ukraine, such as O. Avdiyevsky, V. Bondar, O. Hryshchenko, M. Zholdak, L. Matsko, O. Moroz, V. Syniov, M. Shkil, professors B. Andrusyshyn, Hr. Volynka, L. Vovk, are known not only in Ukraine, but also far beyond its borders.

Bologna process intensifies the development of scientific schools at universities. And we should answer this requirement of time by creating new and regenerating the traditional scientific schools and laboratories, by realizing the wide-ranging pedagogical researches, and within their framework — the pedagogical experiments, organization of scientific discussions, especially, on the international level, — and by publishing our scientific-pedagogical products. It would be useful to take interest in: what new pedagogical ideas (conceptions, models) have been grounded by home or

foreign scientists, say, in the last 10-15 years? And have we had any interuniversity disputes or any extensive academic discussions on this occasion? Nobody to be offended, but, unfortunately, formal approaches, banality, traditional character of the matters and dealing with them prevail in the home scientific-pedagogical space. The “drops” of the innovative pedagogics are hardly ever glimmering. The attempt of the Institute of Higher Education of NAPS of Ukraine, say, to start a discussion as for modern philosophy of education or sinergistical methodology of organization of modern pedagogical education content has come across serious barriers both in relation to financing the subjects and in the aspect of the perception of them by the wide pedagogical community. There is an impression that we are not quite prepared for such serious scientific discussion, built on the basis of the innovative pedagogical activity.

One of the main objectives according to which the pedagogical education has to be transformed, following the requirements of the Bologna process, is its democratization. Here we have to distinguish two constituents: 1) substantial and 2) organizationally-administrative ones. Substantial changes should take place first of all in the way of **democratization of the educational policy**, in particular, the decentralization of the system of education, the increase of independence of the universities, the mobility of teachers and students, the introduction of the state-public management of the educational establishment. A role of the association of the heads of pedagogical universities has to be increased. Special plenary powers (in relation to licensing, accreditation, and introduction of the new approaches to specialists training, state orders, and the like) should be given over to the leader of the Ukrainian pedagogical education — the National Pedagogical Dragomanov University.

Sometimes I get surprised by the fact that for verification of the ‘accordance to the terms of licensing of certain specialty’ the specialists from peripheral universities, where the educational process is built on the state standards, programs, curricula and textbooks worked out by our university, arrive to us. It is a phenomenon of the same origin, as, for example, a verification of the “observance of the terms of licensing” of jurisprudential disciplines, say, in the Yaroslav the Wise Law Academy of Ukraine by specialists from Zhytomyr or Ivano-Frankivsk, or mining type specialists training in the National Mining University of Ukraine by teachers from Berdiansk or Poltava. Why spend money, playing “democracy”, if a corresponding control by the State Inspection of the Ministry of Education, Science, Youth and Sports of Ukraine can be provided? Is it really reasonable to put under doubt the grandeur of the scientific-pedagogical school, if according to its drafted programs the preparation of the specialists within the borders of the state is realized? And, finally, it seems normal to me when in some branch (or sphere) one or two (or even more) scientific-pedagogical schools coexist in discourse and provide specialists training by different standards. It’s not earthy use to bring them to “conformity” with each other, and moreover — it’s harmful. As the arc of creativity and scientific search arises up exactly from the difference of the potentials! The wisdom of the democratic educational process control just properly consists in pulling apart these potentials to the most effective growing of the arc, and, at the same time, not further than the limit of its breakdown and fading out. In this dimension, the national institutions of education have to become the foundation, behind which other educational institutions would unite accordingly.

At the same time, it’s worth thinking over the possibility of introducing in Ukraine the practice of “certification of the graduates” carried out in some foreign countries by royal scientific societies, public associations of specialists and scientists, specialized academies, associations, and so on. It would protect all of us from pseudo-specialists who get diplomas not for knowledge, but for parents’ money, and would help strengthening the vital safety of our country and people. Such practice would help the rise of responsibility of the educational establishments for quality of professional preparation of the young specialist. And if to consider that public scientific organizations could constantly promulgate the results of certification in mass-media, it would become a good orientation as for choosing the educational establishment by future university entrants and their parents.

The innovations in pedagogical education should touch the organization of **primary vocational orientation of the secondary school graduates** — the future university entrants to pedagogical universities - first of all, in the context of directing their looks to the teaching profession, and test the

determination of their pedagogical calling, psychological, mental and ethical qualities necessary for pedagogical activity. To be a teacher is not an easy task. For this purpose, one needs a talent and thorough knowledge, and most of all — character, i.e. internal psychological readiness to work with children, teach and bring them up every day and ever hour in a spirit of society ideals, national and cultural traditions, and all mankind moral values. Not everybody has character of this kind. These are the persons of special habit of mind, training and vocation. We need to reveal them, to bring them up, to teach them and to accustom them to the so-called “kindred work” (Hr. Skovoroda) that is genetically built in the character of personality as its internal core, archetype and symbol of the life Fate.

Pedagogical universities have to organize the wide system of revealing such personalities, create the system of their early pedagogical orientation by accompanying their studies in the comprehensive school with corresponding training and psychological possibilities. One of such steps was a competition “Teaching is my calling”, organized by the Association of Heads of Ukrainian Pedagogical Universities in 2004. Besides, its attractiveness consisted in that 15 winners without preliminary examinations had an opportunity (at choice) to enter one of the leading pedagogical and some classic state universities. This competition gave rich material for reflections. Firstly, near 90 % of its participants were village schoolchildren; secondly, each of them grounded their choice of pedagogical profession, to my surprise, realistically and impeccably; finally, at choosing specialty, advantage was given far not to the “teaching” profession — a lion’s share of winners were disposed to traditional for the Ukrainian young people professional orientations, they wanted to be lawyers and economists and insisted too much that this choice in no way contradicted the terms of competition.

It is impossible to pass by the *educator’s upbringing work* in pedagogical university. It should be performed on the multicultural basis, through forming of tolerance, ability to live together, respecting the ethnic, confessional and cultural variety and, at the same time, having pride for national being, culture and identity. Besides, nobody has the right to impose their own values on us. Everybody should remain themselves. In order that such diversity could not cause a conflict, a teacher has to perform the corresponding intermediary function, co-ordinate the models of behavior, and chiefly — form the considerate perception of each other. Here is the novelty of the future teacher training in pedagogical university in the light of the developing Bologna process.

No less important is the problem of increase of the competitiveness and security of the future teacher through giving him the possibility of “the second profession”. That is: the second, but not yet the teaching profession. I will explain the essence of this matter. One village teacher with 25-years-experience once complained to me of the unendurable conditions of work at rural school. “Depreciated facilities, shortage of textbooks and stable heating, and, mainly, “wild” unwillingness of rural young people to get educated.” “Then why don’t you change the profession?” offered I naively. The answer staggered me by its frankness, so to say, by the “naked truth”: “But I cannot do anything more!” So that is “the root of the evil” of our demanding attitude to the teacher. However, he is not only teacher, but also citizen, and husband of his wife, and father of his children, and son of his parents whom he must take care of. By the way, the teacher’s family, his wife and his children have the same natural needs as all other citizens — to eat, to get dressed properly, to construct and arrange their house and so on. Unfortunately, the present salary of the teacher cannot provide these requirements. “To earn extra money” somewhere and somehow — unfortunately, he cannot or is not able too, since he is the “hostage of profession”. The original “professional cretinism” pulls him out on the roadside of public advancement, and only few have the opportunity “to jump on the bandwagon”, but... by change of their profession.

In situation where the state and society are unable to change radically the situation in the near years, I would suggest such primary steps for the support of teacher : a) broadening the scope of the teaching profession, i.e. providing the preparation of the teacher in two or even three teaching specialties; b) training teachers of the humanitarian and natural-mathematical sciences profile that

could join teaching both these types of subjects in 1-7th forms; c) giving to teacher the opportunity of getting the second — not “teaching” — profession. Let us stop at the details of the latter question.

The necessity for “the second profession” for a teacher is actualized in connection with enlargement or closing the incomplete schools, reduction of pupils in schools, especially rural ones. It would seem that introducing the “school bus” program and transporting children to school should solve the problem of teacher’s working time, but, in fact, that aggravates it: rural teacher is “withdrawn from his house”, from his young children, household and elderly parents that need a first-hand and, practically, hourly care.

I recall my own childhood. The 60s of the past century remind somehow our present time. Having two preschool children, who had nobody to look after them, my parents-teachers ran in turn home at any possible chance, at any “break” between lessons. Yes, rather! At home there were not only a pig, chickens and a few rabbits, but also I and my brother! Mother and father could leave us without supervision in no minute. By the way, it was my mother’s care that if didn’t save literally my and my friend Mykola’s life, than at least cautioned us from injury. And it happened, to a miracle, prosaically. We found an anti-tank charge (presumably, a projectile from a 15-mm cannon) and decided to set it on fire to have it exploded. Having hidden in kuren — such kurens, made of sunflowers, stood numbers on every vegetable garden — we prepared wood for the fire and put the charge in there. One more minute, and... Difficult to imagine! Exactly this moment, having a long break, my mother came running home from school. Only now I can imagine what she felt seeing us in the smoke with a projectile in our hands! And let us imagine now that she would have worked at the school of the other village. What to do with your children, how to keep an eye on your household, and many, many other questions to which (within the limits of the present system of teachers’ employment) there is no answer yet. Therefore, the conclusion should be the only one: it is necessary to “go outside the system” or “extend the system” in the interests of our teacher who is a human with all necessities other people also have.

Helping teacher with his second, not “teaching”, profession is just the one of variants of how to cope with the mentioned contradiction. Having such occupation, the biology-teacher could work (holding two jobs) as a veterinary doctor, gardener, or carry out a sanitary-hygienic or ecological supervision; the teacher of language and literature in the evening could work with pleasure as a librarian, organizer of the club activity, social service worker, educator-consultant in a preschool establishment, or guide-consultant in a district museum; the teacher of mathematics could capture the profession of economist, clerk, secretary of village council, and so on. Over modern socio-economic conditions of the development of village, town or small district center, the need in providing the mentioned professions can be satisfied with 2-3-hour work per day of the trained specialists, while today it is satisfied only with 50-60 % employees that does not have any corresponding professional training.

The problem of humanitarian and, in wider sense, sociocultural development of village today is directly connected with the “deficiency of teachers”, who manage in one person to combine the profession of teacher with professions of mass culture worker, psychologist, social service worker and educator. The market element, which stipulated the intensive and mainly far not justified destruction of the collective households, has “forced” an agriculturist and zootechnician out from village and made them unnecessary. The farmer has his own way. He needs workers of the other specialities. Unfortunately, present agricultural higher school doesn’t train them in necessary range yet. Those, whom it brings up, you can’t “draw in the village”, as a rule. They settle down in the city or found their own farms, or become “multi-specialists in various spheres”, leaving no chance to expert professionals.

The same market element has ruined a rural cultural (club) infrastructure. In reality we have mass closing down of the village clubs and libraries, and reduction of the club activity architecture. Teacher remains to be the last outpost of the intellectual layer of village humanitarian, and in wider sense — of social infrastructure. Unfortunately, without proper preparation he remains powerless in this situation too. It is therefore necessary to train him in the second, or, possibly, in the third, “not teaching profession” and then... Some could deny that, say, “The teacher will leave

the school!” Frankly speaking, he has almost left it already. The overwhelming majority of teachers nowadays are pensioners. Young people do not practically go in village. Therefore, taking up the second “not teaching profession” will return teacher to school, as teaching is his internal calling. Only on providing for his family and himself with necessary means for deserved, fitting to his status living and, mainly, having returned the sought-after attitude of the society and his fellow-villagers respect for him, the teacher will go back to school and will do justice to the student.

We forget one simple thing: each of us aims to work by God-blessed vocation, by innate and acquired abilities. Regardless of the circumstances and barriers, we always go back to our profession, which we were taught, and, after all, through implementation of which we enjoy our self-realization. The artist dreams to draw and he will draw in spite of prohibition of the authorities. Do you remember the tsar’s order requiring “prohibition of writing and drawing” to the genius author of the famous “Kobza-player”, his deportation to distant Orenburg, and severe supervision over the artist and poet. Did he adhere to this prohibition? No! He took to a habit of putting down rushing poetic lines into his “pocket-books”; by all means, he sought out a pencil and piece of paper and drew, drew, drew... A person who has magic voice will certainly sing, a composer will compose under any conditions, a doctor — will treat people, a builder — will erect buildings. So how can we refuse the teacher in this noble calling of “kindred work”? The majority of them have chosen the pedagogical profession by vocation. These people are attracted to school by not a salary — it is so low, it’s a shame to speak of — but big love and necessity to intermingle with students, to teach and bring them up. What holds teacher in school is an inwardly predetermined loving attitude towards child and childhood, and respect for knowledge, moral and culture that he is eager to pass to the pupils. Teacher lives and breathes a school and practically always dreams to go back to it, despite various confusions so masterly made for him by our sickly society. The innovations in pedagogical education should provide the high competitiveness of future graduate. His education should be fundamental, of high quality, and be performed in organic intercommunication with science and pedagogical practice. The graduate of pedagogical university has to master brilliantly the information technologies, a few foreign languages and additional (not teaching) profession.

The Bologna process is a programmed, purposeful collaboration of the European pedagogical universities, institutes, schools and centers. Yet Ukrainian higher pedagogical establishments are drawn to it not actively enough. Surely, certain experience of such collaboration has already gained. However, the other level is necessary today. Ahead we have an active exchange with students and teachers, including students’ studies at foreign higher educational establishments, realization of the joint pedagogical experiments, scientific conferences, summer pedagogical schools and readings a.o. The aim of this collaboration is in an exchange of scientific and pedagogical experience, forming of norms and rules accepted in European cultural space and ability to live in it without any limitations or feeling of inferiority. In addition, Ukrainian pedagogical universities have to achieve such level of collaboration that would allow giving out double diplomas in corresponding specialties to the graduating students. Our university has already begun the introduction of these innovations.

In the light of the mentioned above requirements, logically a question appears: “What top-priority steps has Ukraine to carry out for a full-value including to Bologna process?” In my opinion, first of all, we need to organize the mutually concerned associating of our state leaders and the branch with administrative and organization structures that determine the educational policy of the European countries. Until we become permanent and mainly active participants of any European council, summits and conferences on science and education development questions, and present our system of education in its advantages and attractiveness to European community, no real including to the Bologna process is possible. Sometimes we save money wherein, on the contrary, it needs to

be spent, as it provides an income both professional and political. The Minister for Education, Science, Youth and Sport of Ukraine, his deputies and the heads of the universities should be permanent participants of the international forums. A well-known Ukrainian proverb — “The greedy pays twice” — to great extent characterizes our present participating in the Bologna process and not only in it. The second serious step, I stress on again, should be real home reforms in the educational system as a whole, and in pedagogical in particular. Europe has to “recognize” and see us as reliable, perspective, and chiefly attractive and prognosticated partners. Finally, the third step is concerned with personal interest of the first leaders of the state in the subject, taking of the appropriate political decision by the government, promulgation at the international level of a concrete program of integration of the home education and science system into the European space. I am deeply convinced that Ukraine has all the objective and subjective pre-conditions ripened for this purpose, and we are already able to carry them out in near time.

As it is known, a line to the future can be drawn through two points — “the past” and “the present”. And although it won’t always be a straight line, however, the certain contours of the future can be seen more or less transparently. Passing on knowledge, culture and social experience to the rising generations, education should always prepare a person to life. The same function, being a leading one, is for today’s education too. Prolonging it to the future, we should find out only one thing: to what life, to what society and to what human — virtual or real. Naturally, only real human in a real life process is the thing we should think of. And, as philosophers say, it (life process) is developed through solving the main historical contradictions — between material and spiritual levels of human life activity, between existence and consciousness, between substance and spirit. A human has, first of all, to satisfy primary necessities — in food, clothing, dwelling, and only then... However, these necessities are satisfied not in “animal”, but in “human” way. Accordingly, “the human” (the spiritual) in man if does not precede the material, then at least is related to it. It is dialectics of their interaction that determines the life process, to which education should prepare a person. Let us see it in more details.

Crystallization of production in the form of market relations is a fact of the world’s history. Such relations are known in history as civilization ones, as the most effective and optimal. The epoch of market relations, prevailing in the developed world and gradually growing firmly established in the post-socialistic space, is forming the original psychological orientation of human towards his life and his attitude to other people and himself. This orientation has acquired the name of **pragmatism** (from Greek “act”, “action”), and means nothing other than defining value of any thing, relation or process in the light of its practical worth. In classic philosophy of pragmatism (Ch. Peirce, W. James, J. Dewey) the expediency of any thing is determined by practical consequences, to which any beginnings lead, by their efficiency in the original “experience of the individual”, and by “the present value” in whatever context. As pragmatism is oriented to the direct concreteness, it would seem, this philosophy has not only the right to life but also rather substantial advantages in comparison with other philosophical tendencies. However, it isn’t quite so. With such approach we needn’t then such concepts as “truth”, “justice”, and, what is more, such fundamental grounds of spirituality, as “good”, “beauty”, “progress”, “prospect” and the like. Person then as if “effaces” his inner spirit, becomes narrow and uniform. He avoids creativity, acts following only templates, becoming not interesting.

What is more, as to other people, he is oriented only to his own needs in certain situations. The center of these needs gradually crystallizes in the profit he should get as a result of this or that activity. Profit becomes a primary objective, practical ideal, and achieving it becomes the sense of life of the human. This orientation is transferred by pragmatism to ethics, pedagogics and education of personality. The ethics of pragmatism (in the variant of J. Dewey) is presented in the form of statements about a necessity of radical reformation of the traditional school of that time on principles of its approximating to life, what should have influenced on the improvement of condition of the society, about a priority role of the students’ amateur activity and their activity in studies, about taking into account the individual needs of children.

The center of ethical-pedagogical doctrine of pragmatism is an approach to education as to constant reconstruction of the personal experience of children; the student-centered orientation of studies and upbringing process to the spontaneous interests of schoolchildren; the application of the activity method (work and games) of studies organization. School is seen by representatives of pragmatism as a “society in miniature”. It is aimed at facilitating the socialization of students, reproducing the political, economic and technological processes taking place in society by its activity. The primary objective of school is to help self-realization of a child in the course of satisfaction of his personal pragmatic interests.

The considerable spread of the pragmatic philosophy, ethics and pedagogics was reached in 60-80s of XX century in the USA, Great Britain and other countries of Europe. Today they are well-known as well. In the epoch of market relations, as leading in the system of modern production, the idea of pragmatism is being further developed, having its reflections in the statements of humanistic pedagogics, the conceptions of “education for survival”, “community education” and so on.

What is the basic problem of pragmatic attitude to life and what is so interesting about it? Where is the “root of its attractiveness” and the reason of its spread among modern Ukrainian pedagogical ideas? And at last, why don’t we agree with the basic orientations of pragmatism as “the only correct”, “dominant” and “irrefutable”? The answer to this question cannot be simple. It needs wider look at the society and person, at the humanity as civilization phenomenon and its place, role and prospects for existence in Great Space.

Besides, it is known that man is not only an active, subjective and practical creature; he also has such essential characteristics as sociality, orientation to culture, spirituality and moral qualities. Pragmatism — herein is the reason of its originality and main error of its orientation core — absolutizes the first of these characteristic features of man and society, ignoring the second ones as unimportant and second-rate. However, it’s “not the bread only man lives by”. It’s well-proven that he “worries about the future”, rather than “lives the present”. In this experiencing, rising to the ideal, he forms his “own spirit”, behaves towards other people as spiritual being, creates and recreates the culture. Human’s life is revealed in three basic dimensions: activity (i.e. work and production), spiritual environment and culture. These basic dimensions should be the basis of his preparation for the independent life. Pragmatism recreates only the part of the world-view constituent of human existence. It makes sense, but only in the context with the other, no less important, world-view philosophical orientations; and, at the same time, it loses this sense, as soon as renounces interaction and tries to capture the top stair of the philosophical Olympus of Humanity.

The essence of human is spiritual; the life core is spiritual; the basis of man’s preparation for life is founded through formation of spirituality, that is, actually, within concern of education. The latter fact predetermines the status of education as primordial spiritual value for all historical times and peoples. And, till man exists, spirituality (formed by means of studies and education) will be the main measure of his sociality, the criterion of his personality, the guarantee of his practicability and self-realization. And this foremost means that education will always develop its spiritual essence, forming the personality according, as well as to counterbalance, to any historically changeable social, economic, political and other influences, and passing the spiritual experience of humanity, cherished by history of civilization evolution, on to the new generations. At least, it has to be such, taking into account its spiritual essence.

Different historical times form different public expectations of man who needs to be prepared for life by means of education and culture, studies and training. And, accordingly, the requirements are formed for the aim, contents, orientations, methodology and methods of the activity of these means, for the character of their functioning in general mechanism of socialization of personality. Tracing the historical change of paradigms of pedagogical idea and action, it is not difficult to see that, with the change of epochs in the evolutionary process of civilization development, they more and more approach human in all the plenitude of his physical and spiritual perfection. This approaching is made not linearly, but breaking the gradualness, not following the model of the “upward ascent” but after spiral circles, each of which as if repeats the previous one but yet at qualitatively higher

level. This way the world's history, together with history of the pedagogical idea and action, progresses.

The ancient epoch, for instance, went down in the history of pedagogical idea as pedagogics of naturalness of man; the medieval — as one of man's orientation to God. The Renaissance age turned man to his "natural views"; the Enlightenment epoch presented to humanity the respect for mind and getting knowledge of the surrounding world. The XVII-XVIII century history left the pedagogics of forming gentleman (or citizen); the bourgeois epoch developed the pedagogics of pragmatism; the epoch of social revolutions gave us the pedagogics of class struggle and logics of educating self-sacrificial revolutionary. The epoch of scientific and technical progress formed the original pedagogics of technocracy. The present age needs and forms the information-computerized and, at the same time, economic pedagogics that would answer the spirit of information epoch and market transformations.

And, despite "authenticity" of all mentioned above historical paradigms, there is something 'not expressed', however not secondary, but such that imbues all history of civilization, unites all humanity as the space integrity and develops it to the limits (or out of the limits) of noosphere existence. Certainly, it is spirituality that establishes man in his "human essence", that draws together and unites the nations by all mankind values and global humanistic world-view of the future. In all historical times all people tried to form the primordial "human spirit" constituting man as a human by means of education. Plato, for instance, caring about the state of the youth's spirituality, recommended withdrawing the plots of the Homer's creativity heritage that conflicted with "the spirit of moral and humaneness" from the educational process. St. Augustine and Thomas Aquinas left the fundamental directives for teaching and upbringing of the youth in the most common to all mankind at that time records of wisdom, namely, the Bible texts. Everything, conflicting with these texts, was considered as heresy and was flatly persecuted. Such awesome attitude towards sacred objects of humanity, which were the basis of studies and education of personality, is observed in the next epochs as well. And only so-called 'perverted' nations (by L. Gumilev) dared to dissociate from the common to all mankind, trying, at the same time, to impose artificially constructed values, like the "communist moral", or the "ideology of higher race", on rising generations, as well as on the whole nation. It is characteristic for modern western civilization, even under the circumstances of great power of the destructive mass culture, to protect the spiritual world of a child and young people from hatred and pragmatism, narcotic and sexual depravity, misanthropic ideas, judgments or actions. At the same time, the home-bred "democracy" allows everything and for all, destroying the thin and vulnerable spiritual layer that keeps man in his human nature and qualities.

As a cosmic phenomenon, humanity, first of all, lives due to spirituality, and not just to "slice of bread" captured from the Mother Nature. Certainly, the needs in food and dwelling should be satisfied, and in most socialized way as possible. Modern epoch forms a model of their "market satisfaction". And if it returns man to a historically passed stage of "Homo hymanini lypys est" and man is brought up only as "a man economic" (i.e. competitive) in the extremely contradictory conditions for survival or enriching, he will be able to "snatch" "the slice of bread" from his mate and to "sell" his mother or motherland. Unfortunately, such threat, which can result in the destruction and disintegration of the Ukrainian local civilization, exists. M. Weber, not by chance, put moral next to economic success, and spirituality next to material benefit. And although scientist gave priority to the religious values, it is impossible not to listen to his opinion. To be moral, he noted, is advantageous, because it gives you an income! Thus, moral education of person in the market conditions is far not peripheral concern. The successful nations proved this truth by their socio-cultural practice.

Civilization and humanity stand on "three whales" — Faith, Hope and Love. This foundation is an original corner-stone that dissociates human (people, nation) from the whole animal world. And whatever historical epochs humanity lives, it remains as humanity only due to spirituality, the

imperishable basis that makes man a human. For this reason, the present superfundamental, it would seem, processes of globalization and information revolution, formation of economic civilization and the like should be considered in the historical context, i.e. as a historically changeable phenomena (or processes) that come to an end almost as well as the epoch of iron and bronze, crusades and inquisition, bourgeois revolutions and communist vision of the world. Regardless of the famous statement by F. Fukuyama, history does not have an end. There are only stages (epochs, eras) in it. At the same time history has an original core that provides its integrity. This core is spirituality, which is passed on through the epochs, which develops, grows or “hides”, “goes underground” and, at the same time, fights for existence of people as humanity in case of historical mutilations, like domination of inquisition, racism or totalitarianism. It is spirituality that “makes” man a human, brings up a personality within the society ideals. And it (spirituality), first of all, should be passed on to the children, if we want to remain people.

It seems to me that civilization has already come up to realization of the verge, behind which the existence without spirituality is impossible. On this basis, completely appropriate is a prognosis about the necessity of the spiritual development predefined by the historical evolution of civilization, entering it into the epoch of the noosphere method of existence, the transition of humanity to **pedagogics of spirituality**. At this stage, humanity has, at last, come up to understanding itself not only as a part of nature, social relations or culture, but also as a product of the universal noosphere integrity with dominating spiritual principles (i.e. core), on the basis of which the life activity and the fate of every individual (ethnos, people, nation) is realized.

Created by P. Tejar de Chardin and developed by V. Vernadsky the ideas of noosphere, as a sphere of mind that is a finishing stage of the historical evolution of biosphere crowned by the creation and development of civilization, give us an opportunity to realize the primary sources of all being, according to which the collective mind, “the Omega point” (P. Tejar de Chardin), and the intellectual human activity (B. Vernadskyi) are the determinative factors of the development, and man, as humanity in its spiritual self-perception, becomes firmly established as an original center of the sole indivisible Space. The question is in the so-called noospheric vitality that is a method and man’s style of living in the nature and society, which is realized through (and due to) his spiritual attitude to it. The transformation of his nature and creation of his culture is held through the medium of labour, not any labour (say, destructive, exhausting as for human and nature), but inspired, morally determined, human-oriented, free as the self-realization of intellectual and spiritual-humanistic priorities.

So, the way to human passes through his spiritual rise, the result of which should be the inner understanding of the spiritual identity with the Space and Humanity in all its civilization dimensions. Pedagogics of spirituality is the means of such spiritual rise of personality. It provides perceiving by man of his “all mankind” and the “entire world” nature, of inseparability of one’s own existence (only this way possible) from the existence of humanity and Space as such.

The traditional Marxist-materialistic view of history denies such approach, because, by its logics, man is a natural

The noosphere vitality eliminates the approach to nature as the source of raw materials devoid of holiness. It embodies the forces and potencies of self-preservation on the way to sociality, which people connect with wisdom. In fact, the sense of history can be interpreted from the point of preservation of life and intellect in the Universe. And if so, then the special meaningfulness is given to the circumstance that the historical processes of contemporaneity are measured by not only social but also biological values, by widening the individual terms of human existence, by introducing the healthy lifestyle and the deserved maintenance of consumption and common ecological imperatives. And, not by chance, the fight against AIDS, drug addiction or abortions for enriching the resources of human health has recently become rather sharp, no less than class conflicts. The history is taking the noosphere scale. It is getting more obvious nowadays that man is not a mere being of nature or society, but a child of noosphere. Thus, to be devoted to your ecological motherland, to become the citizen of the noosphere is the slogan that has acquired a universally-historical dignity – both in social and cultural-epistemological aspects.

S. Krymsky

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being and, at the same time, the product of social relations, which he lives, works and is brought up in. The socialization of such man should be realized under the mechanisms of entering the culture, society, and education according to current traditions. The spiritual in man has its roots in his material existence. Being based on these foundations, the Marxist pedagogics was introduced as pedagogics of physical, mental, moral, aesthetic a.o. development of the personality in accordance with historical realities taking place at that time. Its leading motives were the principles of the “revolutionary expediency”, “survival in hostile world”, “construction of socialism”, “post-war renewal of national economy”, which changed each other in succession, and so on. It is characteristic, that in the period of more or less stable development of the system the basic school in the former USSR, which set a task of combining the achievements of STR (scientific-technical revolution) with advantages of socialistic method of economy and, on this basis, “catching up” the USA and “leaving them behind”, was determined as that of general education, labour and polytechnic sciences. Spirituality in such pedagogics was nearly on the last place. It was substituted by the false program of man’s education on the principles of the so-called Moral code of the communism builders and his aesthetic development on the basis of the social-realistic art and culture. Falseness of such pedagogics was more than obvious for both teachers and the society. Its result was a man of distorted spirituality. And, although traditionally folk culture, everyday education and school, which went out of this pedagogical paradigm, partly brought a man into the spiritual context of all the mankind culture, soviet pedagogics formed mostly the “uncivilizational” type of personality that got later the demeaning name of “homo soveticus”. Most teachers and educators did not dare to violate the pedagogical canons of the soviet school, as going beyond their limits in the totalitarian state was prosecuted and punished.

The Ukrainian pedagogics of spirituality has its roots in folk wisdom. Later this niche was occupied practically by “the only” Christianity. Various anti-religious heresies, though provoking the spiritual sphere of personality, had no substantial mass influence on people. The first Ukrainian schools were based on the pedagogics of the Holy Writ, the elements of scientific knowledge and folk wisdom (folk philosophy), which in spite of all possible limitations of the Ukrainian school did not fully disappear even in the most unfavourable historical periods. The first integral model of the pedagogics of spirituality (a theory of education and upbringing on the basis of learning the Bible) was created by the prominent Ukrainian travelling philosopher, thinker and teacher **Hryhorij Skovoroda**; the second one — the “philosophy of the heart” — by no less prominent religious philosopher **Pamfil Yurkevich**; the third one — the substantial pedagogics of the “heart given to children” — by prominent Ukrainian teacher **Vasyl Suhomylnsky**. Created in different historical times and under the pressure of different limitations, the mentioned pedagogical models have one and the only philosophical heart — high spirituality that should be passed on to the children to raise their sense of the connection with the universe and mankind as its most perfect and unique creation.

The modern pedagogics of spirituality is formed as inheriting and developing the best home and foreign pedagogical achievements transformed in the spirit of the modern epoch, on principles of the Ukrainian state creation. At the same time, it has an innovative character based on the classic philosophical view of spirituality as the phenomenon of noosphere method and description. It is pedagogics of the man as humanity, the pedagogics of all mankind. It is based on the intellect and aspires to truth, it is full of sensuality and tries to pour it out in sympathy, and it is a personification of the man’s will directed to his self-realization.

Modern world, as it was more than once accentuated above, is multicoloured. Every nation, state and culture has its expectations as for man’s becoming as personality, criterions of his life self-expression and life-assertion, and his own requirements for pedagogics, by means of which man is prepared for life. But, at the same time, they have something in common — common to all mankind, something that unites nations and cultures as humanity, as civilization. Globalization aims at opening and extending it (“common”, “common to all mankind”) out; anti-globalists interpret this process as leveling the nationally-special, as

limitation of freedoms of people (nations, cultures) as for their own will, and counteracting the processes of globalization by all possible means — economic, political and sociocultural ones. This contradiction can be settled by only both constituents — the “globalization” (common to all mankind) and the “national” — “plunging” into one and the only indivisible existence of civilization — the noosphere, where mind will choose independently what, by I. Kant, “considers as good”. The noosphere existence of humanity, on the one hand, will set the reasonable bounds of globalization, and, on the other — will provide the realization of the “national” as expansion and deepening the sphere of existence of all-common. The noosphere being of the humanity is existence of people in their spiritual unity, which can be provided only by pedagogics of spirituality, by educating every personality in the context of the unity of all mankind and national values, traditions and priorities.

Some would possibly call my reflections romantic. They might be such indeed. However... Preparing man to life in the ‘epoch of pragmatism’, arming him with the knowledge and information for the achievement of riches, success, career, we should simultaneously (or, maybe, first of all!) bring him up in the context of the eternal mankind humanistic values and form the human (i.e. spiritual) nature in him. “So here is Rhodes, so here to jump”, as a folk saying goes. It seems to me that the prospect of humanity, in the end, is in its high spirituality. Techniques, technologies, economy and information are only facilities, by means of which it approaches the truly human existence. The role of education in this advancement is colossal, however, only on condition it is spiritual. Having regard for realities of the epoch and bringing the man up for his life in concrete historical conditions, education should never forget about eternal, good and just, lose touch with an ideal, “yield” these values to the other forms of the spiritually-practical pioneering of the world. Education has spiritual essence. And whatever changes take place in the world, human will always remain not only biological or social, but also deeply spiritual creature. **Forming of spirituality is the greatest calling of education.** It should be developed in this leading course in the XXI century.

Cultural Grounds of Education

The development of education takes place in the real system of social coordinates, the original top points of which are science, culture and social practice. The science and social practice were the subjects of the preceding chapters of this book. This topic is rather profoundly illuminated on the pages of the monographic editions. “There is no science without education; and there is no education without science”, once admitted the famous president of the Ukrainian NAS, B.Y. Paton, delivering a lecture in our university. In my opinion, such formula can be also promulgated as for the intercommunication of education and culture. Unfortunately, in home scientific-pedagogical literature, it is given much less attention to this subject. Our teachers mostly interchange just formal appeals; culturologists — accentuate only their own range of problems. I have an impression that education, as social phenomenon and one of the most powerful factors of the personality’s socialization, is of little interest for them. At the same time, culture (next to science and social practice) is a platform without which the development of education is impossible.

Philosophers point out that culture becomes a synthesizing characteristic of human as a natural, spiritual, active, subject and social creature. It embraces him on both internal and external side, i.e. both in man’s attitude towards nature (the outer world, macrocosm) and in his attitude towards himself and other people (microcosm, the world of human relations). That’s why human’s nature doesn’t come only to social or natural characteristics, but is determined by their organic synthesis. As this synthesis is concentrated in the concept of “culture”, the essence of man is revealed through his understanding of himself as a cultural creature, as such natural (and, possibly, Divine) form that is capable of cultural (active, subject) self-recreation and carries it out both spiritually and practically (together with others, i.e. socially) through

transformation of the natural and spiritual environment as well as himself as a creature that develops, grows and makes progress (is cultivated) in history. Exactly through culture (as the “second nature”) man “comes to himself”, recognizes (self-cognizes) himself as a creature different from the other natural world, as such that changes this world and makes it a part of “his world” as the world of culture. Exactly through culture man reaches and perceives the unicity of the state of freedom, in which his nature acquires the reality of the “human” definiteness. Exactly through culture man realizes the bounds and boundlessness of his attitude towards the world, the futility and grandeur of his creative abilities towards its transformation and, in the end, his own spiritual-physical nature oriented to eternity. As cultural creature (that remains a human), in his attitude towards the world (society, people and himself), man has always to live and act within the limits of the culturally determined field. Going beyond this “cultural field” destroys inner definiteness of the man and, at the same time, (if realized with cultural intentions) brings this definiteness to the new level of understanding of the human as freedom. Actually, herein is the main contradiction of the human as the freedom of the culture creating source and the necessity of his realization by natural (and cultural) laws.

In the wide sense, culture (lat. *cultura* — “training”, “education”, “development”) is the totality of practical, material and spiritual society achievements reflecting the historical level of development of man and society, and embodied in the results of the productive activity. In the narrow sense, the concept of culture is connected with the development of art, the work of clubs, museums, theatres, creativity unions and so on. Underlining the relative autonomy of the so-called material culture, as a rule, they lay the meaning of the productive activity in this concept and call it the “economic culture” of man and society (by the way, the concept of culture primarily meant nothing other than cultivation of the land). Scientists and practitioners also distinguish such concepts of cultural practice, as the “political culture”, “moral culture”, “aesthetic culture”, “culture of life-mode” and so on.

Culture, as “achievement”, is the absolute value of society, and, therefore, it should be not only preserved, but also passed on as a heritage to the next generations. The most essential and effective mechanism of this process is education and upbringing that, for their part, are determined by the level of the cultural development as well as the level of the development of science and social practice. The efficiency of education directly depends on the depth of the cultural field of society. And vice versa, a well-educated man has much more chances of taking hold of cultural achievements and basing them on his own individuality. In modern world, culture is more and more transforming into the key element of the social and humanitarian development. Due to it, the members of society have an opportunity to realize their creative potential, to become familiar with all spiritual and artistic wealth of the world civilization, to preserve and enrich their own historical-cultural heritage in all its variety.

The vast changes in world socio-economic, scientific-technological processes stipulated the revaluation of the very idea of the community development. Reinterpretation of the role and place of the art and culture sphere in the life of modern societies has generated a renewed conception of the human (humanitarian) development. In European cultural tradition of the past two centuries, the development was interpreted in the way of the elucidative rationalism as a synonym of progress, i.e. the intensive assimilation of the human and natural potential, the economic rise, the renovation of technologies, the rise of welfare a.o. At the same time, the role of culture was considered as secondary. However, as a result of certain disappointment at scientific and technical progress, which haven't made the humanity fully happy, it has been replaced by more flexible conception of the human development. The UNESCO document of “Our creative variety” (1996) offers the following definition of the human

Freedom, which can be won by human for himself, doesn't mean that it can go outside of his existence and influence. He cannot overcome and destroy the organic barriers, inherent in him as well as in other living beings. But within their limits, or, maybe, rather on their basis, he creates for himself the wide range of interests and the independency of actions, accessible only to him and nobody else.

E. Cassirer

Избранное. Опыт о человеке. — М., 1998. — С. 31.

development: “the process that extends the real freedom of people in their achieving anything they consider of value”. As the ideas of public, non-material values are formed foremost by culture, it occupies a key place in this renewed conception of development. H. Peres de Kuelyar in the preface to the UNESCO document writes about “the concept of human development as the process of widening the possibilities, beginning with political, economic and social freedoms and up to individual possibilities of being healthy, educated, creatively active, enterprising, having self-esteem and human rights”.

What is the role of culture as a constituent of human development concretely seen in, and what tendencies can this role be found at? There are four such main tendencies:

- preserving the cultural and historical heritage;
- providing the access to all cultural achievements;
- developing the creative society potential;
- contributing the cultural variety in modern societies.

The relations between culture and state are accordingly reinterpreted: the modern state should not just guarantee the freedom of work, not interfering in art processes, as postulated the traditional liberal-democratic approach, and limit its support to just only national culture in the narrow, language-ethnic sense, as the traditional approaches of the national state creation provided, but care of all variety of the creative manifestations in society, of preserving and enriching all the cultural and spiritual potential, of the widest access to it, especially for younger generations. In modern post-industrial, information time, the new forms of creativity, related to the so-called creative intellectual brunches taking leading places in the economic life of the developed societies, are more and more growing of great value.

The novelty of this phenomenon consists not only in the industrializing of the cultural sphere, but also in that many leading branches of economy, from computer to touristic ones, are being “cultivated”, becoming intellectual and creative. With passing of the most developed countries over to the post-industrial stage of development, the traditional productive sphere provides less and less part of national income, yielding to informational (creative) industries that foremost produce “ideas” and “images”. Art, that acquired the form of commodity and is spreading mainly through electronic mass-media, has become a prosperous industry. A share of cultural industries (such as publishing, cinematography, audiovisual industries, musical and show business, audio-recording business, advertisement, art market, fashion, and also the production of computer software) in the economies of the West-European countries has already made up to 10 % GDP.

What are the main characteristics of the cultural situation in the world and the specificity of the world humanitarian processes that should be taken into account for the development and realization of the state educational strategy? They are various and contradictory, but it is still possible to distinguish a few key moments. Firstly, the phenomenon of globalization (its influence is felt in all spheres of our life) has begun to influence much stronger on culture, even to define its face. Secondly, under changing of the most developed countries over to the post-industrial phase of development, the cultural sphere face in these countries, as mentioned above, has begun to be determined by hi-tech cultural technologies. Thirdly, in modern globalized world the entirely new ideas of the aim of the human (humanitarian) development and the role of culture in it have started to be formed.

Globalization signifies the fact that presently humanity lives in the world, where all is much more closely interconnected than any other time. At the beginning of the third millennium this global increase of interdependence has come to a new stage. The global economy, operating as a single unit, has been formed in real-time and in a world scale. There are considerable changes in the world division of labor, in structure and geography of the international trade and production, in relations between the national state and the economy. The supranational centers of power and global electronic financial markets are being formed. As a result of these processes, national governments, involving in the global competition for markets and

investments, are forced to adapt, to liberalize the conditions of economy and financial activity, what predetermines general liberalization of the public life. The processes of globalization appear also in the cultural field. On the ideological level, the much greater spread is being gained by the ideology born in the development of the free market democratic society, and by values of the active individualism and rationalism, liberal democracy and world-view pluralism, and post-modernism as critical revaluation of all ideologies and aesthetics that have existed to this day.

In cultural infrastructure, the consequences of globalization are determined by the universal expansion of the electronic mass-media (foremost, the satellite television, the Internet), which more and more people get access to, what results in certain unitization of cultures and entertainment practices of modern humanity, and through them — in growth of the share of the common cultural “luggage”, in appearance of the “global” (to a great extent — cosmopolitan) cultural identity. They put rather sharp questions of freedom of the cultural and art products trade on an international scale, and of the access to the national cultural markets (quotas and other limitations on import, stimulation of the national cultural producer, quotas, in particular, on home music, films a.o. in radio and television broadcasting). On the level of everyday life culture, the processes of globalization appear in the expansion of the standardized global market of cultural goods and services. The development of the electronic technologies, the general availability of the domestic audio and video devices and computers with peripheral entertaining setting are rather favourable for this process.

As a result of changes in the way of life and forms of leisure organization, the traditional ethic and cultural norms have started to lose their part in regulating the relations between the personality and the society. Certainly, it takes place under the influence of not only mass-media, but also general processes of disintegration of the traditional social life. However, caused by globalization, the tendency for standardization of the methods and cultural life-norms of the modern world, up to destruction of the earlier formed identities, is not dominating, as being accompanied by much bigger diversity of the world culture — and not only as the reaction to the “macdonaldization” of the world but also as the direct consequence of the intensification of the cross-cultural contacts.

For the Ukrainian society as a whole and for its sphere of culture in particular, the years of independence have become the time of the deep transformation processes. In culture the changing processes were, on the one hand, in disintegration of the soviet ideological machine and in crisis of the traditional system of values and the network of cultural establishments inherited from the soviet times. On the other hand, the new national cultural infrastructure is gradually being formed, and in wider sense — the qualitatively new national culture of the independent, democratic, European Ukraine is gradually being constructed. However, these processes are difficult to be called as fully positive and nonconflicting.

On the eve of independence, in 1989-1990, it seemed to many in Ukraine that a new, powerful national cultural revival would begin under the scheme of the cultural revival of 1920s, but only without such tragic finish. There were also other premises, like the extraordinary increase of the Ukrainian magazines circulation, and the new wave of the Ukrainian youth music, raised by the festival “Chervona ruta”, and the fight for the consolidation of the Ukrainian state language — in particular, the adopted in 1989 Ukrainian SSR Languages Act is still in force today. However, it happened that, having acquired the state independence, the Ukrainian culture faced some serious challenges.

The first is a challenge of changing the framework of the society. Disintegration of the totalitarian USSR and its plan economy, within the framework of which for decades the national culture had to develop, revealed its unreadiness for existence without daily administrative and financial state guardianship, for the market fight for the reader, the listener, the spectator. The proper response to this challenge was to settle the double task: on the one hand, they should have formed the infrastructure, including administrative one, adjusted to the conditions of the free market; on the other hand — should have prevented the disintegration of the network of the state and communal art and culture establishments (though, it was moreover obvious that certain losses, caused by the economic crisis, were inevitable). For years of independence, they have rather much done for the sphere of culture and state cultural policy to be

adapted to the new conditions and tasks. Quite a lot of new laws and acts have been worked out and adopted, the administrative reform in this branch has launched, and rather noticeable changes have taken place in the system of personnel training for the cultural sphere.

Thanks to the efforts of the state and local authorities and the forces of all the art and culture environment, it was mostly succeeded to save the inherited network of the state and communal cultural establishments (theatres, museums, libraries, clubs and houses of culture, schools of arts, secondary special and higher educational establishments of cultural and artistic type) and the national art schools. Lately the number of these establishments hasn't practically reduced; their financing and general number of employees in this sphere, which during 1990s was unceasingly growing short, have gradually stabilized. Together with the state-communal network in most regions of Ukraine, especially in metropolises, hundreds of non-state cultural and art organizations (theatres-studios, museums, publishing houses, audio-publishing firms, producing centres, distributive firms, art galleries a.o.) are working and developing in difficult economic conditions. Presently, they have already made a considerable and important share in cultural sphere, and in some branches (e.g. audio and book publishing) they even prevail over the state and communal establishments. However, it isn't completely solved the problem of the effective public policy of assistance to the non-state sector in culture and creation of the favourable tax terms for it.

The second challenge is a challenge of openness and globalization. Our national culture, which to the end of 1980s existed in a specific mode (the 'high' culture is for the Ukrainian intelligentsia, and the traditional folk culture is foremost and mainly for the farmers and villagers) has shown lack of readiness for the competition with western culture, in the face of which the "iron curtain" has today crashed down, and with the Russian one that is being rapidly commercialized. The negative consequences of such unreadiness appeared just at the beginning of 1990s: the Ukrainian film-industry was rapidly losing their positions on home cinema and television screens to the second-rate Hollywood products; the Ukrainian musical market was captivated by the "pirate" cassettes and CDs, and concert halls — by the second-rate Russian guest performers; books, imported from Russia, mainly of the entertaining character, were more and more prevailing on the Ukrainian book-market. All of it raised sharply the question of the civilized protectionism of the home producer of cultural products and the defence of the Ukrainian cultural space.

Cinema has always been the fundamental partner in upbringing and educating the personality, in particular, at general secondary school. Today we have only the recollections of cinema products that can bring us up. The dominant influence of thrillers, horror films, films of criminal character, a.o. can hardly help in raising the spirituality in personality. The cultivation of cruelty, treachery, criminality, sexual depravity, drug addiction and the like ruin the personality rather than form it.

For years of independence there was a fight, with changeable successes, for the cultural space of Ukraine — it was conducted by both state (introducing the tax privileges for publishing houses, the minimum quotas on the Ukrainian products in radio and television broadcasting a.o.) and cultural-art environment in itself, learning how to compete with powerful rivals. For today, we can assert that for these difficult years Ukrainian culture, both "high" and "popular", has shown rather strong viability and even managed to gain a foothold in unpretentious, but no marginal positions in the home market. It's worth mentioning that lately Ukrainian musical albums ("Okean Elzy", of Ani Lorac, Tina Carol a.o.) and even some Ukrainian-language books happen more and more frequently to take the leading positions in the ratings. And success of Ruslana in the "Eurovision-2004" contest and her tour through many European countries has shown the competitiveness of the Ukrainian popular music in the world market.

Finally, **the third challenge** is a challenge of nation creation. The well-known uncompleted formation of the Ukrainian political nation set the national culture a task, which in most nearby countries had been mainly carried out many decades ago. However, the Ukrainian-language

national culture, which had before to serve mainly the interests of such sociocultural group, as “conscious Ukrainians”, could not successfully meet the tastes and cultural needs of all the Ukrainian society. To reach the reciprocal conformity between the Ukrainian political nation, that is intensively being formed today, and the Ukrainian national culture, both elements have had to pass a substantial evolution: a rather heterogeneous society of Ukrainian citizens still has to become a mature political nation, and the Ukrainian-language culture of ethnic Ukrainians — to change into the culture of all society. It seems clear that whatever efforts are taken to (whether at state level, or of cultural elite), it is hardly ever possible to make completely Ukrainian (“to ukrainize”) the Russian-language part of the population of Ukraine — i.e. it will remain mainly Russian-language in its everyday life (and in cultural sphere as well). Too powerful and too close is the cultural field of Russia and the Russian culture, too big is the conservatism of everyday cultural habits, too weak are the Ukrainian-language cultural branches — all this predetermines exactly such, very slow and narrow, dynamics of this process. Besides, the processes of globalization make the prospect of the Ukrainian unilingualness and mono-culture state almost unbelievable to fulfil. On the whole, the multi-culture state shouldn’t be seen as the threat to the integrity of the nation, but as a potential for enriching the cultural capital of modern Ukraine.

Global shift from collectivism to individualism — from a world-view, born by the soviet levelling and the “deficit economy”, to the ideological directives of the western “society of consumption” — radically changes the system of the official (public) and everyday values of personality. As a result of such transformation in the heads of our fellow-citizens, the ideals of democracy and free market should replace the collectivism and patriarchal values, but reality gives more grounds to consider that this transformation has a fragmentary and regional character: the younger and middle-aged generation, especially in metropolises, is more and more obviously being penetrated by the individualism and consumption way of life, but senior generation, especially in the “province” — as if got “crystallized” in the post-soviet consciousness, in nostalgia for the old “good” soviet films and songs. Our education is as “conserved” or preserved-like too. Being afraid of the challenges of the age, today’s teacher tries to carry out the “turning movement”, to escape the situation of challenge, or to educate and teach the subject ignoring the changes that have happened. Such position is difficult to be called as far-sighted. The teacher has always been and should remain the transmitter of the high culture, progressive values, scientific world-view, high spirituality and moral. Through and owing to culture he has always “delegated” them in the spiritual world of personality that develops. Presently, this, if hasn’t come to an end yet, is faintly glimmering. The educating role of the culture has almost become of unnoticeable size.

Serious challenges to culture and its role in studies and education of personality are also formed by such process, as “commercialization of culture” and its development on the market principles. Freely or not freely, culture is becoming a product that is bought and sold. For European space this situation is not unusual. The European artist, which from the time immemorial lived and created in the system of market relations, got adjusted to them and learned to get his woks ready for sale without yielding their aesthetic, moral or spiritual qualities. Our artists are forced to reform. Unfortunately, the adjustment to the market too visibly affects the aesthetic and educating constituents of culture and art products. Obviously, we need time and corresponding laws that would stipulate the new “rules of the game” for creating the culture for the society and not just for sale.

The new conceptual approaches to Ukrainian cultural policy have to provide the creation of the legal, economic and organizational conditions for preservation and thorough development of the Ukrainian culture as an important factor of building up the worthy democratic society, the basis for forming the integral cultural-national identity, the education and upbringing of the personality, the successful development of Ukraine as a full-fledged member of world community, co-creator of the world culture and the world economic wealth. The Ukrainian cultural products should more intensely enter the European space, and not only cultural but also educational one. They have to become an original spiritual-view bridge that would provide the upbringing and education of

tolerance, mutual understanding, necessity of collaboration, and the cross-cultural communication of people.

Under large-scale political and economic changes taking place in Ukraine, it is necessary to provide the systemic reformation of the cultural sphere for preserving the spiritual achievements of the Ukrainian people and its traditions with simultaneous modernization of the society cultural life. General culture of the Ukrainian society is an important factor of the national safety as well. It should play a decisive role in prevention of such negative manifestations, as a cult of violence, political extremism, xenophobia, criminality and moral degradation. This topic is actual for Europe too. The special attention should be given to the spiritual education of the youth and forming their high aesthetic and ethic needs.

In this connection today's state policy in the field of culture provides a double task: on the one hand, to form a structure, in particular, administrative, according to the new internal and external conditions; on the other hand, not to let the disintegration of the present network of art and cultural establishments. Unfortunately, for all previous years the adequate answer of the state to these challenges hasn't been realized yet, despite numerous attempts of reformation of the branch. Transformational processes, taking place in the Ukrainian society during the last 15-20 years, are sharply manifesting themselves in the crisis of art and culture infrastructure, inherited from the soviet times; and, at the same time, not easy, and still not completed up to now, the processes of forming the integral national lingual-cultural space are in progress, and new principles and mechanisms of state support of culture are being worked out. Up to this day, the system of culture control and the mechanisms of financing and taxation do not agree with the new state of society and the difficult conditions they occurred in.

Although, for instance, the volume and scale of repair-restoration works at the important sites of national cultural heritage are increasing, the preservation of cultural highlights remains mainly a sharp problem, as, in fact, practically every tenth of them is in the emergency state today. A certain problem is the actualization of cultural heritage, i.e. its effective usage in the social development, in strengthening the national consciousness of the Ukrainian society, in forming the attractive image of Ukraine and its culture in the world, in overcoming today's post-soviet negative stereotypes as for this culture both in our society and abroad. It is not still enough of the state support of the private (non-state) cultural sector and providing of favourable work conditions. Its role is minimized in the context of involving in the educational process.

A market of cultural products and services is actively being formed in Ukraine, but foreign cultural trends, foremost American and Russian ones, prevail there up to this day. All of it sharply sets a question of the civilized protectionism of the home cultural product producer and the defence of the Ukrainian cultural space. Thus, under large-scale political and economic reforms, it is necessary to provide the system reformation of the cultural sphere for protection of spiritual achievements and traditions of the Ukrainian people together with simultaneous modernisation of the cultural life of the society. The scale and the complexity of the problems predestine the failure of such variant of state strategy, as unchanging of the approaches to the state support of the culture and its scope used till recently. As in fact, as a result of further accumulation of problems, this will entail, on the receiving end, the considerable losses in the national cultural heritage, the deepening of the Ukrainian cinematography and publishing industry crisis, the loss of the best art employees in many genres of academic art and so on.

Another possible variant of the state strategy in the field of culture could be considerable increasing of the amount of budgetary sponsorship for art and culture without serious changes in the mechanisms of this support. To a certain extent, this variant of strategy was being forcedly realized for several previous years, when it was succeeded to reach a rather considerable increase in budgetary expenditure on culture, but the planned administrative reforms in the industry were in slow and inconsequent progress. As a result, the effect of the increase of budgetary support of culture has appeared by far weak. And there hasn't been any noticeable break-through in the national

filmmaking and publishing industry. Thus, such state strategy in the field of culture can be defined as ineffective, though carried out in good organisation.

The alternative variant of the state strategy could consist in the orientation to off-budget financing sources of culture development rather than budgetary, like attracting sponsors, patrons of art, our own profits of establishments and collective bodies (first of all, those, working in the modern cultural industries — cinema, popular music, publishing industry, tourism a.o.). For this purpose the state should foremost extend considerably the tax benefits for the philanthropists and patrons of art, and also for the home producers of cultural products and services. Such approach contains rather big positive potential, as, in fact, the mentioned financial sources of culture development today are too poorly used in Ukraine, comparatively with the developed countries of Europe. However, the effectiveness of this approach seems to be rather limited — it works only for separate spots of cultural sphere (for instance, they have presently managed to attract a considerable sum of charitable money for repair-restoration of the famous cultural sights), and the tax benefits on cultural industries can be foremost used not by the national producer, but the influential foreign mass-culture corporations that would exploit Ukraine only as a productive or reproductive base, and it would be of little use for national cinematographic art or popular music. In addition, the philanthropists' money or our own profits will never replace the budgetary support to such establishments of culture, as museums, libraries, houses of culture and schools of aesthetic education of children.

Taking this into account, it seems optimal to use such state strategy of culture development that will combine the positive elements of the mentioned above variants, reducing their defects as far as possible. It provides for: the combination of budgetary support of the culture with stimulation of charity, the patronage of art, the enterprising activity of cultural and art establishments; the combination of the administrative reform in the system of control authorities of the cultural sphere with the introduction of new, competitive and transparent mechanisms of art and cultural projects financing; the combination of the protectionism as for national cultural industries with the measures directed at forming integral national language-cultural space of Ukraine.

The analysis of the problems, accumulated in different culture industries through the realization of the public cultural policy, and also the possible strategies of their solving gives an opportunity to define the main strategic priorities of the public policy in cultural sphere:

- the proper preservation of the national cultural heritage and its transformation into the real factor of social and economic development of the Ukrainian society;
- the formation of the integral national language-cultural space, and filling it with various good-quality national cultural and art products;
- the provision of the intensive development of home cultural industries by forming the regime of state protectionism of the national producer of cultural products and services;
- the integration of the Ukrainian culture with the world cultural space and formation of the positive image of Ukraine in the world by means of culture.

Thus, according to the strategy, formulated in above manner, the public cultural policy should be realized in concrete tendencies.

We need the increasing of budgetary support for protection of our highlights and more extensive attraction of the philanthropic capital, in other words — the complex efforts, necessary for transformation of our cultural heritage into the key factor in formation of the national consciousness, and the economic revival of the rich in cultural heritage regions, cities and villages of Ukraine.

For this purpose, we need to implement the measures for the development of the national reserves and protected territories and bringing them in the tourist infrastructure; to create and extend the new museums (the “Mystetsky Arsenal” complex, the National museum of arts, the National Lvyyv museum a.o.); to support the use of new information technologies in works and projects oriented to fixing and popularization of the national cultural heritage, in particular, through the

Internet; to inculcate the measures for the protection of non-material heritage; to adhere strictly to the regulations of the corresponding UNESCO conventions in Ukraine.

In the question of support for the professional art, it is also necessary to increase the budgetary financing of art establishments and collectives under the simultaneous strengthening of legislative support for the art patronage. Creation of variety forms of support will make the economic conditions of the artists and the collectives more stable, and the art life — more various. It means, in particular, the extension of the competitive mechanisms of support for home art-projects, the revival of the national art schools, including ones in the academic art, the increase of support for the tour activity of the Ukrainian artists and collectives.

To form the integral national language-cultural space it is necessary foremost to unite all the parties concerned — the state and the public organizations, the establishments of culture with the educating, tele- and radio-organizations, printed mass media, publishing houses — and also to support by legislation. It is necessary to combine the measures as for providing the observance of the language legislation and the language type of electronic mass-media and film-making with strengthening and the creation of variable support for the national producer of cultural and art products by means of both traditional mechanisms of the state order (for film-products, publishing products a.o.) and the mechanisms of the indirect support for home producer for maintaining the openness of the Ukrainian culture to outer cultural space. What's more, the concrete steps should be made towards the technical reorganisation of the state cinema-enterprises, the provision of the presence of national film-products in distribution (in particular, through the implementation of the regional programs for enhancement of the cinema-service for citizens), giving the state grants to the Ukrainian culturological editions and periodicals, the replenishment of public libraries' funds by new Ukrainian editions, the support for creation of encyclopaedic, reference, scientific, popular scientific literature (in particular, through electronic media) on cultural, art and Ukrainian history problems, and audio-editions of the best pieces of the Ukrainian composers and performers.

Concerning further development of the folk and amateur art and Ukrainian ethnic cultures, today, the formation of the new mechanisms of the regional policy, providing the multichannel financing for the regional cultural initiatives by the state, regional and local budgets and the patronage money, is in progress.

The first, even if small, sprouts of this process are the revival of the network of cultural institutions (including educational establishments of arts) in towns and rural districts, the introduction of the system of state norms and standards of cultural services for the population, the regeneration of the traditional artistic crafts and trades centres, and the measures directed to support the Ukrainian ethnoss' cultures. As to the international cultural cooperation, the actual are the development and implementation of the complex program of forming the positive international image of Ukraine and its culture, the integration into European cultural space together with the maintenance of our own cultural identity. Such activity provides the activation of collaboration with the UNESCO, concerning the replenishment of the UNESCO List of world cultural and natural heritage, in particular; the intensification of cultural collaboration with the European Union and the CE; the creation of the network of cultural-informational centres within foreign diplomatic institutions in Ukraine; the development of the bilateral cultural collaboration with the countries of Europe and the regional organizations; the development and deepening of the cultural contacts with the foreign Ukrainians.

We should emphasize that, in general sense, the system of the public cultural policy implementation has to avoid, in our opinion, both the excessive centralization, too much of the state support of culture, and the excessive openness to the market and globalization processes, rather risky for the unstrengthened structures of national culture. The means for achieving the defined aims should be: the improvement of legislation in the field of culture; the completion of the reorganization of the system control in the industry; the development of the competitive and transparent mechanisms of support for cultural initiatives; the development of partnership with non-state organizations in the field of culture; the reformation of the regional cultural policy, in particular,

through introducing the system of norms and standards for cultural services; the improvement of the informational-analytical provision of the cultural policy. In complex of these measures if ever the most important place is occupied by the improvement of the legislative base of the culture. For years of independence in Ukraine there has been much effort taken to form the legal base that would meet the new political, economic, social conditions, in which the culture is developing for today. However, because of lack of co-ordination of these efforts and the diverse views of different political forces and groups in the cultural environment of Ukraine on the aims of public cultural policy, the current Ukrainian legislation in the sphere of culture remains chiefly heterogeneous, incomplete and with a string of substantial defects. It is necessary to take into account the modern specificity of the art sphere and the features of the creative professions in the work, educational and pensionary legislation of Ukraine (e.g. the contract employment, the pension funds for the artists, the specificity of the higher art schools education a.o.).

Spiritual Priorities of Education

Studying culture as the original platform for the development of education, I would pay special attention to its spiritual constituent — the original core of the cultural life of human and society — the **human spirituality**.

The phenomenon of spirituality is an enigmatic and inexhaustible concept. And, although spirituality is the subject of considering for all more or less known and prominent philosophers, from the original primary forms of interpreting the spirituality as the “shadows of the cave” by great Plato, the “absolute idea” by no less great G. Hegel, “the Omega point” by P. Teyar de Sharden, or the “ideas of noosphere” by B. Vernadsky, humanity hasn’t approached the revealing of the “mystery of spirituality”, probably, not a jot yet. But, to tell the truth, some generalizations are made, and it gives an opportunity to outline the contours of spirituality, at least, so to say, in the course of considering. Firstly, spirituality is related to the inner world of the human, to the ability of experiencing the present, the past and the future as modern. Secondly, spirituality is not taken only to the consciousness. It is the result of the other (than reflection) attitude towards the reality. The basis of spirituality is in the activity and communication of people. The active character of spirituality is acknowledged by representatives of any philosophical school. For instance, by K. Marx, the spirituality appears as primarily intertwined with the practical life activity of people. For G. Hegel, it is the activity (the independent activity) of the absolute idea. A. Whitehead insists on that man cannot first think, and then act. By nature, he points out, we are deep in the activity, and can, only from time to time, direct it, guided by our mind (Уайтхед А. Заблудший разум? // Религия и наука. — М., 1990. — С. 456). Thirdly, spirituality is organically intertwined with the activity, subordinating the aims of, its, one would think, autonomous development to it, and is realized in the activity, embracing and directing it by its human-creating reference-points. It appears as the ability of man to become the source of the sense-input, the personality self-determination and the intelligent transformation of the reality. Spirituality makes the activity sense-full. Beyond the spirituality, activity loses its humaneness. It turns into the demonic force of history, distorts it and maims people by products of technocraticism, politics, ideology and the like.

To prepare man for independent life — and this is just the basic task of the teacher and the school — means, first of all, to bring up his spirituality that will become the basis of his activity, the way of life, the style and character of his practical behaviour.

Thorough knowledge, the skills of practical activity, professionalism and other important things, without which the man’s life activity is impossible, are also within the competence and tasks of education, however, none of them embraces its (of education) essence and can bid for self-sufficiency. The matter of human life and, accordingly, the process of preparation to it by means of education are embraced by the concept of “spirituality”, the formation of which in a concrete individual makes him a human. So, the essence of education is spiritual. And, even though education

is in no way taken to the spiritual phenomenon, the spirituality is an exactly that core, round which all other qualities, necessary for the man's fully fledged life in society as personality, are concentrated. Education should form a man, first of all, spiritual, and it means that such categories, as **faith**, **hope** and **love**, should underlie in all the process of studies and education of personality, should permeate the system of education and determine its generalizing orientation and essence.

For a long time the home philosophical literature did not pay the proper attention to the concepts of "faith", "hope" and "love". Actually, the man's spirituality "took a back seat" in the social theory as well. Most of us were literally bewitched by the magnetism of the "progressive revolutionary changes" of the Marxist way, and spirituality then belonged to something second-grade. The concept "faith" was, as a rule, equated with the concept of "religion", to which similarly the phenomena of "hope" and "love" were mainly referred. Such identification has its historical roots and grounds. And whoever in whatever way tried to pass over the religious foundations of spirituality, sooner or later he returns to them in both social and individual dimension. The atheistic world-view, which appeared at one time as a sublation of religion, did not substitute those fundamental things, interpreted as spiritual grounds of the human life in the bosom of religion. Religion plays rather powerful and positive public role today as well. In various ways and by various means, breaking the current legislation, truth to tell, it filters through the educational establishments, forms the spirituality of personality and, through this, strengthens the spiritual-moral foundations of the society. For this reason, I would not hurry to line up the artificial barriers between education, bringing up and religion. The benefit from their interaction is considerably weightier for the society, than the illusions, which are formed, to a certain extent, in a man's consciousness under the influence of religion.

At the same time, we should notice that: the religious faith does not explicate all the riches of the spiritually-trusting attitude of the man to reality, though being its substantial component. Man acts, because he believes in the expediency of the activity, which will result at the end in a desirable upshot. Faith induces man to activity. It reveals and predetermines the man's need in realization of the hidden possibility to carry out what seems to be impracticable. Faith inspires man, "lifts" him "above" circumstances. In faith and through faith the knowledge acquires its practical energy, being enriched by sense and will.

Education has to cherish the faith — in oneself, in parents and motherland, in possibility of the progressive achievements, attaining the welfare and happiness in a just society.

Generally accepted and rather simple is a statement that man cannot live without faith. However, far not everyone can define its essence and real meaning. Let us try to ground this concept. In most cases **faith** is interpreted as the man's firm belief in existence of any phenomenon and his acknowledgement of its reality. Faith is a feeling and recognition of the certain ideal as higher essence, for which man is in an eternal aspiration. Therefore, faith is an unreserved acceptance by man of his chosen ideal. Depending on the circumstances, they distinguish different types of faith. The naive, everyday faith is sureness of existence of the surrounding world, other people, body and spirit. It is formed by all life experience of man, beginning with his birth. The Naivety of this faith consists in people's unawareness of their opposition to reality. All everyday activity, as well as the first attempts of philosophizing and scientific cognition, is grounded on the principles of this faith. And it is not an exception for religion. The religious faith is a firm belief in the existence of properties and events, taking place according to the will of supernatural and superhistorical forces, like Gods and spirits managing the man's life. This faith is a determinant quality of the religious consciousness, and it takes the first place in its structure. It exists as an element of the psyche, embracing the emotionally-volitional and intellectual spheres of the believer's soul. So that's why it is impossible to take such faith to the sense-limited sphere. As the religious divarication of the world is oriented to the acknowledgement of the other-worldly forces as mighty and mysterious, having quite the other features than directly known to us in this everyday sensual life, our attitude towards the other-worldly is possible only in the form of faith. The argumentation of this religious position is fully logical. It consists in such considerations: it is impossible to know the other-worldly, but, as we have some facts of that it is impossible to explain everything actual with something already known,

then we should acknowledge the existence the unknown; however, this unknown is what we don't know, so its existence is given to us only in the form of faith. The concept of philosophical faith (creed) means confidence in existence of being that we come across every day, to which we belong, but which "actually" always remains not such as we imagine. Therefore, philosophy is aimed at revealing the secret essence of the known phenomena, and is ruled by the belief in its existence. Unlike the religious ideas of the mysterious, the philosophical ones are realized through being convinced of the possibility to change the unknown into the known one. By means of the conceptual division into the "form" and "matter", the "phenomenon" and "essence" philosophers create an image of the process and the cognition of the earlier unknown. Such images are formed through the generalization and systematization of the ideas of essential and substantial, which reveal the matter of different phenomena. The examples of such images, acknowledged by philosophers, are the general laws of nature, history and thought.

It is characteristic for all defined varieties of faith to acknowledge and believe firmly in the realisation of the future ideal, in the possibility to reach your aim in the practical activity, and in the sense of human existence. Without regard to that faith can conflict with the acquired experience, it is acknowledged as an outstanding spiritual value. Man, who believes, often contradicts the arguments of mind and consciously chooses the way opposite to the knowledge and science, depending only on one's hopes. Realizing that the knowledge about qualities of the reality, acquired by the humanity, does not principally explicate the world enormity, people can orient their activity, following the products of their imagination that cannot be regarded as knowledge (in everyday communication, these products of human fantasy are called the "intuition").

Faith is the basis of the man's creative potencies, it provides the ability of personality to overcome one's self-narrowness, as, in fact, the constituents of the man's inner world — the experience, the knowledge, the sensual images in one's memory, the soul — often appear as factors limiting the creativity. The positiveness of faith, as the basis of creative attitude towards the world, consists in taking into account (either realizing or not) the circumstance, that every known, researched and studied process happens due to the action of the enormous amount of unknown forces and properties principally impossible to cognize to the full. Human experience is always limited to the time of existence of a man and mankind. If to accept knowledge, or something known, as the only determinative factor of the purposeful activity, then human must be a creature that only replicates the acquired experience, creating nothing new.

New experience, in such understanding, can be only the consequence of the chance coincidence. Then science and cognition become fictions and fables of cunning people, as actually the only ruling factor is the "power" of chance or the will of supernatural creatures, which manage man as a "guinea pig". However, in real, not imaginary, life man actively proceeds, testing one's versions of possible consequences, in a hope of the happy end of one's irrational acts. The award for risking and bold active deeds doesn't always accompany the brave. However, without hope, without confidence and faith in good, the positive settlement of the problem, appearing in people's life, is generally impossible, as every problem has something indefinite and unknown to the full. This vagueness, uncertainty and enormity for a mind are overcome in practice by man's faith, hope and belief in good.

In fact, just the faith, that is the property of the soul, inspires man to realize one's concrete will, and perform a wilful action under the circumstances, that would change these circumstances from being the factor of chance into the factor of necessity of spiritual self-realization. That's why new experience and new knowledge is not the result of the solely random coincidence, but the activity of man and his scientific-cognitive search. Owing to faith, man undertakes a new step to the infinitely-unknown, overcomes his narrowness, inherent to him because of the lack of experience and reasonableness. The manifestation of the active force of faith is mostly observed among young people, who, realizing the limitedness of their life experience, form the ideals of reckless boldness, living the spirit of discoverer, peremptory desire of the new feelings and impressions, and aspire to the unknown worlds.

Any scientific and technical discovery is imbued with faith. If certain activity is realized by scientist or engineer for the first time, so then it, in one or another aspect, cannot be fully identical to

the previously acquired experience. Thus, the actions of these people were managed by not only knowledge, but also faith and hope. So, the designer of the first aircraft based himself upon certain experience and knowledge, but not the knowledge of aircrafts, as they hadn't existed yet. So, he, in many moments, just believed that his vehicle would fly. In case the pioneer inventor thought he knew "exactly" what an aircraft should be, his self-confidence was ruined by numerous failures that often accompany the discoverers. Faith is a condition of the eternal renewal of the soul, its rejuvenation and revival. Being tired of the life failures and having undergone the caustic crashes of one's hopes and plans, man can turn into an old man by his soul, which was consciously restrained by reasonableness, bitter experience, and frightened by new plans and fantasies. Such man has lost his faith and lives by just conditioned and unconditioned instincts acquired for his life, and by adapting his behaviour to the necessities of reality.

In everyday man's life activity, one's confidence in existence of the forces you can rely on is based on a special state of the perceptive experiencing and consciousness — the hope. The concept "**hope**" is defined as feelings and man's realization of expectation of the positive consequences of changes taking place in the world. The content of these feelings and realization informs man of either approaching his chosen ideal or "turning aside" of it. Hope is generated by faith. The disappointed man abandons his hope for future, losing, at the same time, the truth of human attitude to reality, the subjective perception of the circumstances, and the opposition to them by his activity. With loss of hope, one fully loses his humaneness. Without hope, one can live only the animal way of life. Hope is the last link connecting man with the culture. "Hope dies last", as they say, underlining the super-significant role of hope in providing man's humane existence.

In philosophical literature hope is considered as a form of the perception of future in man's spiritual life, where the desirable (i.e. needed or necessary) is seen and expected as real thing that should come true. In hope the expectations, the interests and the needs of subjects of society life activity — of individuals and social communities — are embodied. As well as faith, hope is based on knowledge. It predetermines the realism, which discerns hope from a dream — the phenomenon of human spiritual life based on mostly creative conceiving the image of the desired as possible.

V. Shynkaruk determines hope as the unity of oppositions: the knowledge and the faith. This definition embraces rather precisely the sphere of existence of hope: it is born wherein the rational knowledge ends and the faith begins its flight to the future. Hope is wings of faith. By wings of hope the spirituality of man touches the remotest horizons of the future and recreates it as not only possible, but also as proper and necessary. As well as faith (together with faith), hope inflames man with activity, inspires him to have need in activity and creativity. Uniting with faith, hope does not break the connection with knowledge. Without it, hope becomes blind. It has then no algorithm of the activity and so destines man for passivity. Knowledge is an "index finger" (the "helm") of hope. The hope, detached from knowledge, loses its actively-creative potential and... abandons man, whose spirituality then gets filled with fear and despair. The loss of hope goes with sadness, melancholy and tears. As T. Hobbes wrote, "tears appear when man suddenly feels that if any little hope of his is taken away... The most and the oftenest cry those people who the least rely on themselves, and the most on their friends, like, for example, women and children" (Гоббс Т. О человеке // Избр. произв. : в 2 т. - М., 1964. - Т. 1. - С. 252).

Hope is feelings and realization of the necessity of changes by man. The hope for the objective reality is a fully natural consequence of the first-ever, the most primitive realization by man of himself and his belonging to the world. The first-ever hope is based upon the comprehension of the absolute fact that existence of the world makes the main condition of the human existence ever. The ability of man to have hope for the positive influence of the mainly unknown forces and the properties of the reality, i.e. for reality in itself, makes him feel the sensually-defined passion for the unknown, the desire to unite with the boundless, the impregnable and the principally different from the known and everyday. **Love** springs up in man.

It crowns faith and hope and unites them to the whole spiritual essence. This concept is many-valued. In ancient philosophy of the pre-Plato period it appeared as mystic force — the Eros.

Plato distinguished sensual and spiritual love. Thomas Aquinas saw the truth of love in love for God. Pico della Mirandola distinguished three relatively independent constituents within love — the irrational (sensual), the rational and the intellectual one. C. Helvecij considered love as the mightiest factor of the activity. T. Hobbes distinguished love according to its subject: the love for money, for power, for knowledge and so on. By L. Feuerbach, love is a universal law of nature that reflects the unity of all mankind. C. Marx saw in love the criterion of how far human is the man's natural behaviour.

Love is a necessity of the soul to feel the harmonious unity with the unknown forces and properties of the world, for otherwise it will constantly be under the paralysing influence of fright of the vastness and hostility of the world. Love is what forms the ability of the emotional perception of the individual objects and phenomena as an inalienable condition of one's existence. Such objects and phenomena have to be so necessary to man, that the only idea of possibility to lose them can entail the feeling of self-destruction. As for its matter, love is the attitude of man towards someone or something as such, without which it is impossible to live.

Love is a feeling and realization by man of the object or phenomenon as an inalienable condition of one's existence. We should notice that the unambiguous definition of the concept "love" does not exist. And everyone can try to give the meaning to this word. We should distinguish love as a concept of what is inherent to the human soul, and the process of experiencing the condition that is determined as love. For instance, the Christian teaching about the love of God to his creation (the world, the man) performs the fully conceptual, but not perceptive function. The idea of love of the All-mighty Creator to his creation gives the psychical equilibrium and feeling of hope for the Divine help to the believing man. This is reflected in the widespread among Christians expressions: "Everything is to the will of God"; "God is Good"; "God help us" and others like that. However, the commandment "Love your neighbour" is called to raise in man not the conceptual (i.e. logical) perception, but the feeling of the emotional unity with other people as the outstanding motives of life. Depending on circumstances and experience, the certain circle of people and things is perceived as an inalienable condition of man's own harmonious existence, without which it is full of spiritual torments and suffering. Therefore, love is foremost the feeling inherent to human, consisting in his ability to perceive the world, the nature, the life, the concrete people and certain objects as condition of his existence. The absence of these necessary conditions causes uncertainty, the sense of loss of the life-giving support and usual grounds for hope. The special manifestation of love is "kohannja". Probably, not by chance we have such one more word in the Ukrainian — the language of people which are able to express their feelings in a special way. "Kohannja" is an intimate feeling of love that springs up and exists between the people (as a rule) of the opposite sex (between man and woman). Let us remember, how many literary works, artistic pieces and the like became the masterpieces, first of all, because of the high feeling of love ("kohannja") prevailing in them!

The most generalized definition of love as the essential force of man was given by G. Hegel: love is the thirst that passionately rushes to its object. Such understanding of love embraces all its forms and manifestations: the sexual love and the love for power, the paternal love and the love for property, the love of man for man a.o. The subject of love can be anything causing in man the thirst, the desire, the aspiration and need. Life appears as the generalized embodiment of this thirst. Love is the thirst of man for life. As man lives more by the future, experiences it, so love unites the fundamental forms of its pioneering — the faith and hope.

Faith, hope and love are eternal fundamental values of human spirituality. To question "What is spirituality?" we could give such answer: it is faith filled with hope and love. Other ones would be just as well: it is love marked by faith and hope; it is hope imbued with love and faith. The folk spirituality has always highly valued the above values, aspired to their harmonious unity and symbolized their generality by ornamental pieces, mosaic and the like.

Religion could not pass over this fact too. The unity of the fundamental values of human spirit — the faith, hope and love, presented, though, in rather narrow, unilinear light — imbues the Holy Writ, is embodied in the symbolics and rituals, and is celebrated with the same splendour as the Pokrov, the Exaltation of the Holy Cross, the Precista and other holytides. And only the "official

spirituality”, which was formed in the country in the post-October-revolution period, dethroned and parted these constituents of human spirituality in opposite directions, and set them at each other. The so-called party membership emptied them of humaneness and humanism, filled them with the ideologized content, distorted their eternally creative flame, which induces the activity, the thirst for life and optimism at all times. Under the communist ideology and propaganda pressure, man then lost the internal life core — the unity of faith, hope and love. The spirituality grew into the conventionalities. The society came across the mass-accumulated fact of the split personality, the double moral, ideology and culture that were glorifying the humanism but didn’t ever touch the life-giving strings of humaneness.

The revival of spirituality, in this connection, appears as the renewal of the humaneness — the primordially inherent to people values of faith, hope and love in their harmonious interaction. Regardless of today’s loud appeals, the real time for a true, not just verbal, revival, unfortunately, has not come yet. As in earlier times, the spirituality is chained by the vices of sinlessness. For real revival the state does not have money. The establishments of culture and education are in a neglected state. There is a terrible lack of specialists. The wave of ideological and moral helplessness has submerged the society, and only religion finds the strength to resist the pressure of individualism and commercialization, the new estrangement of the personality, which replaces the communist spirituality under the onset of market relations.

Education has to cherish the spirituality in all plenitude, integrity and definiteness of this concept. The subject of it is personality, the inner world of which is based on the harmony of all essential forces, and foremost — on the harmony of mind (intellect), feeling and will, the dialectical interconnection of such world-view tops, as truth, good and beauty.

Revival of spirituality is the revival of unity of all essential human forces, methods and forms of studying the reality. The basis of this process — “the attitude towards every thing in the way required by the essence of this thing” (C. Marx) — forms the **mind** that aspires to truth. Truth is the aim of the intellectual studying of the reality. Mind integrates all forms of human spirit in human spirituality. Just at the bottom of it is the mystery of all the mysteries of humanity, the cognition of which is the actual task of our civilization.

Homo sapiens — “human the clever” — this way they call the man, underlining his unicity, originality and difference from any other living creature. People consider mind as one of the greatest virtues of man. Mind provides wisdom, which is the basis of rational, purposeful activity. Wise man is a folk ideal of humaneness. For instance, a wise girl won a victory over rich, but dishonest and wicked man. Ivan, a peasant son, thanks to strength and mind, got over the evil Dragon and built up a human destiny for himself. “With silly head there is no calmness for feet too”, “Better with the clever to lose, than with the foolish to find”, the Ukrainian proverbs and saying say underlining the grandeur of the human mind as one of the most important factors of society life.

Mind gives knowledge, and knowledge gives strength. A clever man is a strong man. In any situation he will find the way out, will rationally organize his life activity and will wisely subdue it to the general laws of humanism and justice. At the same time, we shouldn’t exaggerate the possibilities of mind. Mind can be not only kind, but also wicked, cold, and be submitted to the criminal purpose (the predatory wars, the heartless exploitation of man by a man, the pursuit of illegal incomes, careerism and the like). The prime example of that is the life path of one of the students of Socrates — Alcibiades. Having a sly mind and being eloquent and attractive, Alcibiades achieved the love of crowd and the position of strategist. When the attitude of the Athenians changed, the strategist escaped to Sparta, organized and headed the military campaign against his own people. Later, he similarly insidiously betrayed the Spartans, found shelter at the Persian satrap and didn’t neglect any means (arsons, murders, treason) for the achievement of his wicked purposes.

The value of mind is indisputable. It changes into the opposite as soon as loses contact with its original source — the deep human **sensuality**. The naked rationalism surrenders to the reality, appears helpless wherein it is necessary to act not after an algorithm, not after a formula, but after

one's own initiative and responsibly. To help mind, appears feeling, which recreates the truth from the other side — the side of its all-humanness, justice, harmoniousness and beauty. The naked truth is a valuable, but insufficient guide in life. Truth needs human mastering — the comprehension through feelings, fascination, holiness, regret, sympathy, mercy and so on. To be irrefutable, truth should be confirmed by good and beauty, and mind should combine effort with sense and will. The civil, moral, aesthetic senses of human will prompt him to search the truth, and will outline its reasonable limits. The supersensible truth is unwise. It distorts the world and empties the humaneness out of it.

The nuclear fission is fairly thought to be the irrefutable victory of mind which has sunk into the depths of matter being and grasped the truth. It would seem that the nuclear weapon, created on principles of this truth, must be accepted as a triumph of mind too. However, presently, humanity more and more feels not a triumph, but historical and socio-moral defeat: the creation of the nuclear weapon is a threat to the civilization, the original Damocles sword above the head of humanity. Today's culture requires the disarmament, the elimination of the nuclear potentials and more convincingly sets up a question of the expediency of these researches realisation in this industry and the cognition of the criteria of humaneness.

The level of the ability to think is called the **intellect**. Thinking is understood as a process of purposeful change of ideas happening according to the rules and laws of logic. Thus, the concept of "intellect" is used for determination of the active thinking process that is able to reconstruct, to change man into the qualitatively new force of the reality. So this way, the man, having knowledge of the laws of chemical transformations, can produce the materials that do not exist in the wild.

Using the concept of "intellect", we foremost distinguish the ability of the soul to feel and to think. Intellect is considered as the ability of the soul to create the abstract notions, to which there is no completely corresponding subjects in the reality. The concepts "circle", "law", "good", "ideal", "unit", "triangle", "zero" have no material analogues, but are used for the cognition of properties of the real objects. So, the units of measurement give us an opportunity to determine the real correlation of size and mass of the objects; the ideal geometrical figures help us to determine the likeness between different spatial objects; the laws of the state help us to define the legitimacy of the public punishment of concrete people and so on. Besides, abstract concepts can be compared, correlated and combined with each other after the laws of logic, regardless of the perceptibly objective reality. Therefore, the human intellect is able to build up the image of the world that does not exist, but is still possible and desirable.

"Senses" are the important essential force of the human. It is a consequence of the original reaction of psyche on positive or negative influences of the environment (nature and society), the result of the sensual attitude towards the world and the perception of it. To basic organs of human senses we refer the sight, the ear, the taste, the sense of smell and touch. Thanks to them, man perceives the world and makes up the first impression of it, which is further comprehended by means of the intellect, and, on this basis, the spiritual (theoretical) platform of the practical activity is built up.

Senses can be different: deep and not deep, steady and fugitive. Some of them develop the socio-creative activity of the man, others — limit it. By character and peculiarities of their course, they are divided into moods, affects and passions; by their content — into cognitive (gnosiological), moral, political, aesthetic ones a.o.

Senses should be distinguished from such man's virtues as emotions. As a rule, emotions denote the reactions of the living organism to the influence of the environment, caused by the reflexes. This is, so to say, the direct, primary and unconditioned by anything experiencing of the influences of the surrounding world. The first reaction to the influence is pleasure, displeasure, fear, joy, surprise, anger, shame and so on. They can arise as a result of all types of the perceptive activity. Emotions are observed in animals as well. The other case is feeling. They appear only in man. Feelings are the name for the individually-socially created form of the directly-mediated

experiencing by man of the reality. Their mediation is determined by both the intellectual level of the individual and his being tangential to the socially developed ties and relations.

The strength and the orientation of feelings are the extremely important characteristic of the human. Bringing them up by means of education is a task, commensurable with the task of teaching the child the certain amount of knowledge, forming his world-view and scientific picture of the world. The feelings of man are formed in the process of education. As a rule, they have a stable character. But, at the same time, it is also possible to see the unsingle examples of change of the feelings, even into the principally opposite ones. Love and hatred, respect and disgust — how often and why does man change one's feelings?

Sensuality is the “alpha” and “omega” of the spirituality. Good and beauty are its main support points. Without sensuality there is no and cannot be any spirituality. Sensuality is not end in itself. Spirituality cannot be confined to sensuality. Feelings lose their rationally-operating content if they haven't gone through the hearth and control of mind, through the life experience and human wisdom. Dmitry Karamazov, one of characters of the novel “The Brothers Karamazov” by F. Dostoevsky, is a cardiac, sensitive man. He is perceptible to the reality. However, his feelings are devoid of the rational constituent, they are not “treated” by culture, mind and wisdom. D. Karamazov strays in the labyrinths of life situations. He feels, but doesn't think, he suffers, but doesn't act, as he not only doesn't want, but also can't think in a situation, where the only sensuality is powerless, and where the mind, the sober calculation and rational comprehension of the reality are needed.

We should bring up senses in the organic unity and along with the intellect, on the basis of scientific knowledge, practical experience and culture. The fusion of the intellect and feelings forms the original spiritual basis and the possibility of practical activity. For this possibility could grow into the reality, it is necessary to have force that would rule them and push them slightly forward to the practical embodiment. And this force of human was historically formed as **will**.

In scientific literature the concept of “will” (volition) is considered as the property of the human soul of directing the activity of the body, regardless of the immediate physiological necessities of one's organism. The ability to have will principally changes the natural possibilities of the organism, gives man an opportunity to reveal the absolutely human virtues, which can, as defined above, contradict the natural necessities and desires of the body. The man of the developed will is “self-possessed” and is apt at self-control and conscious orientation of his acts. The impulsive, weak-willed and faint-hearted man, on the contrary, often appears as a self-willed, egocentric person, who turns into a slave of the corporal desires and a conformist, easily falling into the dependence on people that can bind their selfish aims with the images of the direct satisfaction of their corporal needs. The mobilization, the manifestation and the tension of will are considered as man's defining virtue of purposeful directing of his activity. Will here becomes the supernatural factor of man's inner motive for the active activity.

Thus, spirituality organically combines the rational and perceptive components. It is a harmonious unity of truth, good and beauty. In really human spirituality, the truth is always good and kind, the good is true and beautiful, the beauty is kind and true, just because senses and mind do not contradict, but supplement each other and interact, embracing the ambiguous world in its integrity. Such interaction takes place not in the abstract spatio-temporal environment, but in the activity and communication of people in the society. The activity appears as the reality of spirituality. Without activity, spirituality loses its historical rationally-perceptible contours and social sense, takes off the earthly basis and turns into illusion, the sources of which can be far not always revealed.

Activity is the reality of spirituality. It exists due to will that synthesizes feelings and mind and directs them to the embodiment in practice. Will should also be permeated with the human feelings and penetrative mind. The dull, unwise and supersensible will, that sees an end in itself in social public existence, grows into the demonic, destructive force. And, vice versa, the sensually-imaginative and life-wise will appears as the mighty factor of the activity and creativity.

Spirituality of man is an integral phenomenon. The wholly developed, harmonious person begins where all spheres of one's spirit — senses, will and mind — coexist at such level of interaction, at which feelings are formed on the principles of mind, and mind is burning with feeling, where will appears as unity of the activity of senses and mind oriented to their subject realization (V. Shynkaruk, O. Yacenko).

The debates over the “eternal values of the civilization” are held since those old times, when philosophy, being dissociated from the mythology and religion, first declared itself as a special method of the spiritually-practical mastering of the world. They run through the ancient and medieval philosophy, become rather sharp in discourses of the philosophers of the Renaissance, the Reformation and the Enlightenment age, and reach the classic forms of expression in the German classical philosophy.

Since the middle of XIX and nearly to the end of XX century there were two dominant, but totally opposite, irreconcilable to each other movements in these debates: 1) the Marxist one, which related the nature of values chiefly to the recognition of their socio-practical and class conditionality; 2) the group of philosophical schools (the Baden school, phenomenology, personalism, neothomism a.o.), which interpreted values as the ideal, eternal, unchanging, transcendental essences, or as a degree of God-given potential perfection of every thing. The first of them actually denied the existence of the eternal values of the civilization, the second — defended their existence as of the transcendental essences.

Deepening in the mechanisms of the spiritually-practical and spiritual methods in man's mastering of the world and fathoming out the essence of culture, person and world-view gives an opportunity, on the one hand, to acknowledge the “eternal values” as such, that exist, on the other hand — to “take away” the “transcendental load” from them, and to realize their practical-subject matter.

As the researches prove, regardless of the variety of the life-ways, the character of production, the political systems and spiritual priorities, all nations and world cultures have, in the final analysis, certain common (more or less identical) characteristics giving an opportunity to identify them as humanity. Firstly, all of them maintain their life by the production and carry it out by means of approximately identical working tools. Secondly, all nations organize their way of life more or less identically, creating such institutions of sociality, as family, social group (collective, class), state and the like. Thirdly, all nations think nearly identically, building their thought by means of almost identical (in content) categories, like matter, form, reason, consequence and so on. Finally, all nations of the world experience nearly the same sensual (psychical) states, like fear, agitation, conscience, a.o.

The list of the characteristic features can be continued. This could be the subject of the other research. Here let's note only that even short, brief review of them gives grounds for a conclusion: 1) that there's some mysterious unity of nations and cultures of the world that gives an opportunity to identify them as humanity; 2) of forming by humanity the nearly identical basic values, which can be fully defined as eternal, together with the historical achievement of the “full-format”, developed “human way of life”. Considering them “of the bird's-eye height”, i.e. in a philosophically-generalized way, it is not difficult to see such unquestionable tops, as truth, good and beauty. For the pedagogical theory and practice they are primary, however, to our high regret, they have no category status in them. Each of the teachers-theorists and, moreover, practitioners interpret them on the positions of their own theoretical or socio-domestic vision, i.e. as it comes into their mind. It sets a problem, without settlement of which we could hardly create the more or less well-formed pedagogical theory.

As a rule, **truth** is attributed to the area of knowledge and cognition. If our knowledge, born in the process of cognition, is adequate to the objective reality, the knowledge of which we have, so that it is the truth. Truth, in this sense, is interpreted as the righteous reflection of the active state of this or that cognized object.

On the whole, inclining to such view of truth, the representatives of this or that philosophical school try to deepen, specify, deny it here and there, or open it out by their reasoning. The question is about the dependence or independence of truth from the subject, that cognizes, from the

circumstances of the cognition, from the historical depth of the existence of knowledge preceding to the modern process of cognition, from the criteria, after which it is possible to classify the depth of the “righteousness of the reality reflection”, and so on.

Being rather afraid of the contradictions in the process of cognition, some would appeal to God, defining truth as the transcendent essence. To cognize the world, in this case, means nothing other than to cognize God, more precisely, his precepts stated in the basic religious texts, in particular, Bible (Christianity), Koran (Islam), a.o.

Pedagogics, based on such approach, is taken to the deeper mastering of religious texts. They thought the better man studied these texts, the more successful and, foremost, inspired his life and activity would be, and the more credibly he would get in the Reign Divine. The old theological tradition in pedagogics, the sources of which are in the philosophy of St. Augustine, Tertullian, Anselm of Canterbury and Thomas Aquinas, has great influence on the official (or unofficial) pedagogical doctrine of some states and nations of the world to this day.

The scientific approach to truth is based on seeing it as an accordance of our knowledge to the object, of which we have this knowledge. There are two approaches to the matter of this problem: 1) the existence of truth is direct, irrespective of our knowledge of it; 2) the existence of truth is the text. In first case, truth seems as such that is represented by the reflections of being (the anamnesis of Plato). In the second — truth is interpreted as an autonomous ideal reign of the cognitive meanings (the world of the objective matter of idea), existing (like leaves on the tree, indifferently, whether one counted them or not) without a subject that cognizes. The reasoning canvas of the supporters of the objectivistic (ontological) interpretation of truth is set by the idea of the superpersonality and impersonality of truth. For example, Plato directly dissociated the general and obligatory truths from one, who cognizes, hypothetically taking them in the special space — the ideal receptacle — where they stay and carry out the regulatory action. R. Descartes, proceeding from the view that some ideas are given to us without any contribution of ours, and, at times, even against our wish, predisposed to the apotheosis of the theistic and admitted the direct interference of God (the “innate ideas”) into the cognitive process. At the same time, the common meaningfulness of the truth does not stimulate the ideas of its subjectlessness. It, as a form of human knowledge, cannot arise irrespective of the subject that constitutes the level of its depth and evidentialness. Only the acts of the proved knowledge are accompanied by experiencing the subjective confidence in its authenticity, so that is what acquires the sense of demarcation between the solid theory and blind superstitions. That’s why the theoretical comprehension becomes the knowledge which fixes the truth, only in connection with all course of the human cognition, being transformed and embodied into the evidential system of subjective views, culturally and historically approved.

As mentioned above, truth is the knowledge. At the same time, not all knowledge is true. The knowledge can be superficial, approximate and erroneous. It is not included in the subject field of truth. The true knowledge is which corresponds to the real characteristics of the object that is cognized. In this sense, truth is the objective characteristic. At the same time, it depends on the subject that carries out the cognition. Its subjectivity this or that way affects the truth. For this reason, truth is, at the same time, the subjective characteristic. Truth is objective by its matter, as it doesn’t depend on the self-will of the consciousness and is defined by the material world reflection. As for its form, truth is subjective, because of containing the echoes of the subjective characteristics of man. The objectivity of truth signals to knowledge for the idea of the objective reality, without which knowledge is an illusive, relatively meaningful construction.

The objective truth is independent by its cognitive content from the man and humanity. And, in this context, it can be characterized as an absolute value. The absoluteness of truth consists in its plenitude, absoluteness, having the cognitive content, regardless of the subject, which is preserved and recreated according to the progress of knowledge. The category of “absolute truth” characterizes the dynamics of revealing the truth in the process of the reality reflection. It affirms the invariant, intransitive moment of cognition. However science changed, the residue content of the first cognition will remain unchanged. As the process of cognition is still held and its results are the truths

of the second and the third rate, truth can be determined as a relative value. The relativity of the truth consists in its incompleteness, conventionalism, approximateness and incompleteness, in having the subjectively meaningful components, which are constantly removed from the knowledge as incompatible with the nature of things. On the one hand, truth is accumulated in the cognition (science), and on the other — appears the massive knowledge, which is now attributed not to the actual cognition, but to its history. Every science can be actually identified with the accepted fundamental theoretical course that is active for the present. The recomprehension of the science history content reveals that something in it remains invariant and permanent. It gives an opportunity to carry out the corresponding clarifications and modification in the history of certain science ideas, and to consider truth as a process.

The processionalism is determined by the dialectics of the absoluteness and the relativity of truth, and is taken to that truth is the dynamic quality of cognition arising as an independent result of the separate subjective cognitive acts carried out by humanity in the set conditions.

Taking into account the specification of the conditions of the human life activity, we should pay attention to such description of truth, as concreteness: there is no any abstract, unchanging, once for ever given, all-embracing and fair for any situations truth; truth is always concrete, as it is given to subject at certain terms and is characterized by the triuneness — the place, the time and the action.

Education must cherish truth in all the plenitude of its characteristics: as the objective — subjective truth, the absolute — relative truth, the concrete truth and as a process, — thus forming an intellect as an essential force, by means of which man has the opportunity to grasp the reality in all its plenitude and contradiction, intercommunication and interaction.

Next to truth such fundamental concepts of human spirituality as “good” and “evil”, “beautiful” (“beauty”) and “ugly” take place. The first pair of categories is basic in the area of moral consciousness and behaviour, the second one — in the aesthetic consciousness and creativity of the personality. These values closely interact and are interdependent from each other. We should bring them up as such that actively interact and influence on each other, rather than exist side by side.

“Beauty”, “beautiful”, “aesthetic” are the values of unbelievable attractiveness and at the same time ... mysteriousness. Each of us has one’s own views and judgements as for them. At the same time, society has formed the corresponding system of evaluation, on the positions of which we admire the frescos of the St. Sophia Cathedral in Kyiv, the cascade of the Andrijivska church domes, the pictures of great masters of the art, or the creative works of prominent sculptors, and evaluate them as the greatest aesthetic samples.

Our ideas of the wonderful and the ugly are predetermined foremost by the world-view principles. These ideas evolve in the context of sociocultural circumstances, in the spiritual atmosphere of certain historical time. And although religious, naturalistic, idealistic, materialistic doctrines substantially differ from each other, they are almost unanimous in the question of beauty. This unanimity is outlined by the fact that beauty is a spiritually-aesthetic value. So, it is possible to reveal the beauty only through seeing the correlation of the wonderful and ugly. They call beautiful those things, which can give man the aesthetic pleasure and the contentment with this beautiful. The beautiful is a feeling and realization by man of something able to give him the aesthetic pleasure and satisfaction. Uniting the parts in such unity that reveal the beautiful is called the harmony. Experiencing the image of beauty and the aesthetic pleasure arises up due to the revealing of the most optimal unity of form and matter, and certain integrity of structurally well-organized variety. They define beautiful in accordance with certain systemizing principle of the concrete integrity. The acknowledgment of something as beautiful is realized only through the value attitude towards something, which is predefined by the world-view reference-points of the concrete man.

This ability of the phenomenon, event or object to meet the certain value attitude in all constituents causes the specific pleasure that is called aesthetic. In the field of spirituality beauty mostly appears as a certain symbol of ideal cultural values. Different nations and epochs have different canons of beauty. The special manifestation of the beauty is an artistic image widespread

in the art. The art pieces, as a form of the objectification of the image of the beauty ideal, become the subject-sensual symbol of beauty, the model, and example that is clear to many people, being perceived by especially bright and intense senses. That is why art is the most widespread form of training the ability of sensual perceiving and revealing the unity of parts in a certain whole by usage of samples of the beautiful, harmonious unity for this purpose.

The art shows also the other side of beauty — the ugliness. They call ugly what causes a feeling of disgust in man. As for spirituality, ugliness is a sensation and realization by man of what is able to cause or caused a feeling of disgust in people. The relation of beauty to the value orientation of man was already noticed by our ancestors. That is why harmony has been thought to be a blessing for all time, and the ability to reveal it has purposefully been brought up through forming the sense of enjoyment at observation and experiencing the beautiful. And vice versa, they train to experience the absence of harmony by experiencing the disgust and negative perception of the ugly. It is held by means of the aesthetic education and by forming certain aesthetic tastes.

Experiencing the harmony (or the absence of it) through the beautiful and ugly in the life of man has the function of the first-ever (and, therefore, fundamental) forms of his spiritual life activity. Owing to the ability to reveal and create the connection (or, vice versa, to find out the absence of it) between different phenomena on the level of the perceptive experiencing, man acquires the capability to manage his perceptive experiencing purposefully. So, with the help of certain aesthetic ideal of beauty, i.e. the formed idea of the harmonious combination of separate sounds in a melody, the forms of things in a symbol of certain idea, the colours in a picture and the like, man acquires the capability of arising in oneself the certain feelings (sadness, grief, joyfulness, inner inspiration, faith in oneself, pleasant contemplation, presentiment of changes and other). Contemplating the works of painting, sculpture, the architectural ensemble, listening to some piece of music and watching the theatrical performance or movie, man experiences the fully concrete feelings, inalienable from the idea, which was underlain by the artist.

Therefore modern man has a desire (a widespread enough) and possibility, depending on his emotional feelings, to change or strengthen them through, for example, listening to their favourite pieces of music. It is also widespread to turn one's attention to the music as means for inducing common emotional experience in different people, in case of clubbing together of a group of acquaintances or close people temporally united on a certain occasion (holytide, birthday, wedding, funerals).

The historical relativity of the experiencing beautiful and ugly can be seen in the fashion whims or in the inter-contradicting ideals of beauty for different epochs or different nations. For instance, even today some African tribes have such ideals of female beauty, according to which a woman becomes beautiful only on condition that she weighs 160 kilograms (and the most beautiful woman of the tribe weighs 240 kilograms).

There is a separate philosophical science about beautiful — the aesthetics. From the point of aesthetics, as a special science, beauty is a category of the greatest value of the natural and cultural phenomena, which after the artistic values correspond to some degrees of the aesthetic, accepted in a society. The artistic achievement or discovery is acknowledged as a realization by concrete man (creator, creative personality) of his uniqueness in the forms of the concrete aesthetic ideal. If an

In growing up of a man in the years of his adolescence, the art has an exceptional influence. In cognizing, a teenager should feel oneself happy and experience the plenitude of the creative force. It is possible when the sphere of cognition includes everything beautiful. The cognition of art is a wide, many-sided concept. It shouldn't be reduced just to studying, to piling up the knowledge to be able to answer the question of the teacher and get some grade. The real cognition of the art begins wherein man comprehends beautiful for oneself, for the plenitude of his spiritual life, lives in the world of art, and aspires to touch the beautiful. I see the difficult and subtle task of education in that the values of art should become the spiritual necessity of the teenagers, that they aspire to fill their spare time with the happiest and the most joyful work of the soul – comprehending the beautiful.

V. Suhomlynsky

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artist denies by his activity this or that aesthetic ideal, then there is no question about the artistic value of his creativity. Only free realisation of the creative potencies and capabilities of the man, what establishes the certain public measure of harmony (the possibility to unite different constituents in a single unity), can be considered as the riches of his spiritual world. The process of realization of the creative freedom in the process of creating the beautiful consists in the ability to create the in-perceptible forms revealing the harmony. If harmony is not perceptibly visible, the piece of art is acknowledged as ugly and disgusting.

Education should teach man to perceive, to sense and to take delight in beauty. And, first of all, it should teach personality to feel the art, to recreate its basic forms through various kinds of amateur artistic activity.

Education acquaints child with the world of beauty, which is the source and the consequence for him (and the whole humanity) of the sense of the aesthetic pleasure, the aesthetic education and happiness with the creation of harmony, in which every constituent takes the appropriate place and, if it is absent, it makes the whole impossible, incomplete and ugly. Consequently, the aesthetic sense is one of the most inherent in man, without which he cannot imagine himself as a part of the world, as a part of the society, and the necessity of his existence.

Education should cherish the beautiful, first of all, as the inner spiritual essence of man. Without sense of beautiful, man is unable not only to get to the tops of creativity, but also to exist the human way.

No less significant task is given to education also in the sense of forming such spiritual value, as the concept of “good”. It is known that good and evil are the crown of spirituality. Under different circumstances, everyone defines (assesses) the concrete attitude of the environment towards oneself and one’s own attitude towards one’s close people and acquaintances. The most widespread criterion of such “assessment” is a concept of “good” and “evil”. As a public value, good is realized in the social harmony, the public peace, the absence of the crisis upheavals, in the material well-being today and confidence in the morrow (the social optimism). Good, as a spiritual value, is purposefully determined within the limits of axiology — the science about values, which researches the qualities and properties of the objects, phenomena and processes able to satisfy the necessities, interests and desires of people.

As a rule, good is defined as a normatively-evaluative phenomenon of spirituality that, in a general form, shows what has to be positive in the life of a society, in the human aims and acts. “Good” denotes the ability of a man to work the good for the welfare of the society and the other man. The concept of “good” means the positive attitude towards different phenomena from the point of recognition of their necessity for the coexistence of people. The phenomena that cause the destruction of the public existence are called evil (or bad).

Good shouldn’t be considered only as a subjective assessment — it can be the objective characteristic of a thing that fixes its perfection combining it with the emotional approval, if something is called good, i.e. as such that corresponds to its purpose (a good instrument, a good apartment); it can be the value, the utility of things and phenomena for a man or society (good news, to do the good/welfare), the moral treats of a man, the real meaning of his actions (to get a good deal, to have good intentions, good man).

The well-known from history attempts to define good and beauty were carried out through the correlation with a concept “blessing”. Sometimes these concepts were used as synonyms.

The overwhelming majority of both “classic” and modern thinkers use such equivalent of the concept of “good”, as “blessing”. However, the concept of “blessing” is deeper. Blessing is a socio-philosophical concept, which means everything able to satisfy the necessities of man and is of positive value for him (and society). Exactly in this sense the concept of “blessing” approaches the categories of good and value and quite often equates with them. However, from the ancient times, the blessing is seen as either the higher value (self-value), or its substantial basis: “Blessing is what man values”. In this case, value appears as a measure of blessing and determines its bounds. If value (of things, acts) is a comparative concept, then such property is not inherent in blessing, as it cannot be “more” or “less”.

Good is a sense and realization by man of his ability to build up blessing. The concept of “evil”, in general, means something negative that has a destructive influence on man in his natural and public manifestations. Such evil is physical (pain, illness, ecological crisis), social (war, economic crisis), or moral (cruelty, treachery, arrogance, falsity and the like). Good is organically interconnected with its opposite — the evil. These concepts are organically tied with the corresponding emotions. Good and evil are not only comprehended, but perceptibly experienced as well. Evil is a sense and realization by man of his ability to cause harm. It should be noted that good and evil can be two opposite properties of one and the same phenomenon. For instance, the teachings about the microcosm and its application in the power engineering are good, but the threat of the thermonuclear war that has appeared only as a result of the development of the microcosm physics is evil. For this reason, the concept of “good” uncovers its content in full only through its correlation with the concept of “evil”. For centuries the ideas about good and evil have changed as a result of the objective development of the interrelations between people and the mutability of the public interconnections and culture. Consequently, the ideas of the good and bad can considerably differ among different nations, or even be totally opposite. For instance, well known is the problem of explanation of the facts of existence of the evil in the world, what has a fundamental value for the religious dogmas. So if God is the ultimate reason of all being, then, obviously, he must be responsible for the social evil too?

There were the teachings that explained evil by the existence of the “dark forces”. However the canonical for Christianity solution was offered by St. Augustine. He came to such decision: evil, he explained, is something not opposite to the good, but the lack of it. Silence, he wrote, is the absence of noise, nakedness is the absence of clothing, illness is the absence of health, and darkness — of light. Evil, thus, appeared not as an independent essence, but as the absence of good, or as the weakening of good. Therefore, he released God from the responsibility for the existence of evil. And although such release gave a poor consolation to common believers, however it inspired them to optimism, converted them into the faith for God’s benefaction, called people not to grumble at evil, but to thank God for that good that he embodied in reality.

Thus, good and evil should be understood as the objective explanations of certain events and actions that can be the concrete historical phenomena. And so, the concept of “good” is a common manifestation of the spiritual in man, and the “evil” is of the unspiritual. Unspirituality chiefly appears as amorality — the destruction of the moral principles of the society.

If spirituality is a creative force for the human soul formation, then unspirituality is a destructive force against the human in human which actually changes man into an animal. Not for nothing people, that breed unspirituality and live unspiritual life, are called brutes. We can find the existence of such brutes (people, saturated with unspirituality) in a great number of facts. These are the facts of wars, weapon able to destroy every living thing on Earth, criminality, indifference, humiliation, egoism and other various manifestations of evil.

The concepts of “good” and “evil” perform the function of forming the sense of personal responsibility for one’s actions. Taking into consideration that “responsibility” denotes a man’s (or people’s) recognition of his (their) duty to the society or the other man, we should recognize that it gives an opportunity to reveal the matter and the significance of certain actions, and to co-ordinate them with the processes of the community development. The existence of society becomes impossible without responsibility, it then degrades and is self-ruined (disintegrates). Hence the recognition of the responsibility is carried out as self-recognition of one’s ties with certain community (with a friend, family, people, nation, collective, humanity, a.o.), what is acknowledged as a condition of one’s own existence. And there is also a feed-back here: a certain community feels and realizes its responsibility for a certain person, otherwise this community cannot demand spiritually-responsible actions from him. In any case, people are able to become conscious of their collective attitude towards a certain person. Such sense of consciousness is realized through the acknowledgment that a collective (the majority) wishes well or ill to a certain man, acknowledges him either good or bad, assesses his actions either negatively or positively. Everybody can be faced

with the choice between the evil and the good. You have probably had to make this choice too. It's worth thinking over such choice. And still... — hurry up to do some good.

As such fundamental categories of spirituality as “truth”, “beauty” and “good” exist in an indissoluble intercommunication and inter-complementation, the process of developing them in the educational system should also have the inter-complementing character: a child should get to “truth” only through “beauty” and “good”, to “beauty” — only through “good” and “truth”, to “good” — through “truth” and “beauty”. Truth and good cannot be evil and ugly exactly the same way as “beauty” or “good” be erroneous and malicious values. Such is the nature of human spirituality. Such it has to be and in the educational process. And, besides that, the most noticeable effect is achieved wherein the mentioned interaction is multiplied by the interaction of the teacher and the student, and is realized as a mutually interested process, trustingly and sensitively. “The sensitiveness of heart to the good, the hearty and delicate attitude, the mutual trust, the delicacy of human relations between teacher and students — all of that were the crucial condition of the sensitiveness of boys and girls to the word of teacher, to the moral lessons, advices and requirements in our bringing up. The more versatile and richer were the intellectual interests of teenager, the greater joy he found in reading, the more significant role the book and beauty had in his spiritual life, so, the more sensitive he was to our kindness, heartiness, delicateness, and the finer his heart responded to generosity, humaneness of our attitude towards him,” wrote V. Suhomlynsky. “It is one of the important rules of moral education. You cannot introduce the moral culture into the mutual relations of teacher and pupils by some formal methods. Its essentials are based on the very depth of the spiritual life of human, on the riches of thought, the fineness and generosity of feelings. I listened very sensitively not only to the content of every teenager's talk, but also to the tone of his addressing to us, teachers. I became very attentive to the least display of rudeness, the “thick-skinned” heart, the “stiffening” of the soul” (Сухомлинський В. Вибрані твори : в 5 т. — К., 1977. — Т. 3. — С. 451).

Instead of epilogue:

Global Educational Policy: the Problems of Formation

Modernization of the Content of Education and Introduction of the Advanced Educational Technologies

State-public Character of the Administration of Education

Value Discourse in Education

Educational policy is the policy of the state in the branch of education. In the widest sense, it is intended to provide the development and functioning of education in the interests of man and people of not only one separate country, but of the whole European space. The civilization development of the humanity gives an opportunity to distinguish its basic characteristics: the democracy, its humanistic and systemic character, the practicality, the orientation to the future, a.o.

The democracy of the educational policy comes from the fundamental principle, which the life-style of the European people is based on, – the democracy, in the sense of freedom of every country's choice of not only these or those norms and regulations of the educational policy, but also of their conceptualization.

The global educational policy specifies just the basic principles and orientation towards the implementation of these or those tasks, and in no way denies the freedom of choice and realization of them taking into account the national traditions, the features of the historical and cultural development. In this case, freedom is the same principle for everybody. None of the European space countries, as well as any other associations, have the authority to dictate the other priorities of choice. The basis of the unified policy is their own choice within the limits of the unified scale of values, which the European people agreed to consider as sensible and all-sufficient. The attentive reading through the Lisbon Convention (1997) and the Bologna Declaration (2004) gives an opportunity to distinguish the priorities fully comprising the basis of the global educational policy: the equal access to the good-quality education; the education throughout one's life; the innovativeness of the development of education; the modernization of the content of education and the introduction of the high educational technologies; the strengthening of the democracy and the state-public character of managing the educational establishment; the extension of the autonomy of universities; the deepening of international cooperation of the educational establishments.

However, these documents are not enough for forming it to the full and, mainly, for the implementation of its (of the educational policy) essential philosophy. Moreover, they accentuate the organizational tasks of transformation. The philosophy of education, as well as the concrete measures as for its embodiment in the practice of establishing the unified scale of values, remains to be lighted up not brightly and accessibly enough. The latter needs the additional efforts of the scientists and pedagogues. I've tried to fill the certain gap in this matter by this research.

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As analysts note, the XXI century is being established as the society of the market democracy, the subject of which is an economic man with his general aspiration to provide the riches, profit, business, money, welfare and other material and spiritual blessings for himself. The aim of practically everyone starting to live is an attempt **“to override the three horses” – the riches, the power and the glory**. However, society is generally interested in the other thing: **to save the human face of man** and, at the same time, all the historically endured human characteristics of civilization. To fulfil the latter is extremely difficult. As Arthur Schopenhauer wrote, “to define the limits of reasonableness of our desires as to property is difficult, if ever possible. The man's satisfaction of these is stipulated by not absolute, but relative value, namely, the correlation between his necessities and financial position. Wealth is like salted water: the more we drink it,

the stronger is the thirst. It has to do with the glory as well” (Шопенгауер А. Афоризмы житейской мудрости. – М., 1990. – С. 40). And perhaps... As it was shown in this book, to balance these expectations and to make them “look well” is a task of culture and science, teaching and education. For this reason, the first and the main principle of the educational policy of the XXI century is **forming the proportionality of the economic, market and humanistic features in man**, his development as personality, the success, creativity and freedom of which are not an obstacle to the achievement of these essences for the other man.

The forming-up basis of the global educational policy has to be the requirement that man and only the man with all his life expectations and characteristics should constantly be the subject and the object of education. To teach and to bring up man to be a human – to work, to bear and bring up children, to create the cultural values and tolerantly communicate with other people, to keep a human face in any situation, to adhere to the fixed norms of moral and culture, to form and bring high spirituality into life – herein is the deep-rooted implicit sense of education.

Regardless of the historical time, the character of the epoch and the socio-economic or political peripeteias, in these or those periods endured by the humanity, this matter remains unchanging. It is the attribute of the human existence of man in the world, and that is why it should be always recreated wherein people exist.

Of course, the real life and real education are somewhat the other, than our ideal images of them. Especially, in the context of such period of society life as total consolidation of the market relations. Today the market way of life seems to be the best, the most effective and the most appropriate to human nature. The education, founded in accordance with its challenges, is considered as an almost ideal and the most perfect model that would suit all and everyone to the end of existence of humanity.

However, it is not quite so. Man is a creature that improves. Remaining one and the same, he is, from one epoch to the other, getting to be a higher, more productive, cultural and spiritual creature. His way of life is changing. No doubt, the methods of his preparation to it, i.e. education and bringing up, are changing as well. Education, which is formed in the market realities, could hardly be considered as an ideal creation of the humanity. Besides, it has contradictions in the new historical conditions, replacing the present ones and changing the content and forms, the methods and technologies, the principles of bringing up and the like. At the same time, the most perfect in it, founded to meet the demands of market relations, will remain exactly the same as in material-productive life, as well as the essential qualities of market relations, the market way of life and the market production.

Market, as V. Kremen notes, caused a revolutionary breakthrough in the life of society; it changed the face of all the lifestyle of man – of production, home economy, policy, technologies, culture, knowledge, ideology, education, morality, spirituality, and whatever possible, including nature (Кремень В. Філософія людиноцентризму... – С. 353) – and, chiefly, brought to life a “man economic”, the first and the main God of which is money. “The magic of money,” continues further the scientist, “charms people, especially the youth, who don’t want and will not live by the material standards remained of the past... Money... turns into the component of world-view.” (Ibid. – С. 355), which imbues all spheres of man’s life, one’s public relations, and the attitude towards other people and... oneself. From the point of this world-view “the development of civilization, culture, the sense of history, the role of human, a.o. is interpreted” (Ibid. – С. 356). Education should develop accordingly. Its strength now, concludes V. Kremen, “is in not just knowledge, but knowledge of how to earn, to make money, capital, riches” (Ibid. – С. 357).

“Where is your money, if you are so clever?” states ironically the modern Ukrainian proverb. And that’s right. In the system of market relations man should learn to make money. Education has to assist it. Exactly, **to earn** – by your own labour, mind, skills, creativity – and not by theft, treachery, meanness, deception or banditry. The latter ways are beneath the dignity of human. They lead him nowhere or, more precisely, withdraw him from the norms of sociality and culture. And even if, it would seem, this or that individual “makes money” with mainly bandit methods, or,

as they say, “makes his way in the world”, his happiness appears too uncertain. Sooner or later, he will be, so to say, visited by public prosecutor and, in some time, by disillusion. Man always goes back in consciousness to his human spirit. However, this return quite often happens when there’s just a little moment left to live. Calmness and belief in righteousness cannot be achieved then by just repentance or confession appealed to the law-enforcement agencies, to people and to God.

There is an interesting fact: presently, in Ukraine churches and temples are being eagerly constructed. The majority of them – for the money of the so-called successful people, businessmen, deputies, well-known and famous politicians. Have all of them really begun suddenly to see clearly and give some part of their “money made” for the public needs, in particular, to satisfy the spiritual necessities of believers? Have they really awakened their spirit of patronage, the noble breath of which imbued Ukraine of the past centuries with the charity of Tereschenko, Symyrenko, Brodsky families? It is hardly so. To a simple question: “Why is money put into mainly the construction of religious buildings, and only some (as a rule, those who can publicly and transparently give an account to society of the method and amount of the money made) are engaged in the construction of schools, hospitals, stadiums and other establishments for public use?” – is given a simple answer: the “new Ukrainians” are cunning, they want to a greater degree “to pay off” for sins and crimes committed by “money making”. Although it’s fair they still have a part of benefaction in their deeds.

Preparing man for life in the system of market relations, education has to teach him two things: 1) to make money, to build up one’s own and society’s world of welfare, comfort and success in accordance with the current legislation and public moral; 2) to regard sensibly money, to be able to use it for satisfaction of one’s own needs and (to an extent of one’s possibilities) the needs of the other man. “Not bread only man lives on!” Money, welfare, riches, capital, glory, power are only the one side of man’s life in market-democratic conditions; the second one – even more important and necessary constituent – is the traditional, primordial man’s care of the education and preparation of his own child for life, of his aged parents, the welfare and spiritual state of his family life – properly, of himself, his culture, spirituality and moral, with which he lives his whole life, and from the standpoint of which he accounts for to real, not imaginary God. Education has no right of being one-sided. Bringing up a “man economic”, it has to bring up a “man spiritual” at the same time. Thus the spiritual essence of education is its basic, unchanging, substantial characteristic. As fairly notes V. Cremen, “without denying that an amount of money is some showing in man’s ability of self-realization, nevertheless, there’s no need to ignore the importance of the humanistic, ethic principles that are the certain limit to absolutizing the value and role of money” (also there. – C. 357).

Actually, the public practice shows the different attitude towards money and represents far not unambiguous judgment of its role in the life of man and society. Generalizing this layer of human culture and its reflection on the level of pedagogical theory, it is possible to define four relatively independent types of man’s attitude towards money.

The first of them demonstrates the **“dependently-economical”** or even **“stingy”** attitude towards money. In fiction this world-view position and type of behaviour is represented by characters of Hobseck (H. De Balzac), Hromov (“Ugrum-Reka”), the powerful landowner in the drama “One hundred thousand” by I. Karpenko-Karyj, Plushkin in the immortal story of “Dead souls” by M. Gogol...

The second approach to considering money and riches is **“indifference”**. It is brightly demonstrated by an ancient philosopher Socrates. Having an outstanding spiritual talent and ignoring “money”, he gives advantage to “freedom”, and, as it is impossible in his situation, he chooses the only worthy for him, as a highly spiritual and disfigured by unbeatable circumstances person, way – the “death”. The slogan of Socrates “Cognize yourself” is not just and not so proper definition of the main vector of cognition, as bright and unambiguous instructions in obtaining the sense of life and its realization in accordance with high spiritually-moral priorities. In his opinion, nobody is born evil by nature; the horrible actions are the consequence of ignorance (of oneself), and nobody is wicked because of one’s own free will. The destiny of Socrates was tragic.

Having a deep and all-embracing mind, he taught the young people the way of life based on high spiritual and moral priorities.

Spirituality, wisdom, neglecting of money, riches, power and glory, and other positive values forming the way of life of Socrates provoked the wild envy of those, who, having all worldly blessings, wanted more – the Socrates-like mind, equal in its strength to the divine one. When the oracle was asked, if there was any man wiser than Socrates, B. Russell narrates, the oracle said there wasn't; Socrates didn't consider himself to be the wisest and that's why he headed for God to convince him of his error (see: B. Russell "History of Western Philosophy". – C. 103).

Socrates lead the moral, highly-spiritual way of life and the least he was interested in was money. The then public life was another. The priorities of riches, power and glory prevailed in it. And powerful rulers were striving for these essences most of all, though didn't hurry to confess it to either other people or themselves. The instructive words outgoing of Socrates germinated as highly-spiritual and moral grains in the souls of young people; following Socrates, the youth chose the priorities of democracy and good, justice and solidarity, denied the way of life of the high-powered rulers. The latter, writes B. Russell, clearly understood that it was "easier to make Socrates silent by means of cowbane, than to exterminate the evil he grumbled about" (also there). Socrates was condemned for allegedly the most ruinous depraving of young people, for "worshipping the foreign gods" and "connection with the aristocratic party". Not wishing to waive his principles, Socrates rejected the suggestion of his friends to escape and drank the poison.

The **disrespectful** attitude towards money today is widespread enough. Such position is brightly demonstrated by foremost such types of personalities, as criminal, idler and gambler. Of course, each of them lives on manipulations of money. However, their attitude towards it is fundamentally opposite, rather than that of miser or indifferent type of man. Criminal, idler and gambler, "throw away their money", squander and waste it. Throwing away the money (won, stolen or inherited money), they get pleasure, joy and "kicks" out of it and see herein the sense of their life and freedom; at the same time, having spent it to the last farthing, they quite often fall into a trance or commit suicide.

There're hardly ever any parents wishing to see their child in such a way of life. And such man could hardly be considered as worthy subject of one's own and public life activity. And finally, it is hardly ever possible to find the nation that will perceive this position as righteous, deserving support and taking it as an example. In culture of every nation it is seen as evil, as subject to be dispraised and eradicated. The common attitude of humanity towards money, riches, power and glory is determined by the concepts of **measure** and **justice**.

The measured, moderate and reasonable attitude towards mentioned essences is an exact norm that should become the basis of the global educational policy. Analysing the system of market relations and various types of attitude towards money, education and bringing up should form in man temperateness and reasonableness, which are founded on deep understanding and sense, tolerance and justice. Riches, power and glory, the symbol of which is money, can stupefy the mind and soul of the not mature child. Education and bringing up should find the strong protectors from this. The basic category they are built on is justice.

Justice (lat. *justitia*) is a socio-ethic and morally-legal category that fixes the presence of the publicly acknowledged attitude towards a man according to the status one gets. For Plato, in particular, this attitude equated with the concept of "rightness". Aristotle connected justice with the services of a man according to which the public benefits are distributed. In connection with distribution of benefits and riches, the concept of justice is researched in the works of such philosophers, as Thomas Aquinas, Justinian I, Anselm of Canterbury and others. Though with some insignificant nuances in interpretation of these or those authors, the concept of "justice" is used in such sense even today, namely: 1) as a fixation of the equality of possibilities within the framework of the open society, the citizens of which have an opportunity to realize their abilities; 2) as an even distribution of blessings, taking into account the different needs

of every person. This function is performed by market and society. The tolerant perceiving and observing the norms of distribution of profits, fixed by state and market as just, has to become the position of every citizen. The educational policy is grounded on this position. It has to be in the content of all school subjects, be taught in the out-of-school hours and penetrate all the organisational and administrative aspects of the activity of educational systems.

Wealth, power, glory... Whether is it possible for man to deny oneself these fundamental values? However... As S. Krymsky notes, “we cannot deny the material welfare. But still we cannot build up our life on the primitive consumption. Such life makes impossible the creation of the heavens of faith which raise the possibility of keeping your spirits up at the face of your problems and tragedies, of surviving in the deepest and worthiest sense” (Крымський С. Життя вимірюється не в довжину, а у висоту... // День. – 2010. – 9–10 лип. – С. 7).

The pressure of pragmatism and consumption way of life can be opposed by the “heavens of faith” – of high spirituality and culture. You can reach them through education, knowledge and enlightenment. It is important that every man (child) could have the equal access to them irrespective of one’s material, ethno-national, political, religious and other differences. The equal access to good-quality education is the basis of the state educational policy of the present, and all the more, of the tomorrow day.

The problem of **equal access to education** is one of the most important vectors of the global educational policy. All main means and resources that could be mobilized by humanity for the development of education should be subordinated to the realisation of it.

On the social level, the “equality” literally means the same access of people to social freedoms, rights and blessings. It is also interpreted as an ideal of identicalness in the status of those who influence on others. It is moreover significant that the recognition of the right of equality should often appear as an advantage taken of the flaws: the disabled children are given more attention in whether essential, legal or financially-economic aspects by the society. As, in fact, a child with normal physical and spiritual development characteristics has all chances to “get from the society” (especially from education) all he needs; and, at the same time, to provide the “equality”, the disabled children should be given the additional chances by the society. Everyone has a right of being happy, of free development, work and freedom. The equal access to good-quality education appears then as a principle of the humanistic pedagogics, a core of the individual approach to education and humanistic essence.

Especially actual, as it was repeatedly emphasized, today is the requirement of “lifelong education”. In the epoch of information revolution man is obliged to learn during his life. The one, who ignores learning, catastrophically falls behind others and in some time – drops out of the orbit of life process and grows into a passive object that is rolled over from one place to another by more and more new life waves. Only one constantly learning, possessing knowledge, going into the heart of the matter of anything that takes place, actively influencing it and bringing the humanistic sense in it is able to keep the status of the subject of life process, to endure its permanent blows, and not only to defend oneself from them, but also to subordinate them to one’s own will, to influence on social practice.

Studying through one’s life is a norm of education in the civilized countries of the world. Visiting once the USA, I happened to get acquainted with the work of the so-called community college. The feature of the establishments of this type is that they prepare specialists for the needs of local industry production. It means that anyone with any purpose, on any curriculum, without age, space and time limitations can study in it. “How old is the eldest of your students?” I asked. “Eighty two,” answered calmly the head of the college without attaching any significance to my surprise at this information. “What does this person study and what for at such an age?!” I asked again. “Electronics. This woman has recently inherited the plant of electric appliances, and to get to know the whole process there she decided to become familiar with the basic knowledge of electronics, electrical engineering, apparatus engineering and the like. It is everyday practice of our life,” added the head and showed the curriculum and pedagogical

technologies specially worked out for one student. For home education, and all the more, for our mentality, such state of affairs is rather distant future. But it is necessary to begin, and not only because some of us inherits this or that business, but, first of all, to be in the context of social practice, and not beyond its limits.

The Ukrainian education has an inheritance from the former USSR in the form of improvement of professional skills of the specialists having higher education and retraining the specialists of the industrial professions. However, having renewed and given certain knowledge and qualification to working specialists, this system has not generally provided for the lifelong education. Upgrading the professional skills hasn't been systemic. They resorted to these measures, as a rule, when a man for some reasons (mostly subjective) "dropped out" of the productive process. The plans of upgrading training of specialists have had the formal character. Tens, hundreds of establishments of post-graduate education have performed their functions, having superficially mastered the new knowledge and the innovative processes appeared in this or that industry for the last years. The employees of these establishments haven't conducted any proper scientific surveys and haven't had any connection with the production practice. This system appeared not adjusted to the necessities of the information society. And although today, hurriedly, without proper theoretical grounds, the "modified" system of post-graduate education is trying to fill this niche of public-educational needs, there are no any considerable results yet. As well as before, formalism, superficiality and unsystematic character prevail in it.

The informational society is a society of new social order replacing the way of life of the "industrial society". Studying the new tendencies of organization of the productive processes, scientists have noticed that the process of production and distribution of knowledge has begun to dominate. Accordingly, a new industry – the information economy – emerges. It is quickly developing and taking gradually the control of the sphere of business, state administration, mass communications, a.o. The production of information and communication is growing into the centralized process embracing man throughout his life.

At the same time, changes happen not just in the production, but in the whole way of man's life. The computer technologies with their fundamental function of replacing or strengthening the mental labour of man have become the basis of new society; the value of information as a strategic resource of progressive social transformations is increasing; the intellectual production is growing into the leading industry of the social production; the role of mass media is increasing; information has become a mighty powerful resource. The loss of information or getting it behind time has become too expensive for both the producer and the consumer of the produced goods. Each of them should be in the stream of information and knowledge, master them and bring them into practice. Thus, the lifelong education is growing into the internal necessity of man.

Ukraine is most likely standing on the threshold of the informational society. There are still bothering results of miscalculations in the realization of the scientific priorities of 50-60s of the XX century. It is enough to recall yet the prohibition of such scientific branches, as cybernetic engineering, genetics, sociology and so on. Limitations, the pursuit of scientists and general negligence in science stipulated the lagging behind the informationally developed states of the world. And although there are specialists and schools of the world level in Ukraine, it is necessary to admit frankly that the West goes far ahead.

We should mind that any innovations have not only positive but also negative or contradictory consequences. The prognostication of their beginning and development is a necessary constituent in the avoidance and minimization of them in the future. Previous researches give us an opportunity to foresee such process, as forming of the original information elite which can cause new social stratification. In its environment an infocracy, i.e. a group of intellectuals (politicians and businessmen) possessing the information at a state level and manipulating the consciousness and behaviour of people, can be formed. The rapid, "avalanche" informatization (the centralization of information and the control of its distribution) can reinforce the authoritarian tendencies and even result in the "informational dictatorship". The negative psychological consequences of the influence of the "virtual worlds" on human are possible as well. The information pressing is able to cause

the under- or out-of-control behaviour. Information can also be used as an instrument of psychological pressure on personality.

It is impossible to stop the process of forming the informational society. It is objective and inevitable. However, minimizing the negative or contradictory tendencies is not only possible but also necessary. For this purpose, it is foremost necessary to learn thoroughly the circumstances (economic, political, socio-cultural), related to the consolidation and development of the informational society, the sources and factors intensifying (or restraining) this process, the possible consequences and spheres of the expected (or unexpected) risks.

The subject of the foremost attention should be the changes already happened in the countries, where the informational society achieved if not flourishing then at least rather developed state. The new administrative mechanisms and communicative technologies functioning in the informational society need to be studied. It is necessary to study the changes, possible under the influence of information innovations, in social infrastructure. Actual is the question of prognosticating the progress of the informational society trends in Ukraine and the world.

The important constituent of the influence on intensity, orientation and quality of the informative society formation is training the workforce for the realization of information technologies and mass media. Learning throughout one's life becomes a mechanism through which man not only adapts oneself to the mentioned processes and changes, but grows into an active subject as well. It is known that implementation of the lifelong education started with the speech "Introduction to Lifelong Education" by Paul Legrand, the chairman of the Adults Education Department of UNESCO, delivered at conference in 1970, which stipulated the creation of the International Education Development Commission headed by Edgar Fair, the Minister for Education of France in 1968-1969. The results of the international research conducted by the commission were published in 1972 under the title "Learning for existing. The world of education today and tomorrow". Accentuating the right and the necessity of every person to study throughout all life, the commission recommended maintaining the close intercommunication of the "formal" and "informal" components of the educational systems with just distribution of resources between both segments, and also between the education of the youngest and the eldest. Herewith, they highlighted not the different types of the educational systems, but the quality of education. They expressed the support to attracting as many people as possible to education by removal of the obstacles to access to it for the least privileged strata of society. It was also mentioned that the ones who study should be encouraged in influencing the control over the educational process they participate in.

The report of the Organisation for Economic Co-operation and Development, published under the title "Periodic Education: the Strategy of Lifelong Learning" in 1973, concerned the requirements of the global economy and competition and connected studies with the problem of employment and individual education, concentrating its attention mostly on the questions of "post-compulsory" education and training. The idea was taken up by the international organizations, it interested numerous experts. Among them: T. Husen with his "Learning Society", 1974, J. Botkin and others with a report to the Club of Rome "No limits to learning: Bridging of the human gap".

Developing the ideas of the Fair's report, the later documents set the discussion of the model of the society depending on personalities able to analyse and "raise" "fresh" knowledge and accessible information, and able to have one's own way and values as well. From the middle of 70s the system of views on this problem, with the ideas branched off it, was set aside because of the government limitations on expenditures. And when economic and social transformations at the beginning of 90s gave an opportunity to return to the problem, it appeared in quite another condition of the struggle against unemployment, a fight for the reduction of which became the priority on the agenda for taking the political decisions.

The UNESCO report of "Learning: the hidden treasure" (1996), known also as a J. Delors's report, for the International XXI century Education Commission gives such definition of lifelong education: "According to approaches of the XXI century, education is so diverse in its

tasks and forms that it embraces all the activity inherent in human from childhood to one's old age and which is aimed at gaining the "living" knowledge of the world of other people and oneself". The typology of studies given in the report is taken to four well-known "pillars": learning to know, learning to act, learning to live together or to live together with others, learning to exist. And just in this "educational continuum", combining life and society, the panorama of the "lifelong learning" is opened out, and the search is conducted of the "key to the XXI century" that, in the opinion of the J. Delors's Commission, has such configuration: "learning through all life will be a vital necessity for adaptation to the growing (evolving) requirements of the labour market and for better managing the changing limits of time and the rhythms of the existence of personality".

The White Paper of the European Commission – "Teaching and Education – for Society that Learns" – was published in 1995 as a fundamental source on the problems of the European Union policy in the field of lifelong education. This document is considered to have determined the place of personal responsibility as belonging to the heart of the process. This publication preceded the proclamation of the 1996 year as the European Year of Lifelong Learning. The European Parliament and the Council of Europe, approving the propositions of the Commission, admitted that the lifelong education is important for developing the ability of self-expression and the capability of proper usage of the civil rights as well as for the achievement of the economic aims.

The Organisation for Economic Co-operation and Development has placed the activity oriented to practical realization of the ideas of lifelong education on a broad footing. This activity is outlined within the political framework of the "Lifelong education for all" adopted by the ministers for education of the countries comprising this organization the same year. This framework became a platform for working up the plan of the introduction of the National Doctrine in 1996. "The lifelong education will be vitally important for everyone on the way to XXI century and it should be accessible for all". This conclusion of the OECD ministers for education meeting (1996) became the ground for rather ambitious aim of the educational policy. There are five systemic features of this political framework. Firstly, every kind of learning, not just formal courses, should be acknowledged. Secondly, the lifelong education requires good basic capacity of both young people and adults – with the accent on motivation and fundamental changes in the curriculum and pedagogics. Thirdly, giving the equal access to education needs due regard of the prospect of the life cycle and giving priority to the preschool children and adults. The quality of the given possibilities should be provided by the creation of various teaching methods, various courses and conditions for different educational needs. Fourthly, the countries have to assess the resources in accordance with the formed through life cycle needs and to distribute them effectively. They could need the additional state and private resources as well. Finally, the co-ordination of the policy provides for attracting many partners. Each of the mentioned aspects is in line with certain orientation in the educational policy, which should be well-regulated legislatively.

Globalization and the information revolution do not leave any chance for the fully fledged functioning of education, except for the **innovative development** and **permanent modernization**. It is predefined by radical changes of the whole way of life. Being caused by globalization, the informative revolution and other factors of progress, innovations should be considered as the first and the last hope of humanity in keeping its civilization status, at least in the first half of XXI century. And the problem is that all of them "got through education". As only in system of education innovations acquire the proper interpretations and understanding that barrier humanity off their threatening indefinite consequences. At the same time, precisely through education man gets to realization of his place and role in the system of innovative activity, takes conscious decisions and acquires the sense of responsibility. Education to a great degree relieves the man's "shock" caused by the vagueness of innovations.

As wrote A. Toffler, "the source of most problems happening with us, including the problems of shock of the future, consist in the processes created by man, and possible, at least potentially, to be under his control, rather than in natural forces. Besides, there is a risk that the

ones, who highly value the status quo, would use the conception of shock of the future as justification for claiming the moratorium on changes. Any attempt to strangle the changes will not only fail and entail even greater, bloodier, uncontrolled and unforeseeable changes, but moreover will bring a moral destruction. With any human norms these social changes are already catastrophically late. The response to the shock of the future is not in changelessness, but in changes of the other kind. The only method of saving if any equilibrium in the course of post-industrial revolution is to answer to an invention by an invention: to create new personal and social mechanisms that would regulate the changes. Thus, we need not a blind acceptance or blind resistance, but an enormous amount of creative strategies to form, decline, reinforce or slow down by choice the changes. Individual needs new principles to set the pace of his life and to plan it together with cardinally new form of education. He might also need some special new technological means to increase his adaptivity. At the same time, society needs new institutions and organizational forms, new buffers and regulators of the equilibrium. All of it, certainly, means much greater change – the change from a primordially ascertained model to a new, up-to-date, modern one that will be able to tame the spurt, which can speed up, to manage it and set the pace for it. It's not easy to do. Even having quickly orientated to the social territory not plotted on the maps, we have neither methods, nor plans tested. Therefore, we have to experiment with the wide spectrum of measures, which regulate the changes, inventing and rejecting them while advancing our way. Exactly in this experimental way the defined tactics and strategies, which are not the panacea, but the examples of new approaches to be perceived and evaluated, are suggested" (Тоффлер Олвин. Шок будущего. – М., 2001. – С. 405–407).

The innovative, changeable character of the production and the whole social life requires the innovative development of education. The innovative education – a process of creation, implementation and spreading in the educational practice of new ideas, methods, pedagogical and administrative technologies – is the only and irrefutable means of protecting man from the “shock of the future” that is inevitably approaching. At the same time, it opens up the horizons of the future, constructs its architectonics, specifies the place and role of man, as the main subject of social changes, in it and intensifies the activity.

The concept of “innovativeness” is, first of all, related to such concepts, as “transience”, “changeable”, “dynamic”, “active”, “creative” and the like, but is taken to neither any one of them, nor the sum of them. Each of the mentioned concepts characterizes only some part of the content of “innovativeness”, which is completely embraced by the conversion, transfusion of these concepts in each other, by their summary vision of the process in place. The integral heart of the innovative development of education is creativity.

Creativity is a productive human activity, as a result of which qualitatively new material and spiritual social values are born (created). Concerning the educational branch, creativity can be defined as an innovative activity as to introducing the content of the school material, revealing new aspects in it, applying the state-of-the-art technologies in this process, mastering the qualitatively new knowledge and forming the capacities of students for the independent recreation of it.

The innovativeness as creativity should be dynamic and active. Moreover, it belongs to both the teacher and the student (pupil). The teacher-innovator, in particular, approaches the introduction of this or that topic in non-standard way, and operates not stereotypically, but creatively. He boldly introduces the new educational material which is absent in the textbook, interprets it thoroughly, explains its connection with the traditional material and practice, reaching or just mere

Education and system of upbringing should be reoriented to forming the innovative type of culture, the innovative type of thinking and readiness to the innovative type of actions in child and young man. Dynamism of the development and changeableness as such have become the essential feature of the man's way of life. And to form a man able to create and organically perceive the changes – means to make a successful man and to provide the systemic progress of the society.

V. Kremen

Філософія людиноцентризму в освітньому просторі. – С. 345.

course of which obliges teacher to clarify the essence of the newest facts, processes or relations to the student. In case of necessity he can use (as well as, properly, on introducing the traditional material) non-standard ways, methods and technologies. Such teacher is called an ace (extremely skilful teacher). His activity raises an increasing interest in pupils and students and, for the most part, leads them to the qualitatively higher level of cognition that is practically impossible to achieve by traditional means.

Innovativeness, as creativity, is inherent in not only teacher but student as well. Naturally, its basis is created and formed by the teacher-innovator. The forms of this activity can be the non-conventional approaches used by a student when working on educational tasks, the independent setting the task, the new formulation of the traditional problem, the application by student of new ways and methods as tools for solving educational tasks, the creation of new constructions, the modernisation of whatever technical systems, the original approach to introduction of the traditional material and so on.

The main point consists in that teacher and student – as main subjects of the education and upbringing process – should have the mutual understanding, mutual respect to work of each other and the support of search at whatever level it is conducted. Inattention and moreover neglecting the student's initiative can undermine the thirst of student for searching activity and creativity for a long time; careless word of the teacher in relation to assessing the results of student's creativity can be a final verdict as for pursuing it not only in the period of study, but also in his independent life. However, truth to tell, other turns happen as well. Inattentive teacher, for instance, caustically criticizes an uncaredful student that “abuses” an innovation, initiative and creativity. And that one, on the contrary, retreating into oneself, intensively continues the search and quite often, even at mature age, puts a logical finish to it and becomes famous. The mastery of teacher, or pedagogue in the wide sense, is precisely in learning to know a pupil (student) better, in trying to understand him as deeply as possible, helping him to become self-realized in school and college years, and, ideally – in becoming a teacher for him for all his life.

Such teacher had a prominent pedagogue and scientist M. Drahomanov. He was a teacher of history – O. Stronin. Exactly O. Stronin happened to become the first person who formed the social views of the future genius, methodized his knowledge, and raised his critical view of reality. As describes P. Rotach, “it happened that the teacher, when he came in, was busy, and for the student wouldn't feel dull, he gave him to read the story “Panska Volia” by M. Vovchok. Mykhajlo got so absorbed by it that forgot everything, and having read to the end of how serfdom took a child's life, he got agitated to tears. Raising his head, Mykhajlo saw the teacher over himself. Stronin was looking intently at the student, ‘and I feel’, recalled Drahomanov, ‘my eyes filling with tears and want to cover them. ‘Feel free’, tells me Stronin, ‘these are the golden tears’ and kissed my forehead. Since then I've burnt with the fire of friendship with him.” (Ротач П. Апостол правди і науки. – Гадяч, 1991. – С. 13–14)

The experience of such prominent teachers, as M. Pyrogov, K. Ushynsky, A. Makarenko, V. Suhomlynsky, confirms that “good teacher” remains TEACHER for a student for all his life. The spatio-temporal distance here doesn't have any significance. Even having entered the independent life, student – for the real teacher – cannot stop being such for him. Teacher never stops “keeping an eye” on the student. He attentively follows his achievements, in case of necessity – corrects accordingly his own knowledge, and, as far as possible, draws his new students to it. Teacher is proud of his talented student and, exactly, thanks to him continues his pedagogical creativity. Having become an adult and independent personality, man, who once studied and was brought up in a creative interaction with his Great Teacher, constantly turns to his teachings, reflections, advices, and not only doesn't break his deep personal spiritual bonds with him, but tries to draw the others to him as well.

The innovative education has an outstripping character. However not all outstripping (introduction of the new) positively affects the education. Not rarely the hasty introduction of the ‘new’ not only conflicts with the general rules of didactics but also in the literal sense – levels, humiliates and destroys them. The principle of ‘new’ for the sake of ‘new’ in pedagogics doesn't

pass. Outstripping should be closely connected with the true scientific and pedagogical achievements, valuable socio-cultural achievements and perspective development. The latter is possible only providing that teacher possesses the methods of the prognostic analysis, the scientific foresight and is capable of prognosticating his own initiative activity.

For the realization of innovative activity teacher should become a scientist, researcher and seeker, master deeply the available knowledge of the subject taught and the methods of scientific cognition, and, if possible, conduct the independent scientific research. He should master the innovative type of thinking and culture of life activity, feed their strength all the time and pass them on to his students.

Modernization of the Content of Education and Introduction of the Advanced Educational Technologies

‘Modernization’, in literal sense, means ‘updating’, bringing into accord with modern achievements and requirements. At the same time, the term ‘contemporaneity’ does not embrace the concept of ‘modern’ in full degree and content. ‘Contemporaneity’ is rather vague and simplified description. The sources of the concept of ‘modernization’ can be found in the rationalism of XVII-XVIII century and the Enlightenment with their faith in progress and the scientific knowledge grounding. Quite often it is found in the literary studies of the second half of XIX century and also in the vanguard of the 20s of XX century

The concept of ‘modern’ not only embraces the ‘contemporaneity’ of this or that phenomenon, process or thing but also exceeds the bounds of it showing the prospects of the development. In this sense, modernization means not only updating of this or that object, process or relation but also the continuation of its development to the level of our ideas of its highest perfection. Hence the modernisation of the content of education is updating it according to the actual achievements of science, methodology and social practice, and extending it to the beyond of our perspective ideas about further development.

So what are the achievements that need the immediate implementation (introducing to the content of modern education)? First of all, the achievements of natural, physico-mathematical and humanitarian sciences; further – the achievements of social practice; and finally – the achievements in the branch of art and culture.

Natural, physico-mathematical and technical sciences. With any more or less noticeable achievement in science the philosophical world-view changes its form, wrote Fr. Engels. And it is really so indeed. Let us come back to the history. The appearance of the **Nicholas Copernicus’s** theory of the rotation of the Earth around the Sun not only caused abandoning the Ptolemy’s geocentric system, but also stipulated the alteration of the philosophically-theological ideas of the Earth as a ‘God-chosen’ arena for the fight of the divine and demonic forces for human souls, and called the new naturally-scientific picture of the world, the basic principles of which became the propositions of the natural origin of the solar system and the Human, to life. **The discovery of the electron** called the theory of the structural infinity of the matter (‘electron is inexhaustible as well as an atom’(V. Lenin)) to being; **the nuclear fission** radically changed the idea of the power resources of the world, caused an appearance and development of the nuclear power industry and nuclear civilization, and in one moment – an understanding of the relative value of progress, the vulnerability of the world and the threat to its physical existence; **the creation of the theory of relativity and gravitation** by A. Einstein led to the change in all the Newtonian physics; **the discovery and constructing of the computer systems** inspired humanity to new stage of development – the information revolution, and at the same time – to the change of all the lifestyle of people, their thinking, perception of the world and the world-view.

Changes of the world-view paradigm of the humanity development are also related to such scientific constructions, as mechanics of the celestial bodies (**J. Kepler**), hydrostatics (**B. Pascal**), gas dynamics (**R. Boile**), optics and dynamics (**I. Newton**), magnetism (**M. Faraday**), genetics

(**Gr. Mendel**), bacteriology (**L. Pasteur**), thermodynamics (**Lord Kelvin**), electrodynamics and thermodynamics (**J.C. Maxwell**) a.o.

Of course, these scientific discoveries had to affect the education. Under their influence education got updated, modernized. It was filled with new knowledge that was gradually brought and crystallized into a normative, paradigmatic knowledge.

From the middle of XX century to this day, the development of science took place and was considered in the context of **scientific and technical progress**. Education was built up in the same context. The science in it was considered as a direct productive force of the social development, as a source of the technical, and moreover – social, progress, as a force increasing the human possibilities and opening the boundless horizons of the future. The authority of science was so high, that it didn't allow the introduction of anything not tested by science and practice to the educational process.

Due to scientific achievements and introducing them into production, in June, 1954, the first in the world ever nuclear power station started working in the Soviet Union; in 1958, the first nuclear-powered ice-breaker was put to sea; and in October, 1957, the world witnessed new fundamental phenomenon in science – the first artificial satellite appeared in space. The scientists of the USA and other civilized states approached similar scientific achievements as well. Successes in the SciTech (physics, chemistry, electronics, biology, automatics) stipulated a qualitative leap in the production, a sharp increase of the efficiency in the system 'science-technique-production', which resulted in qualitative changes in the public life. Industry, transport, construction, agriculture, social and cultural spheres were quickly changing. A new phase of social development, which got the name of scientific and technological revolution, began. Its main directions became: the study of the new energy sources, and foremost nuclear ones; the opening up of the surrounding environment; the chemical and biological orientation of the production; creation of the artificial materials and materials with the set properties; the automation and the like. These directions determined the main essential aspects of the educational activity in the branch of natural and physico-technical sciences. Education of the epoch of STR was totally and completely scientific. More precisely, it tried to become such. Science in it was thought as if a 'magic wand' that opens the doors of progress to the boundlessness of the human growth. All having no scientific grounding was literally forced out of the education. Mythology, theology, religion, in other words, all non-scientific knowledge, which in some cases of social practice is more effective than scientific one, 'left' it.

The disillusionment as for if not total fallibility then at least discordance of the definitely positive perception and consideration of the SciTech came later. The fundamental progressive changes, preconditioned by the STR, as it turned out, happened to be not so fundamental. Besides they had the hidden negative consequences that caused global problems, solving of which is an actual task is inherited by the century following the XXth one. Serious accidents at nuclear-power stations (Chornobyl, 1986), black earth polluted by the chemicals, dominance of the genetically modified foodstuff, destruction of the ozone layer of the Earth, development of the ecologically dangerous production and the like are gradually changing the definitely positive philosophy of the humanity perception of the SciTech into the direction of the more careful and sensible development and application of them. And although yet today the problems caused by rapid and uncontrolled in many respects development of the STR are comprehended and solved far not rationally, and the reconstruction of the content of the educational process hasn't achieved the optimally defined level yet, still the general change of human consciousness towards protection of humanity from the consequences of the described processes has happened: science, technics, production in the system of education are presently considered as only objective (with all internal and external contradictions) factors, and in no way as panacea for social progress.

Yet more cautious should become our attitude towards scientific studies that in the period of globalization and information revolution are literally 'rushing to education'.

Want you to get me right: science and education are inseparable; all the achievements obtained in the area of education should be introduced to the educational process only on being correspondingly approved in practice. The achievements that haven't been put to such verification are hardly ever possible to be considered as pure 'scientific'. And if they are not such, so then they should be just informed of, and not given a pious significance in the process of study. Imagine what harm they could cause people and what public consequences they would leave to next generations, if accepted uncritically and without deep comprehending of their status and role in modern science and social existence.

Let's revert to the question of the Chornobyl catastrophe. There have been so many worthy words said about the safety of the reactor that only know-nothing could not perceive them. And still the accident happened. As well as ten other accidents at nuclear-power stations of the USA, Japan and other countries of the world. The heavy consequences of these accidents haven't been calculated completely yet. So is it worth then telling enthusiastically about the efficiency of the nuclear-power engineering in the educational process? And wouldn't it be more correctly while considering the advantages to pay attention to some objective forewarnings as to 'nuclearizing' of the world and further – to focus attention of the pupil or student on the necessity of search and introduction into practice of the alternative energy sources?

I cannot but tell you about one discussion occurred in Tallinn, where being the members of the presidential delegation there was a group of scientists – the heads of the leading Ukrainian national universities, in particular, V. Skopenko (the then rector of the Kyiv National Taras Shevchenko University), D. Melnychuk (National University of Life and Environmental Sciences of Ukraine), M. Zgurovsky (National Technical University of Ukraine "KPI") and me, the rector of the National Pedagogical Dragomanov University. The discussion was held about the new energy resources. "The Sun, and only the Sun should be such resource. Its energy will last for millennia", persisted in his opinion the rector D. Melnychuk. "The only mightiest source is nuclear fusion", the rector M. Zgurovsky considered. "The new energy sources should be opened to humanity by such science, as chemistry", the rector V. Skopenko accentuated.

Being a philosopher, I listened attentively to the arguments of these prominent scientists and got convinced of: each of them had an idea full of sense and deep scientific ground. But all this has already been, and where's the novelty of approach, where's the breakthrough to the unknown? Just in such context, an incredible idea flashed across my mind: why the Sun, why nuclear fusion or chemistry, and what if... mind, the energy of mind, the task of studying which we have not even set yet? Let us think of it: mind not only projects but also induces to realization of this or that process. By force of mind (more precisely – by spirit) people, having special abilities, can move objects, cause whatever changes, relieve the psychological stress (in domestic sense – 'wasting disease'), and so on. What is there in mind (intellect, spirit) which causes the energy of unbelievable strength, penetration and efficiency? Isn't it time to think over the 'fission of the elementary unit of mind', the releasing of its energy, and wouldn't it cause an explosion a thousand times more destructive, than the explosion of the Chornobyl's reactor?

The same concerns the development of scientific studies in the branch of chemistry, biology, the theory of information, cybernetic engineering and other sciences called into being by today's scientific-research practice. Science and technics can be a great social blessing and no less public threat as well. As regards this, **H. Wiener** wrote that the new spiral of development of the technics has unlimited possibilities for both good and evil.

You can hardly expect anything good of these new possibilities if assessing them only in market and money dimensions. Not grounded and defined enough results of the scientific activity, which are sold with the purpose of implementing and receiving some income, can become a demonic force of history. It is necessary to have a society grounded on human values, rather than buying and selling. This idea was frequently emphasized and repeated by N. Bohr, W. Heisenberg, A. Sakharov, A. Peccei, A. Einstein and others. Evaluating the prospects of cosmonautics, M. Born focused on that "space voyages appear as both a triumph of the Intellect and a tragic error of common sense" (Борн М. Моя жизнь и взгляды. – М., 1973.

– C. 105). We cannot but pay attention to such conclusions and evaluation. People have to understand and feel the measure of their responsibility for the future. New perception of the world in scientific researches and their value for human and humanity is presently just being formed. Education should react to this situation first. However, by my estimates, the re-evaluation (and translation into the category of ‘knowledge recommended for study’) of the achievements of the scientific and technological revolution have not taken place to the full yet. The branch of science and technics has opened new directions of the research and projecting (thermonuclear fusion, electronics, biotechnologies, cloning of the animals, creation of the quantum and plasma generators, missilery, polymeric materials and the like); complex mechanization and automation of the productive processes, chemicalization and biologization of the labour, industrialization and intellectualization of it are being implemented in manufacturing and agriculture; the speed of traffic and output-input ratio have grown radically in the sphere of transport and communication; as for the conditions of life, by virtue of application of the achievements of the NTR the quality and scale of the services provided for the population have grown; in the field of culture and art, the central place is occupied by television and tape/video recorders, Dictaphones and electronic musical instruments, mobile communication and teletypes and other means of mass media, a.o. Has all this knowledge got the necessary philosophically-world-view and value-motivational interpretation for the ‘introduction to the educational process’? The question is of rhetorical character. Certainly, hasn’t got yet. And it means that modernisation of the context of education, even in the context of the development of science, technology and production of the past (industrial) epoch, has only started. In relation to modern scientific knowledge and the newest technique-technological achievements, the modernisation of the content of education is literally out of the question at all.

Even more radical modernisation is required for the **humanitarian education and science**. Practically for all period of Ukraine’s membership in the USSR its humanities developed in the paradigm of the Marxist-Leninist world-view, under the pressure of the principle of party membership and the only dominating ideology and methodology. Such sciences, as history, philosophy and political one, underwent a special ideologizing. Freeing from the hypocrisy of the Marxist-Leninist ideology and translation of the development of the humanitarian sciences and education into scientific ground was one of the main tasks in this brunch in the period of proclamation of independence and consolidation of Ukraine as an independent state. We should underline: this problem was brilliantly solved by scholars, pedagogues and scientists. In 1996 the Collegium of the Ministry of Education of Ukraine adopted the “Conception of the Humanitarian Education” worked out by the group of scientists under my guidance. By the way, this group comprised of the academicians of the NAS of Ukraine – Mykola Zhulynsky, Petro Tolochko, Myroslav Popovich, Volodymyr Shynkaruck and other prominent scholars of Ukraine. Having been approved before the adoption of the Constitution of Ukraine, this conception regulates the problems of teaching the humanities even today.

The humanitarian science is a special constituent of the educational-upbringing process. It not only gives some knowledge and information to pupil or student but also forms the spiritual world of personality, one’s world-view and value orientations. What is society and what relations are formed between people, what method of organization do we call human and humane, what are the means for regulating the inter-human (intergovernmental, international) relations, which way is family formed in, what is the purpose of the state, how are such everyday questions, as politics and moral, correlated, what is a human and what is the sense of his life? The answers to these, as well as many other questions, are given by the humanitarian education. Its basic constituents – philosophy and political science, history and sociology, economic and culture theory – are exactly the sciences, the knowledge acquired from which accompanies man throughout his life. They are the basis of human wisdom, the mystery of one’s spiritual attractiveness, the theoretical ground of the world-view culture that gives man a possibility of realization as a great and unique personality.

With proclamation of independence, the people and the state carry out the complex of transformations, the general logic of which can be understood as the notion of the transition from the totalitarian society to the democratic one, from the governmentally-planned economy to the market one, from the party-ideological priorities to the common to all mankind values, norms and methods of public organization. Reformation of the humanitarian education is one of the basic directions in the general process of transformations in our branch. At the same time, it is a special

constituent of the reform. It is conditioned by a special status of the humanities and their world-view-value, methodologically-oriented and upbringing character.

Humanitarian sciences and education more dynamically react to the change of socio-political priorities. They are directly related to the social practice, state building and education of the young people. Every step towards their transformation should be reasoned out, weighed in the mind, verified and co-ordinated with the most modern scientific heritage and the experience in the development of human civilization.

As it was repeatedly accentuated, the Ukrainian humanitarian education in the former USSR was developing in the context of Marxist-Leninist world-view-methodological paradigm. At that time it had both advantages and substantial contradictions, was both science and ideology, and performed both upbringing and narrow-propagandist, manipulator function. In the process of transformation of the humanitarian education we need to save all the achievements attained by scientists and pedagogues within the limits of the described paradigm and, at the same time, to turn to the modern world-view, sciences and methodologies, to withdraw the ideologies and contradictions predefined by the former totalitarian and imperial practice. It is also important here not to create the new complex of the party-ideological value.

Studying Marxism as a theory, we should not forget about the positive moments that came into the modern social science for ever. The question is foremost about grounding the role and value of the material production and the economic constituent in the life of society. Whatever high matters we could speak of, culture is primarily created by labour, production, human hands, mind, feelings and creative inspiration. Labour is a source of culture, production is a source of welfare. The Marxist philosophy's idea of the leading role of the material production in the life of society is a considerable achievement of the theory. And it should be taken into account.

Beyond doubt is also the Marx's economic analysis of the mechanism of the capitalist exploitation. The statement on that, in case of increasing of the tendency towards spiritual impoverishment of the masses, society is in danger of social explosion (and social revolution, and then the dictatorship of the deprived) repeatedly confirmed its weighty reasonableness, first of all, in practice, on different continents and in different historical times.

The deep mind of C. Marx envisaged the global social, economic and political transformation of the then society and, on this ground, prognosticated the crash of the system of exploitation of the man by man and stabilizing of the society, where human (humanistic) values would go before the economic, political or religious priorities. Unfortunately, for many politicians, especially of the extremist orientation, these conclusions and foreknowledge remained incomprehensible. Somebody perceived them too narrowly and simplified them to the algorithm of ruining the present state of affairs, in particular, the liquidation of the ownership through social revolution, the establishment of the new social order through civil war and cruel, unjustifiable repressions. Western theorists and practitioners were more moderate. They directed energy of the masses into the stream of structural reforms and systemic transformations. The results of these approaches appeared in one and a half century. Modern western society has mostly managed to overcome the 'left illnesses' and is successfully increasing its welfare, improving the social and productive processes and so on. The so-called socialistic world, built under the guidance of the leaders of the former 'the only truthful theory', has collapsed and come off into nonexistence. And although it is enough defects, contradictions and collisions in the west as well and it is no point to idealize it, the fact remains of that the level of public development there is considerably higher than practically in any other country of the former socialistic camp.

We, the former Marxists, as nobody else, see and understand the 'narrow' places of the Marxist-Leninist theory, methodology and social practice built on their basis. Obviously, the statement on possibility of the construction of the new social mode on principles of the liquidation of the ownership is utopian. Society, wrote E. Fromm, that has no private property is criminal. Ownership is a substance of human life. The elimination of it means interference in the natural essence of human, the destruction of one's individuality and personality. This is

levelling of the object differences between people, the establishment of their absolute sameness, what is, undoubtedly, a crime against human and humaneness. The same concerns the historical destiny of the state.

Marxism is known for prognosticating the elimination of the bourgeois state and dying out of the socialistic one. It's a big illusion. State is a basic political institute of regulating the public relations. It appeared as an answer to the call of the need in organizing the communication between people disunited by the complex of contradictions, including class ones. State is a necessary attribute of the humanity life, the indicator of the maturity of the social organism. Elimination or dying out of the state means nothing other than the demolition of one of the most powerful and effective mechanisms regulating the public relations. The historical experience shows that neither community (society), nor religion and moral can replace this mechanism. The state needs to be strengthened, perfected and supported. And, certainly, not as a monster dominating the personality, but as an institute, owing to which the human (individual) and public interests are co-ordinated and integrated, where man has an opportunity to live as a human and citizen using the possibilities of performing one's duties and having guarantees of the protection of one's rights and freedoms.

A substantial drawback (or, possibly, error) of the Marxist-Leninist theory appeared in its definition of the mechanism of the socio-economic, political and socio-cultural transformations. The latter, argued Marxists, was revolution, the original 'locomotive of history', by means of which radical transformations are realized even in historically short time. It is also characteristically that the first and main feature of revolution, as the classics of Marxism-Leninism acknowledged, was nothing other than a transition of the state power from the hands of one class into the hands of the other. In case of socialistic (proletarian) revolution, the state power should have been captured by the proletariat. The practical realization of this 'theoretical postulate' in Russia, as well as other countries of the world, finished with a mighty 'scandal'. Instead of proletariat, which could not actually manage the state, the power was captured by the group of political swindlers, later called as 'servants of people', who built up a system of the totalitarian control over people and personality, distorting everything happened to be under the influence of their destructive will. The essence, content and rates of the revolutionary transformations haven't had any analogies in the history. The dictatorship of the proletariat grew into the dictatorship of the party, and afterwards – the personal dictatorship of the 'leader', the evil genius of which almost 30 years dominated the society as the only will, moral and prospect of it.

The collision of the former theory begins with the solution of problem of the ownership. Then go the concepts of class struggle, revolution, change of the socio-economic structure, dictatorship, building of the communist society. Intentions and prospects are attractive. But real life is different! In civilized societies, as a rule, different forms of the ownership coexist; transformations are made mostly through reforms; humanity has undergone the tragic consequences of the dictatorship and in no way wishes to go to the 'bright future' through repressions and violence.

The reinterpreting of the approaches, which our social science was based on in the past, is, therefore, a superimportant and urgent task.

Actually, the Marxist theory has never been perceived as the highest, outright truth in the history. From its birth and to this day, having a brilliant group of ambitious supporters and followers, it has always clashed with the oppositional approaches. In 50s of XIX century Marxism polemized with the supporters of the radical school of the Hegel philosophy, later – with P. Proudhon, M. Bakunin, E. Duhring, E. Bernstein and other rather well-known representatives of the classic philosophical and socio-political thought. The Russian Marxism, in its turn, disputed with populists, 'legal Marxists' (P. Struve, S. Bulgakov, M. Berdyaev), 'economists' (S. Prokopovich, K. Kuskov), 'empiricist critics' (E. Mach, R. Avenarius, A. Bogdanov), with Mensheviks, Trockists, 'bogoshukachi', anti-Stalinists and others. It is characteristic that mainly historically the alternative to Marxism-Leninism approaches appeared more productive and vital.

Some serious ideas as for reinterpreting of the Marxist theory were expressed by the Yugoslavian, Polish, and Bulgarian Marxists. They were called the 'revisionists'. The non-traditional approaches to the theory were used by the leading Ukrainian researchers as well. All of it was certainly persecuted. The attempt of reinterpreting was considered as if an out-and-out crime against the state. But you cannot stop the history. The world moves presently in other dimensions. And, to grasp them, to have an opportunity of entering the course of the civilized development without shilly-shallying somewhere aside of the social progress, we have to turn to the other social theory, and, on its basis – to the other social practice – democratic, tolerant, humanistic one, where human values would prevail, and where everybody would be able to realize oneself as it is for human.

We have to reinterpret the theory and the new vital realities with our own forces, taking into account the cognitive experience of the western theorists, the unacknowledged in the past home scientists, actually, all the authors, who expounded their original perception of the world and world-view.

What kind should the Ukrainian humanitarian education be today, tomorrow and in prospect?

First of all – scientific. We have to reject the illusions and to start talking openly and honestly of what has a scientific ground and practical verification. It is necessary to systematize the present knowledge of the society and human, to specify the principles and approaches to its structuralization, to agree as for the methods of cognition and methodology, and to deliver it all to the students.

Science is a collision of views and, at the same time, is a consistent, logical theory. It is oriented to mind, aspires to evidentialness and is aimed at search of truth. Science describes, explains and foresees. It is the first and the main spiritual factor of human activity. Thus, only being guided by the objectively veritable knowledge, it is possible to build, create and complete what is not to be destroyed, ruined and rebuilt then. Humanitarian education should be scientific. And to provide this requirement is a task of ours, of scientists and pedagogues which descend from the old social science, which have reinterpreted the theory, life experience and practice, and advance further in search of truth.

Humanitarian education aims at forming the atmosphere of spiritual unity of generations, nations and nationalities at the society. It teaches man to love, to know and value one's own, and, simultaneously, brings up the respect for everything not conflicting with the high criteria of humanism, moral and humaneness.

Principal is the fundamental position that new humanitarian education in Ukraine has a party-politicized ('de-partized') character. We have hundreds of registered parties, thousands of public associations and movements. The priorities of which of them should prevail in our educational process? The most numerous or which wins the next elections? Or, maybe, none of them, as it wrote about, say, M. Weber, contrasting the principle of de-partisation of education with the principle of party membership in philosophy, history and culture. The practice of organization of the humanitarian education in the leading countries of the world testifies that the greatest efficiency is achieved wherein it is based not on party priorities but on science – on the achievements of the cognition and practice, and not on propaganda. Such has to be the humanitarian education in Ukraine.

No less fundamental is the position that humanitarian education has a secular character and is developed within the limits of current legislation. At the same time, it is respectful to religious feelings and beliefs of man and isn't directed to implanting the atheistic convictions. It has to be developed in accordance with the freedom of conscience and not to interfere in the individual spiritual life of man.

Humanitarian education is a continuation of the unified public policy. It has to form the aim at the integrity, unity, solidarity of people, nation, state, and the respect for our political choice of the 1991. The integrity of the state, the depth of the national interests, fixed by the Constitution of Ukraine, upbringing of the patriot and citizen are the alpha and omega of the humanitarian education, the necessary requirement for it, as well as the scientific character, truth and validity.

Considering and characterizing the Ukrainian humanitarian education as the continuation of the public humanitarian policy, we should underline that its heart, an original ideological core, is

the Ukrainian national idea of creation of the state, the general ideology of which is determined by the Constitution of Ukraine. At the same time, the true thing is: the Ukrainian humanitarian education should not be closed, hostilely disposed to the world and measured off it. To love people and respect the others, to value one's own, share generously one's own intellectual achievements with others, and, simultaneously, to take all the truth, good and just in the world ever – this is the way for the home humanitarian education and upbringing, and such they become firmly established today.

There are some organizational tasks of implementation and realization of the new conception of the Ukrainian humanitarian education.

1. According to resolution of the Collegium of the Ministry of Education of Ukraine, a post of the Pro-rector for the Humanitarian Education is introduced in the staff of the higher educational institution (HEI), in other words, the corresponding functions are determined for the operating pro-rectors. Unfortunately, at some HEI this resolution hasn't been executed yet. The organization of the humanitarian process at them is let to drift; the initiative is intercepted by the political, religious and other institutes of dubious spiritual and moral orientation. It causes a chain of the world-view and moral deviations in the youth environment. Knowledge and fundamental values are shifting to the remote corners of the spiritual life of young people.

2. We need fixing the quantity and complex of the teaching periods given to courses of the socio-humanitarian profile. Let's take a notice of the foreign experience. The share of the humanitarian education in higher educational establishments is: over 32 % – in the USA; over 30 % – in Germany; 27 % – in France; 26 % – in Russia. Today, at HEI of the III - IV level of accreditation this share makes 24-25 %. In our opinion, it corresponds to the world practice of the organization of education and training of young people and has to be maintained in prospect. It is inadmissible to reduce groundlessly the teaching periods for the courses of the socio-humanitarian profile.

3. Together with scientists of the National Academy of Sciences of Ukraine and other academic institutions, the HEI teachers should complete the shift to the new methodological platform of teaching socio-humanitarian subjects. The question is about the shift from the monomethodology (methodology of the closed totalitarian type) to methodology of pluralism, tolerance and open dialogue with other approaches, positions and grounds.

Openness to the innovative points of view, tolerant attitude towards original ideas and conceptions will help finding out the truth in the process of creative discussion and dialogue forms of study. To implement these tasks they should provide the package of materials that would become the basis for teaching: the state standard – the typical course program – the reading-book – the manual for each of sciences. Such package is being created today. The Ministry of Education, Science, Youth and Sports of Ukraine has attracted the best HEI specialists and scientists of the academic institutions to working groups, which have devised the projects of the curricula for the normative courses.

The question is about those theoretical and methodological principles of humanitarian education as components of higher education in Ukraine, which cannot be successfully developed without a foothold in firm, tested by practice, social philosophy. Such generally accepted social theory, like former historical materialism, doesn't exist yet, though the edition of the new textbooks prepares ground for certain possible generalizations. Of course, the final word here belongs to the specialists, but it is possible to expound some previous reasoning. The need for modern interpreting of the social processes can hardly be exhausted by both the previous structural scheme of Marxism and the civilization approach, which has a long tradition and today is getting its second wind. In today's practice the task of theory is set in the other, more concrete dimension: we need to regard and interpret the society as a difficult and dynamic formation that, moving, keeps its integrity. It is necessary to study the character of general factors determining its development, keeping its self-identity and providing its unity.

Certainly, the matter is not in the unified, totalitarian unity (and if within the philosophical category of totality – in social totality), but in the dynamic unity of a variety

of social processes. The problem of unity of various forms of social existence is almost the central matter of modern social philosophy. Just this matter requires the attention of the home theorists the more so, as such orientation is in the course of search of the world social thought. As, in fact, the problem of the steady development of society and the maintenance of its self-identity at the beginning of XXI century is of not only national, or regional, but also general civilization value.

4. Of course, for defining this crucial task the social science scholars need up-to-date scientific information. Unfortunately, financial difficulties have limited the international scientific contacts, exchange of literature and periodicity of scientific conferences. But wherein the heads of establishments feel the requirements of the age for renewal, revival of our state system and spirituality, these questions are solved not only effectively, but also much better than in earlier times. The example of it can be the positive experience of the international contacts of the Kyiv National University of Trade and Economics, Ternopil National Economic University, Lviv Polytechnic National University, Vinnitsia National Technical University, National Pedagogical Dragomanov University and so on.

5. Extremely sharp in the state and, actually, and in the whole world is the problem of forming the fundamental values. The crisis of values that have seized Europe, especially the Eastern one, is getting more threatening. The moral degradation of young people is getting deeper. Sexual dissoluteness and cruelty, violence against personality and barbarous neglect of culture, traditions, memory of generations and the like became mass and even usual.

We should shield our society from this threatening and deepening tendency. Young people need to be turned to the bosom of fundamental values of faith and hope, friendship and love, respect for parents, people, culture and state. The value and role of the humanitarian education in this respect is colossal. It is a foundation for the upbringing work with young people, and such work that does not impose values, but creates the conditions for their internal, spiritual recreation, the condition of choice of what, as notes I. Kant, mind agrees to be good.

The teacher of socio-humanitarian profile should also tell the students of what takes place in the society, how the reforms are realized, what measures are used by the government for stabilizing the situation. As it is not a secret that in market conditions some mass media, making money, often subjectively distort information, impose inadequate judgments and make, as they say, 'to order'.

Just in here we need a living, truthful word, the reflections of the competent person, which, without pretending to out-and-out truth, still tries to interpret adequately the situation from the tops of scientific experience, and not from this or that subjective position. Naturally, giving such task to the social science teachers, we should think of their pedagogical amount of work to be done. Paradoxically, but the fact is that at some higher educational institutions this amount reaches 1200 and even 1500 teaching periods. How is it possible then to be engaged in upbringing or informational work!

The time, we live in, is difficult, and contradictory, and, at the same time – extremely interesting. Ukrainian state is being built and getting mature. The new approaches to organization of all the spheres of social life activity are being implemented. The new school of public and moral values is being gradually formed. And it is the time of creation, search and hard work. All of us are its guides.

As it is well-known, nothing changes so quickly and radically, as social practice. Remaining one and the same for itself – as it is created by people – social practice appears every day in qualitatively new characteristics. However, to grasp contemporaneity, and moreover, to make general conclusions as to the processes that have just began or being on the way of the development, is practically impossible. And although quite often rather strong, individually formed conclusions and predictions (Z. Brzezinsky, G. Soros, A. Toffler, Fr. Fukuyama, K. Jaspers) 'force their way' to the surface of more or less reasonable knowledge of the future, the questions, being considered, are still within the power of only the collective mind – united, integrated efforts of the scientists of theoretical institutions and establishments.

Generalized conclusions of the social practice – the original ‘spirit of the epoch’ – comprise the main content of the philosophy of education that should be represented in the educational-training process.

Our epoch is characterized, first of all, by such fundamental phenomena (processes), as globalization and the information revolution. Their influence on all the aspects of our life is so powerful and all-embracing, that none of the processes that take place is impossible to cognize rationally without an adequate reflection in the context of the mentioned processes. Economy and politics, interpersonal relations and moral, culture and art, everyday processes and the like are literally in ‘captivity’ of globalization and the informational influences, and cannot react to them, even under conditions of the political protection that is practised by some states. It is not an exception for education as well. Being transformed under the influence of globalization and information technologies, the system of education acquires new contours, however, far not unambiguous, both in the context of their today’s value and in further perspective.

Typically, that the influence of the mentioned phenomena predetermines if ever instantaneous transformation of life processes. Public changes, writes A. Toffler in his famous “Shock of the future”, happen so quickly and so radically, that shock a man, which abandons the understanding of the sense of life, the world-view and basic values.

Indeed, we are on the threshold of the new turn of history, astounding transformation of the society, thorough change of all the forms of social and individual existence. Globalization, information revolution, fibre-optic communication, ultrafastness of the turbojet aviation, nanotechnologies and the like are changing the image of the world and the usual contours of our existence in it, and for the most part – **changing the fundamental basis of recreation of the man as biological and anthropological type**. And until we comprehend the sense of what is going on and form, at least in theory, as synergeticists say, the ‘order of chaos’, we won’t be able to build up a system of education that would provide more or less satisfactory preparation of man for life.

Distinguishing and reinterpreting the value-orientation context of the modern life process, we should take into account the relatively independent and, at the same time, organically interconnected realities – external and internal ones, the original combination of which, reinterpreted on the level of everyday consciousness and theoretical analysis, forms the original ‘spirit of the epoch’, which the present philosophy of education as general direction of its strategic development comes from.

The outside realities are contradictory. Tens and hundreds of nations and cultures live the way their parents, grandfathers, great-grandfathers lived, without changing their life mode through centuries and even millennia. At the same time, preserving their own identity, they intently ‘peer into’ changes that take place in the world, try to catch their sense and draw them to their own practical experience. As a rule, the initiators of the progressive innovations become the so-called civilization people. It is them who change the general context of the epoch, and not only in their own states, but also, overcoming the passive or active resistance of conservative people, within the world framework. Abrupt changes cause, as wrote A. Toffler, the ‘shock of the future’, moderate ones – prepare the corresponding ground for them. Just the unity of this and that one forms the general tendencies of changes, the cognition of which gives an opportunity to approach the perception of the ‘spirit of the epoch’ and reflect it in the logic of the concepts.

According to our studies, it is necessary to distinguish and analyse, as the most actual and meaningful, three groups of processes of the world level, the unity of which can change the world-view, the value context of the epoch and the logic of history. **The first of them** embraces the situation of globalization of the world and the information revolution, the **downfall of the past empires**, including the USSR, the abandonment by humanity of such forms of life organization, as totalitarianism and authoritarianism, the overcoming of the neglect of personality, one’s freedom and democratic values. Here I also refer the reinterpretation of the philosophy of extended forms of technocracy with its technogenic and ecological threats and catastrophes, and also the crisis of economic systems based on the state form of the ownership and administrative regulation.

The second group of new world realities that were subject to reconsideration, covers a constructive process of a dynamic **establishing of market economy, democratic forms of government and administration**, the raising of the authority of the personality, the tolerant interaction between nations, countries and cultures in an open and transparent (due to globalization and information revolution) international space.

Finally, **the third group** of realities that alters the value context of the era and should be considered as ascending guideline of forming the modern paradigm of development of education is related to the **consolidation of Ukraine as not only local but also as a European and world civilization**, which has its own identity, national character and culture, and, building its own state home, needs national systems of science, education and upbringing of the younger generation.

Internal variable realities appear primarily as a result of active, but highly controversial creative work of the people and its elite during two decades of the Ukrainian state creation. Hardly would anyone deny that over the years our society has changed radically. Economics and politics, science and culture, the relationship between people and morals have changed both in content and in form of their realization in social practice. Traditional values, cultivated by the Soviet system, more and more noticeably become inferior to Western standards. It would seem that there is nothing threatening. In fact, it's not quite true. The western world delegates in our culture, as a rule, waste or primitive heritage. The true values of Western culture remain for us still not available. None of the countries have shared with Ukraine, for example, their own serious achievements in science, have presented any high tech, have proposed the joint use of the latest technology. This is despite the refusal of Ukraine to continue the nuclear research, use nuclear weapons, close the Chernobyl nuclear power plant, other progressive initiatives of the state. However, under the influence of questionable (and possibly criminal!?) advice of Western experts, Ukraine has taken a number of false innovations which negatively affected the economic life of the nation, its politics and culture. They penetrated into education. Reckless ardour for "the organization of education according to Western standards," in particular, has thrown our education back for two or three decades ago, even from the level mark of its development during the period of perestroika (restructuring).

Equally controversial are the changes of social life, which were carried out, as they say, "without any help", through their own understanding of the situation and "in-house". Homegrown dealers, who under different circumstances, took key positions in parliament, government or local government, with their incompetent actions provoked the society, which seems to be on the last step of its social, material and moral decline. The country has been swept by the wave embezzlement, eyewash, bribery, impoverishment of the general population, the growth of spiritual impoverishment. Education first felt on itself the diverse effects of this. The main effect of this was a loss of confidence of the student and parents in teachers and schools. The return of this trust is a matter of not one decade.

Out of date material resources of the former industrial-economic complex, which had yet provided the minimum needs of the population, is in a desolate condition or ravaged (plundered). Destroyed are the plants, the former collective farms, devastated earth ... Is this a positive effect on education? What language should teacher talk to the children to minimize the inferiority features that are cultivated by extremely negative impact of the environment?

The same applies to political life of the country. According to the estimates of the public, the supreme body of the government – Verkhovna Rada of Ukraine - now appears as an enclave of random individuals or representatives of the criminal community, the businessmen, who have received their capital by plunder. People's trust in power in the broadest sense of the concept is now of a virtual character. But the first steps of a new government under President Viktor Yanukovich forme optimistic frame of mind. Teacher and school look into them with a deep (but probably the last) hope.

It is hard to live in such country, but we have no other! At least for people who have forever linked their fate with Ukraine and have no intention to leave it in difficult times. We have to live and work to overcome difficulties and establish a way of life worthy of our ancestors and the great culture, for which Ukraine has always been famous in Europe and in the world. To live - means to work, to raise children, to develop a culture, to build new relationships between ourselves and other people of the world. It means to prepare the new generation for life, to teach and educate them according to social ideal, formed by the best representatives of the Ukrainian intellectual elite.

Thus, the educational process should reflect the real nature of the life process, its contradictions, miseries, positive and negative tones and shades. A child who learns must be focused on what she/he will see outside the school, with which reality they will deal when they will come into an independent life. He/she should be ready to overcome difficulties that will occur on their way. However, the school, education system must be romantic in the sense that the child should not break away from the ideal, believes in the beauty, hopes for good and strives for love.

As a result of deep philosophical reflection of modern world and domestic realities, of the content of the phenomenon of education, of the place and role in modern Ukraine and in the context of new global realities, the philosophical principles are formed, on the basis of which you can provide recommendations on development of the branch strategy and of the new bases of the national education policy. I have reason to pay attention to five key provisions that form the conceptual outline of the modern philosophy of education:

- The current education system of Ukraine should be considered in the context of its formation and development (transformation, modernization), subject to the new global realities, dissociating itself positively from the former over-ideological, administration and authoritarianism, and yet heritably adopting and continuing all that became the humanistic heritage of the past era. It is enriched with the latest world achievements and confirmed as a national system that powerfully manifests its own competitiveness in the European and world educational area. Main directions of modernization of education in the first third of the XXI century are determined by the Bologna agreement, executed in Ukraine, provided that the National educational matrix and the benefits, due to which the education system of Ukraine is famous in Europe and worldwide, are saved.

- The essence of the modern learning process consists of not only enriching the individual with a certain amount of knowledge or formation of skills of practical activity, but also of comprehensive training of a persone to life in a globalized information environment through the creation of equal conditions of the access to quality education, of providing life-long education, of formation of tolerant outlook and discourse nature of the interaction of peoples and cultures;

- The philosophical foundation of the educational process form the principles of priority of an individual as a personality, freedom of choise of the values, the realization of self-development opportunities, the unity of national and common human interests; consistency, the relationship of theory and practice, of humanitarian and natural knowledge.

- The teaching process is based on plural methodology of social cognition, factor analysis of social phenomena, the awareness of the civilizational unity of human history; tolerance in the interaction of peoples and cultures; discourse forms (technique) of training and education of the person.

- The latter requires an active reequipment of educational process based on information technology and linguistic strategies; development and implementation of integrative courses and lectures, enhancing the role of students' independent work and in-depth practical training.

State and public nature of education

The democratization of social processes that increasingly appears as a pattern of social development, is directly related to the life of educational establishments, especially universities, of the organization of the educational process, the management of the establishment. In the broader context this pattern is implemented in the system of education of **state and public administration**. "The current system of education, - underlined in the" National Doctrine of the Development of Education of Ukraine "- should be developed as a state-public one, should take into account regional differences, the tendency to increase institutional autonomy, competitiveness of educational services. The activity of educators must focus on finding new, democratic, open models of education that orients the educational processes not on the reproduction, but on the development. A new model of the system of management of the education sector should be democratic and open. It provides the guarantee of the state administration, taking into account public opinion, thus changing the load, the functions, the structure and style of the central and regional management of education"(Національна доктрина розвитку освіти України // Вісник Київської облдержадміністрації. – 2002. – 26 квіт. – № 8. – С. 1–4).

It is no coincidence that the determined standard and objective, according to which an educational sector is to develop, **are made the principle of modern education policy**. On the one hand, this is due to the overall context of economic, political and socio-cultural advancement of civilization, marked by the increase of the authority and the role of the personality as a subject of history, by the increasing of the privileges of human communities, by the increasing of awareness and responsibility of the masses for the future of the younger generation, by the accordance of the process to the social position of each member of a certain historical event. Without the support of the masses and the individual, the activity of the masses none of the political, economic or socio-cultural projects, with which leaders are turning to community shall prosper. Moreover, such a project is doomed to failure, even under the condition of a solid financial support. The consciousness of the masses today becomes different. Social experience does not pass in vain. A person is no longer a passive object of history, and is its active subject and as such has the right, the desire and ability to participate in taking decisions on matters, crucial to their lives. Notably, this pattern is implemented in all spheres of social production. Such humancontaining field as education is not an exception. The level of consciousness and internal expectation of people now reached a level, from the position of which they can not only estimate and expect, but also to predict and design the future, the future of their children and grandchildren. Their entry into the system of education and training is a regularity, objectively reasoned by the whole course of social and political development.

On the other hand, the profound historical culture and democratic tradition, which accompanies the development of Ukrainian society for centuries and millennia, induces to the state and public administration. In question are the democratic tradition of Kievan Rus, Magdeburg rights, the Constitution of Philip Orlik, military and administrative self-government during the Ukrainian Cossack state, the Universals of the Central Council and the Constitution of the UPR on April 29, 1918. The Ukrainian society has always respected and taken into account the voice of everyone who claimed to express their special position when making a decision. This norm remained effective (in most cases - in part) even when Ukraine became dependent on other states and nations. The effectiveness of the democratic traditions of the Ukrainians was stipulated by socio-cultural and political realities of time and was not revealed in an open, transparent or unconditional form. Though it has never disappeared completely neither from political, nor from economic, nor social and cultural spheres. It has always been effective also in the sector of education. Despite the domination of other country, in Ukraine democratically equipped communal schools opened, Saturday or Sunday teaching of children and adults was carried out, the least wealthy segments of the population were involved in education and science, consistent with the

public (in spite of education policy of the states that dominated the Ukrainian space) the Ukrainian language and culture and more were studied.

Important contribution to the state and public administration of education in Ukraine was made by a practice of organization educational affairs of the 20-s of the XXth century. One of the main forms of its realization were so-called school councils that had considerable power. The heads of educational departments at that time were famous teachers-practitioners G. Vashchenko and I. Steshenko. The guidelines, which were given then to the educational community, are enshrined in the historic document - "the Instructions for the county departments of people's education and schools" (1920). According to it, the following items were included to the competence of school board ": a) issuing instructions, orders and decisions in cases involving all the institutions of school; b) the election of the school Presidium and the head of Educational Department of the number of candidates, which are put up by the departments, and submission them through the county popular schooling for approval by the popular schooling of the principal city of a province; c) consideration and approval of the annual report on research, school and practical activities of a school establishment; d) consideration of the overall estimate of costs and revenue for the school institution, submitted for the approval of the school authority; e) submission of an application about the additions and amendments to the regulations of the school establishment and its control; f) notification of the teaching vacancies to be filled through competitive selection; g) ... even to the departments about the introduction of subjects and academic work of students when they are not satisfied with the teachers ... " (" Інструкція повітовим відділам народної освіти та шкільним закладам // Пролетарська освіта – К., 1920. – С. 51–52).

Bolshevik practice of education organization on ideological principles of Marxism-Leninism, literally undercut the roots of democracy, imposed on the society a singleparty-ideological dictatorship, which lasted almost to the declaration of Ukraine's independence. But the historic tradition is generally the value indestructible. It can only be restricted, suspended, shaded by "trendy", but not always effective innovation. The destruction of tradition is out of the question. It lives oppositionally to the ruling regime, lives in people's minds and lives smoldering, supported by the heat of people's memory and a deep respect for the history of the parents, grandparents and great grandparents. As the Burning Bush, the tradition rises from the ashes, renovated, blossoms with the new semantical blossoms, and gives people hope for participation, activity and creativity. Well, that's fair enough to education. The historical idea of public participation in the educational matters has emerged today as the idea of state-public control of education. Significant is also the fact that such an idea-norm is implemented in the European educational area. Reviving, Ukraine keeps step with the times, confirming the priorities commensurate with the progress of civilization in Europe.

In the Ukrainian educational area several models of state-public control of education are formed and demonstrate their effectiveness. One of the fundamental researchers of this problem, Professor G. Yelnikova, describes the following ones:

1) model of **structural-public support**, which provides at each management stage the relevant public structure, the main task of which is an independent examination of the general current of affairs of the educational sector and dialogue with authorities to balance the interests of the public and the administrative body (authorities) of secondary education;

2) model of **informational-public support**, which provides the organization of a counter flow of information. regulatory information comes downward, and the claim, the reaction of the executing officers and the public on regulatory and socio-value information comes upwards (bottom up);

3) model of **subordinate-interim partnership**, which includes realization of dynamic subordinate relationship on the entire vertical. To fulfill the tasks the public is involved and the relations temporarily become entente cordiale (affiliate) (Сльнікова Г. Теоретичні підходи до моделювання державно-громадського управління // Директор школи. – 2003. – № 40, 41).

The root of the state and public administration of education lies in the deeply understanding and supporting interaction, on the one hand, of the head of the institution, on the other – of his pupils or students, parents and the public. Without understanding, support, willingness and ability to listen to the opinions of each other, to take a step forward, the efficiency of public governance is out of question. It will be thoroughly covered with social grooves, sink in disputes, dirty accusations, groundless insults. Each of the subjects of the educational process should be not only psychologically, subjectively willing to participate in management, but also objectively - theoretically and methodically - prepared for this. The system of similar training in Ukraine is under formation. Working with parents is a special problem in it. The ambitions of the latter, their desire to equip the life activity of the educational institution to their liking, often "overrun". Because of lack of knowledge about pedagogy and teaching process, the essence of training and education, the parental ambitions could escalate into irreconcilable position, which negatively affects both the training process and the fate of all its members.

That is why the members of community councils (of care, supervision, charity, etc.) at school should be known and prominent personalities, recognized scientists, production workers, administrators, science and cultural workers, distinguished workers of other areas of public life. Their wisdom, public authority and a balanced position are to help not only to settle difficulties, contradictions, conflicts that occasionally arise in the team or in communication of the school authorities with their parents, but also constructively settle them.

The main objective of public involvement in school management is to mobilize society experience and civil wisdom to provide education and training of the compliance with the challenges of the period, providing expert assistance in determining the content and structure of the courses, curricula and syllabi, textbooks and teaching aids, exercise advice at formation of community (pupils, students, women, etc.) self-administrating councils; contribute to the overall life of the institution; involving into its development and efficient use the donor funds, domestic and foreign investments and so on.

Value discourse in education

Education in any society always takes place as a valuable discourse of a person (a pupil, a student) and society (a teachers, a lecturer) concerning truth and error, good and evil, the beautiful and the ugly, the just and the unjust, the available and the appropriate. In the steps of a discourse the child gets a certain amount of knowledge, culture and experience, skills, creates a personal picture of the scientific world, outlook, rises to their own understanding of the philosophy of life, comes into it as a person - a personality and a citizen. This discourse continues throughout life, even when a person becomes an adult, raising their own children or grandchildren. He/she seems to return to his/her childhood and adolescence again and again, step by step repeating what seemingly has long been mastered and experienced. And while he/she masters new realities of life, knowledge, information, experience and cultural values that he/she is seized with, like with a sea wave - powerful and overwhelming, always one and the same and at the same time new, unique and inimitable.

Value discourse in education has its own priorities, rhythms, tension, canals and areas of implementation. With different force it is realized in childhood, school age, at the university, in adulthood or during old age. A variety of social economic, political, social and cultural circumstances - enhancing or constraining – influence it. It reflects the subjectivity of the personality, his/her curiosity, the type of character or mentality. It has both controllable and uncontrollable nature, It is subject to management (eg, at the level of seminars) or is realized

spontaneously as snow avalanche in the mountains, for example, among classmates or fellow students in an informal situation, in dormitories, etc.

In the philosophical sense the term "discourse" has multidimensional meaning. Classical philosophy connects it with the transition from one assertion to another as opposed to intuitive comprehension of the subject; regards it as the mechanism of comprehension of meaning that exists for people in the acts of their interaction with other people; treats it as a way of communicative transfer of the meaning from one subject to another (see: Новая философская энциклопедия. – М., 2000. – Т. 1. – С. 670–671). As Thomas Aquinas said, discourse - is the movement of intelligence from one object to another. Not delving into the complex and extensive architectonics of discourse – it is a task, which requires separate consideration at the level of philosophical reflection, - we shall start with the commonly understood concept: "discourse – is the movement of intelligence ...", we'll try to trace its main value lines, which intersect in education.

Education – is a complex, multidimensional phenomenon of human culture. It is an object of study of various disciplines - pedagogy, history, sociology, psychology, law, linguistics, philology, mathematics, cybernetics, statistics and more. Philosophy takes a notable place among them. The peculiarity of philosophical approach is due to the fact that within its bounds the interpretation of education is realized not in a particular aspect - the latter is the prerogative of specific disciplines, but as a certain integrity. Philosophy forms an integral view of education. From the set of components, each of which is understood at the level of a particular subject field, philosophy identifies the essential concepts of education. Education in philosophical terms appears in the form of such complementary characteristics, as a form of human activity concerning the communicating-comprehending scientific knowledge, culture, information, experience; as a specific subsystem of social life, in which this function is implemented; as a set of relationships that develop between people within special social institution; as a system of values and norms by which personality is formed; as a mechanism of upbringing of the personality; as a network of organizations, institutions and agencies through which the communication of knowledge from one generation to another is realized, and so on. Thus, from whatever "side" we do not approach to education, it is always highlighted as a system of functioning of values that are passed from one entity to another through discourse. So, if to take into account the special look of academicians of NAPS of Ukraine I. Prokopenko, which reasonably defines education as a value function of society, we can say with certainty that value discourse is the essential characteristic of education. Let's consider its substantive lines in more details.

Totalitarian societies do not practice "discourse" in education or allow it only within the dominant ideology of state doctrine. "Dosed" discourse forms one-dimensional personality. Democratic societies arouse this discourse, and then the personality being formed, gets an opportunity to "be guided by their own minds" (I. Kant), make their own decision, as it has comprehended the variable knowledge, discourse cultural values, comparative and comparable information, mastered multidimensional experience, has independently self-determined in controversial situations, understood the ratio of the ideal and reality. Discourse – is one of the main principles of global education policy. It provides not only high democracy, but also the most effective penetration into the depth of the subject being studied, knowledge of its relations with the practice.

Clearly, the quality, scope and depth of this "definition", "mastering", "comprehension" for each person are different. Everything has its own measure and limit. Everybody comes in the education with their own needs and abilities, goals and interests. Not everyone can master the curriculum in full scope and content. However, the discourse facilitates the formation of self-confidence, creative approach to the work, formation of a universal personality, capable of independent life creation.

What are the main lines, according to which the discourse is realized in the education system? In my opinion, first in the line of the ratio of "**truth**" and "**error**" in the knowledge that is

transmitted to children, the methods of knowledge by which it (knowledge) was acquired, that social (and personal) value it has for the person, who masters it. The basis of this discourse are such eternal human aspirations as a curiosity and doubt. By definition of V. Dal, "curiosity" is a desire to know everything about something, without any specific purpose, to learn about something that is not work, a kind of passion to know everything and see no purpose and benefits (Даль В. Толковый словарь живого великорусского языка. – М., 1995. – Т. 2. – С. 283), "doubt" - is hesitation of thoughts, indecision, shaky misunderstanding, mistrust, suspicion, fear (ibid.. - Т. 4. - С. 269). These qualities, which are obviously inherent human genetically, reveal at early stages (of infant and child) and accompany the person throughout the life path. Thus, the child is essentially ready to discourse and, crossing the threshold of the school strives for it as the initial and main source of achieving their "self", the formation of identity, of the desire to be themselves. School, unfortunately, often restrains this desire. It palms off on the child the program of normalized knowledge ("concrete constructs"), limits finding power, rejects doubt, and the child loses interest in it. The child is not interested. He/she runs away from school, realizes his curiosity and doubt in the street. Needless to say that this realization often occurs in asocial forms? Only a creative, the one that thinks independently teacher providing the democratic governance of educational process and the presence of deep personal knowledge and creativity, which he communicates to the pupil, can arrange (organize) discourse.

A true teacher also has his/her own doubts. Standardized knowledge he/she presents as a real one, but not apparent "fluctuation of opinion," and then it gives rise to creativity in the child, it comes into discourse, creates its own position, outlook. Truth is revealed to the child in close unity of the abstract and concrete, absolute and relative knowledge, as a process, creative search. Of course, everything must have reasonable limits and sense of tact. The search tension should increase as a student passes from class to class, from school to the student ranks, from discourse controlled by the teacher (educator), to independent scientific research.

The second, equally important area of educational discourse is the desire for self-determination of a person, who is taught in the system of categories of "**good**" and "**evil**". Education – is not only the system of transfer-mastering of knowledge, but the mechanism of socialization of a personality, the formation of a person and a citizen. Needless to say that in this role the person appears only if due to his/her activity he/she consciously and purposefully establishes common priorities and values, chief among which is the category of "good" (everything proper and morally positive in actions and motives of human activity in the phenomena of social reality); counteracts antivalues, generalized characteristic of which is the category of "evil" (morally negative, bad). The boundaries between opposite values are transparent, variable. It is sometimes very difficult to determine them. Only the discourse can weigh conditions under which the possibility of charity becomes a reality and which define individual freedom in the choice of values.

Unfortunately, the current school mostly avoids such discourse. I have the impression that the average teacher simply is afraid of it. Moral discourse, again, is realized "on the street." And as a result, most graduates leave school with little ability to make moral choices or with distorted notions of good and evil. And yet, I can name many examples, when such discourse is a defining feature of relations between teacher and student. The basis of this discourse – is Ukrainian cultural and historical tradition, parental morality that by strengthening the authority of labor, family and parents, community and state, friendship etc. objectively directs people to the creation of "good" and opposing "evil". Comprehension of this tradition recreates the Ukrainian national character, creates a person able to defend their human nature, to help in this to the other.

Finally, the third line of educational discourse unfolds in the realm of confrontation of the "**beautiful**" and "**ugly**." Man – is the only creature on earth, able to reproduce the subject form of being according to the laws of beauty. Being a man means to act under the laws of beauty.

"Beauty will save the world," emphasized the classic. Man of the beauty - is a man of action, reliability and honesty. The beauty embodies perfect orderliness, perfect harmony, symmetry, rhythm in the subject forms of human activity; the ugly - disharmony, everything unrhythmical, lack of perfection of structural and functional organization, which causes dissatisfaction, aversion. Passing through the crucible of social and historical practice and culture, the beauty is reproduced as a real embodiment of freedom and universality of the creative powers and abilities of a person, the ugly - as their restraint, control, destruction.

Again, the boundaries between them are too conventional. Only taste, which is formed by a person's ability to determine through direct perception the aesthetic value of the subject, phenomena, art, can discern them. The latter crystallizes only in discourse, where the aesthetic evaluations, tastes, feelings and ideals encounter (clash, confront, negate or complement). Highly developed sense of beauty, the ability to identify it, create and recreate it - is an indispensable feature of fully and harmoniously developed personality. Formation of aesthetic taste is one of the lines of forming such kind of a personality. The peculiarity of this process is that the taste can not be imposed. It is formed in practice, through mastery of cultural (artistic) values, through discursive (semantic) comprehension of the individual feeling as a sense of social, universal.

Manipulation with emotions, often practiced by ideological and propagandistic organizations, proves too costly to mankind. It is spiritually overmastering a human, forms an inert mass of people, who, being not aware of the fact of spiritual manipulation, are guided in their feelings, thoughts, attitudes and actions primarily by predetermined stereotypes. Only a discursively formed person, who has learned to distinguish without assistance the beautiful and ugly, good and evil, truth and error, who can defend his/her own opinion, to realize (due to his/her will) their beliefs in everyday practice, can resist manipulation.

Formation of such a person begins in the family, continuing in school and higher educational establishment, throughout his/her life, especially through the comprehension of cultural and artistic heritage. Modern School, unfortunately, pays too little attention to art education (culturological discourse). Sad to say, but art - literature, music, painting, architecture, etc. - is "at the backyard" of the educational process. Aesthetic education in school is realized spontaneously, without a proper theoretical and methodological support. The beauty has not taken yet that honourable place that it takes in a real human life. An average student prefers "street tastes" (provoked by pseudoculture at that), and only a few (mostly due to self-education or specialized artistic education) are able to recognize, feel the sense of emotional and imaginative world of culture and art, to transfer it to their own inner world, to implement in direct life creation.

In Soviet times, the main tasks of aesthetic education were traditionally implemented in out-of-school time. Various clubs, optional classes, educational talks, competitions, amateur arts festivals, exhibition of creative works, meetings with famous artists etc. created and reproduced opportunities of discourse, which, although restricted by ideological priorities (in particular the principle of so-called partisanship), yet provided a certain degree of realization of artistic and aesthetic interests, the formation of aesthetic consciousness, aesthetic attitude to the world. Economic hardship, financial constraints, misunderstood market pragmatism and many other reasons in the last 10-15 years have practically "forced out" of school this matter. At present day the Ukrainian teacher is barely familiar with the methods and techniques of aesthetic discourse. The related training classes or seminars in pedagogical universities have no proper theoretical and methodological support or are not held at all. Aesthetic discourse requires immediate reproduction, activization at all levels of the educational process in schools and universities.

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The outlined directions (lines), although identified by us as a major, do not exhaust the versatile and multidirectional palette (range) of educational discourse. Education is implemented in real-life space, the main areas of which - economic, political, sociocultural, spiritual - have become the subject of a detailed, consistent, permanent discourse in school and university in the workplace, in culture, in the process of lifelong self-education for every personality and citizens. Discourse is a search and reproduction of meaning. And if life should be meaningful, such as it should be, it (life) is realized as a discourse, the origins of which are in education.

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Additions

Famous persons of Ukrainian pedagogic

Nestor the Chronicler (c. 1055–1113)
Klyment Smoliatych (? – after 1164)
Kyrylo Turovs'kii (c. 1130–after 1182)
Danylo Zatochnyk (XII or XIII cnt.?)
Volodymyr Monomakh (1053–1125)
Yurii Kotermak (c. 1450–1494)
Ivan Fedorov (1525–1583)
Herasym Smotryts'kyi (?–1594)
Ivan Vyshens'kyi (among 1545–1550 – after 1620)
Stefan (1550–1634) and Lavrentii (1560– after 1633) Zyzanii
Kyrylo Stavrovets'kyi (?–1646)
Maksym (Meletii) Herasymovych Smotryts'kii (1572–1633)
Yepifaniy Slavynets'kii (?–1675)
Symeon Polots'kii (1629–1680)
Pavlo Popovych-Huchens'kii (XVII cnt.)
Danylo Tuptalo (1651–1709)
Yelyzaveta (Hal'shka) Hulevychivna (1575–1642)
Prince Konstantyn Ostroz'kii (1526–1608)
Iov Borets'kii (1560–1631)
Petro Mohyla (1596–1647)
Ivan Semenovych Orlay (1770–1829)
Hryhoryi Savych Skovoroda (1722–1794)
Yakiv Pavlovych Kozels'kii (c. 1728–1794)
Vasyl Vasyl'ovych Kapnist (1758–1823)
Ivan Petrovych Kotliarevs'kii (1769–1838)
Ilya Fedorovych Tymkivs'kii (1773–1853)
Vasyl Nazarovych Karazin (1773–1842)
Pavlo Pavlovych Bilets'kii-Nosenko (1774–1858)
Iosyf Levyts'kii (1801–1860)
Ivan Andri'ovych Stavrovs'kii (1802–1878)
Oleksandr Vasyl'ovych Dukhnovych (1803–1865)
Mykhailo Oleksandrovych Maksymovych (1804–1873)
Mykola Ivanovych Pyrohov (1810–1881)
Taras Hryhorovych Shevchenko (1814–1861)
Mykhailo Andriovych Tulov (1814–1882)
Mykola Ivanovych Kostomarov (1817–1885)
Oleksandr Ivanovych Pavlovych (1819–1900)
Panteleymon Oleksandrovych Kulish (1819–1897)
Kostiantyn Dmytrovych Ushyns'kyi (1824–1870)
Leonid Ivanovych Hlibov (1827–1893)
Oleksandr Vasyl'ovych Bieliavskiy (c. 1832–1901)
Mykola Oleksandrovych Korf (1834–1883)
Yuriy Adalbertovych Fed'kovych (1834–1888)
Mykhaylo Petrovych Dragomanov (1841–1895)
Anatol Klymovych Vakhnianyn (1841–1903)
Khrystyna Danylivna Alchevs'ka (1841–1920)
Serhiy Iryneyovych Myropols'kii (1842–1907)
Yakiv Pavlovych Novyts'kyi (1847–1925)

Oleksandr Barvinskyi (1847–1926)
Mykhailo Romulovych Zavads'kyi (1848–1926)
Stepan Mykholaiovych Kovaliv (1848–1920)
Volodymyr Pavlovych Naumenko (1852–1919)
Tymofii Hryhorovych Lubenets' (1855–1936)
Mykola Oleksandrovych Karyshev (1855–1905)
Ivan Yakovych Franko (1856–1916)
Mykhailo Ivanovych Demkov (1859–1939)
Borys Dmytrpovych Hrinchenko (1863–1901)
Pavlo Arsenovych Hrabovs'kyi (1864–1902)
Mykola Mykolaiovych Arkas (1852–1909)
Mykhailo Mykhailovych Kotsiubyns'kyi (1864–1913)
Mykhailo Serhiovych Hrushevs'kyi (1866–1934)
Lesia Ukrainka (1871–1913)
Vasyl Stefanyk (1871–1936)
Stepan Andriovych Ananiin (1874–1942)
Petro Pylypovych Buzuk (1879–1923)
Stepan Vasyliovych Vasyl'chenko (1879–1932)

Educational figures of UPR period

Sofia Fedorivna Rusova (1856–1940)
Yakiv Chepiha-Zelenkevych (1875–1938)
Spyrydon Feodosiovych Cherkasenko (1876–1940)
Volodymyr Kyrylovych Vynychenko (1880–1951)
Ivan Ivanovych Ohienko (Metropolitan Hilarion) (1882–1972)

Pedagogical ideas representatives of the Soviet period

Anton Stepanovych Syniavs'kyi (1866–1951)
Mykola Oleksiovych Skrypnyk (1872–1933)
Avhustyn Ivanovych Voloshyn (1874–1945)
Oleksandr Fedorovych Muzychenko (1875–1940)
Yan Petrovych Riappo (1880–1958)
Maria Oleksandrivna Lenert (Pidhirniak) (1881–1969)
Oleksandr Zaluzhnyi (1886–1941)
Anton Semenovych Makarenko (1888–1939)
Ivan Opanasovych Sokolians'kyi (1889–1960)
Hryhorii Fedorovych Hrynko (1890–1938)
Oleksandr Yakovych Shums'kyi (1890–1946)
Sava Khrystoforovych Chavdarov (1892–1962)
Stepan Andri'ovych Lytvynov (1898–1982)
Hryhorii Sylovych Kostyuk (1899–1982)
Mykola Pavlovych Nizhinskyi (1905–1985)
Ivan Omelianovych Synytsia (1910–1976)
Andrii Danylovych Bondar (1913–1983)
Vasyl' Oleksandrovych Sukhomlyn's'kyi (1918–1970)

Our contemporaries

Bondar Vitalii Ivanovych (1938)
Bondar Volodymyr Ivanovych (1936)
Honcharenko Semen Ustynovych (1928)
Ziaziun Ivan Andri'ovych (1938)
Kremen Vasyl' Hryhorovych (1948)

Kononenko Vitalii Ivanovych (1933)
Madzyhon Vasyl' Mykolaiovych (1937)
Maksymenko Serhii Dmytrovych (1941)
Nychkalo Nelia Hryhorivna (1939)
Prokopenko Ivan Fedorovych (1936)
Savchenko Oleksandra Yakivna (1942)
Sukhomlyns'ka Olga Vasylivna (1946)
Yarmachenko Mykola Dmytrovych (1928–2005)

Pedagogical Universities of Ukraine

National Pedagogical University named after M. P. Dragomanov

University was founded in 1834. Today it conducts training from 106 specialties. In its structure there are 20 institutions, 105 departments, 36 thousand students are being trained, 1500 teachers, including 42 full members and corresponding members of different academies of sciences, 232 PhDs, professors and 625 candidates of sciences, associate professors, over 50 distinguished educators, science, technology and other national economy industries workers, 12 national and 7 honored artists of Ukraine. For over 175 years of its existence educational institution has trained more than 170 thousand teachers and tutors who have worked and are now working almost at all educational institutions in Ukraine and abroad. Together with deep knowledge future teachers brought themselves up high spiritual virtues, especially faith, hope and love.

Among the graduates of NPU there are outstanding teachers and scholars, statesmen and politicians, educators and scientists, poets and writers, famous athletes and musicians, artists and culture workers. The university has a full range of pedagogical skills and prepares teachers from almost all school subjects. The learning process in the university is based on the latest achievements of science, social and pedagogical practice. There are 35 scientific and educational schools, the development of which is used almost in all teacher education in Ukraine.

Honorary doctorates, professors of the university are the first popularly elected president of Ukraine Leonid Kravchuk, President of the National Academy of Sciences of Ukraine Boris Paton, President of the National Academy of Pedagogical Sciences of Ukraine Vasyl Kremen, former president of Slovakia Rudolf Schuster, poets Ivan Drach and Boris Oliynyk, Minister of Education, Science and Culture of Austria Ezhybet Herero, academics of NAS of Ukraine Myroslav Popovic, Petro Tronko and Juriy Shemshuchenko, many other prominent figures of science, education and culture of Ukraine, Europe and the world.

Berdyans'k State Pedagogical University

Berdyans'k State Pedagogical University is a level IV accreditation university in Berdyans'k, Zaporizhia region. Unveiling of its history begins with August 1872, when there were received a permission to build male classical school in Berdyans'k. High School worked until 1919. It taught such famous people as bacteriologist B. Khavkina and "Red Admiral" P. P. Schmidt, and the teachers were the famous Ukrainian composer and poet-translator P. I. Nischins'kogo (Petro Baida) and mathematician A. Q. Epifanov. Because of the lack of skilled teachers and lecturers from various disciplines in schools, colleges, technical schools, colleges and high schools of the city and surrounding areas, and demanding on reform of higher education, the university experienced during the existence and had various reorganizations, often changing the professions and specializations. In October 1932 at the Teachers Training College base there was established Teachers Training Institute, and later the Pedagogical Institute. From 1939 to 2002 the Institute was named after P. D. Osypenko. During the occupation in 1941-1943 German hospital it worked in its

building, and during the retreat it was burnt. As of January 1, 2009 the University enrolled 7,656 students (3466 - full-time, 4190 - correspondence). Rector – Vasyl' Kryzhko, professor, corresponding member of the Ukrainian Academy of Sciences of National Progress and the Academy of Pedagogical and Social Sciences. Training is carried out in bachelors 20 directions and 26 specialties of "specialist" and "master" educational levels.

The University consists of 35 chairs joint in Philology Institute and 8 departments: Social-Pedagogical Department, Social-Humanitarian Department, the Department of Physics and Mathematics, the Department of Technology, the Department of Engineering and Computers Graphics, the Department of Economy, the Department of Primary Education and Practical Psychology, the Department of Computer's Technology and Systems, the Department of Aesthetic and Physical Training Education.

Vinnytsia State Pedagogical University named after Mykhailo Kotsyubyns'kiy

Training of training staff is carried out by full-time and distance learning in five institutes: advanced technologies, economics and basic sciences, philology and journalism, physical education and sport history, ethnology and law, foreign languages; in three departments: training primary school teachers, musical educational, natural and geographical.

Material and technical basis: 3 educational and laboratory buildings, computer center, conference hall for 650 seats, 3 gymnasiums, a library with more than 500 thousand copies, 5 reading halls for 500 seats. The University has a sanatorium, cultural institutions, household establishments and so on.

For 95 years of its functioning Vinnytsia State Pedagogical University named after Mykhailo Kotsyubyns'kiy has gone from a small teacher training institute in one of the largest universities in Ukraine of IV level of accreditation. During this time nearly 60 thousand teachers were produced. Many graduates defended their doctoral dissertations and were honored employees and excellent workers of education of Ukraine. Among the graduates there are high government officials, heads of local governments at various levels, politicians, writers, figure in education and science, famous artists and athletes.

Hlukhivs'kiy State Pedagogical University named after Olexander Dovzhenko

One of the oldest educational institutions of higher education in Ukraine. It was established in October 25, 1874 as Teacher Institute. Over the years, the institution has trained over 25 thousand teachers. It taught such prominent personalities as a genius of world cinema Dovzhenko, a prominent Russian writer, academician S. Sergeev-Tsens'kyi, Ukrainian writer and teacher C. Vasyl'chenko, Ukrainian politician during the UPR Minister of Post and Telegraph I. Palyvoda, Belarusian poet, translator and writer Yanka Zhurba, founder of the Academic Choir "Dumka" N. Horodovenko, writers Palazhchenko A., P. Klyuchyna, O. Stolbin, academics Shapovalenko S. and Ovcharenko F., State Laureate Professor Kvasnikov E. and Ahalets'kiy P., academician of the National Academy of Pedagogical Sciences of Ukraine, Vashulenko M. and other famous figures of science and culture.

Now Hlukhivs'kiy State Pedagogical University is a university, which trains teaching staff in 14 specialties. The University trains specialists in the education levels of Bachelor and Master. The total number of students of the University is 5300 persons. Among the faculty 57% have academic degrees and academic titles. The distinguished educators of Ukraine, authors of educational textbooks for high school and certificates of invention are working in the institution. There are research laboratories on the history and culture of Sivershchyna, the problems of primary education in national schools, dialectology, specialized laboratories, industrial workshops, a modern

sports complex with two pools. The students can use five reading rooms for their purposes. Funds of university teaching and research library have more than 400 thousand copies. For training and material resources the institution has seven buildings, three of which are historical and architectural and are the members of the National State Historical and Cultural Museum in Hlukhiv. The establishment has historical and educational museum, established in October 25, 2001 at the base of Museum of History of pedagogical institute. The museum presents the history of the university, educational, scientific and literary and artistic heritage of teachers and students of the institution. Located in the first historic museum building, which is a monument of architecture and history. In its collections there are 1127 storage items.

Horlivka State Pedagogical Institute of Foreign Languages

Educational institution of III level accreditation. Established in 1949.

For the advances in scientific and educational activities employees of the University were awarded by: Diploma of the Ministry of Education and Science of Ukraine on introducing the institute among the top teaching universities in Ukraine (1999), Diploma "Silver Medal" of the Sixth International Forum "The world of high technology. Hi-Tech Education" (Odessa, May, 2005), Diploma "Golden Medal" of Seventh International Forum "The world of high technology", "Hi-Tech Education" (Odessa, May, 2006), a diploma for the best student organization of Science International Exhibition "Education and Career" (Kyiv, November 2004), a diploma for the publication of textbooks and manuals of the new generation of international exhibition "Education and Career" (Kyiv, November 2005).

The University has the following departments: English, French, German languages; humanitarian; foreign and Ukrainian languages; translation; correspondence and distance learning, undergraduate and postgraduate education.

Educational and methodical base of institute – eight cases of assembly and sports halls, four dormitories, a library, educational, scientific, literary, sports camp "Altair" in the village Schurovo, Donetsk region. Informative supply of the institute, the functioning of local area network and Internet connection are provided by a data-processing center. State Departments are publishing academic and scientific literature "HSPIFL". It offers students six computer rooms with Internet access, sound laboratories and video classrooms.

Ivan Franko Drohobych State Pedagogical University

Ivan Franko Drohobych State Pedagogical University was established in April in 1940. At that time several teacher's institutes were founded according the resolution of the USSR Government. Among them Drohobych State Pedagogical University was established. First it was a teacher's training institute, then it was reorganized as pedagogical institute in 1952. In two years it was honored Ivan Franko name. Lviv Pedagogical Institute was joint to Drohobych State Pedagogical University in 1960. In May, 1995 the Institute was assessed and attributed to establishment of higher education of III–IV accreditation levels. In September 1998 the University was organized on the basis of the Institute.

Nowadays it is a famous establishment of higher education with the strong material and technical basis, experienced professors' and teacher's staff, different directions of scientific work, effective organization of learning and educational work, widespread international contacts. Since 1997 the University is a member of "Alliance of the Universities for Democracy".

Ivan Franko Drohobych State Pedagogical University made the first contract with the Zheshevski High Pedagogical School (Poland) in 1967. 20 agreements about cooperation were

made as the result of its activities in 2000. Nowadays Ivan Franko Drohobych State Pedagogical University has 15 Poland partners, 2 German partners, 2 Austrian ones, one Russian partner and one from Tajikistan

Borys Hrinchenko Kyiv University

Educational institution of higher education of IV level accreditation. University was established by the Kiev city council by the reorganization of the Kiev regional Institute of Teachers behalf B. Hrinchenko. The University is an institution of communal property.

According to the Kyiv City Council on October 8, 2009 Kyiv City Pedagogical University Hrinchenko was renamed in the Borys Hrinchenko Kyiv University. With the change of name its status has also been changed - University transformed from teaching to multi-profile classic that gives it a way to expand the activities and training, the fullest satisfaction of educational requirements of Kyiv, the capital needs and the metropolitan region. In implementing of these tasks University aims to achieve high standards of the institution of the European level.

The University operates five institutes and University College and more than six thousand students are enrolled. Every year the University upgrades the skills of about 6 thousand teachers and the CEI Heads of Kyiv. The research and teaching staff of the University includes 43 doctors, 184 Ph.D., 434 teachers. The University offers 10 Masters programs, 12 specialists and 12 bachelor level programs. There are 35 departments, postgraduate and doctoral studies.

Kirovohrad State Pedagogical University named after Volodymyr Vynnychenko

At eight faculties and three departments about 6.5 thousand students are studying in 45 specialties and specializations. Success of leveled training is that the educational process provides highly skilled scientific and pedagogical workers, including 41 doctors and professors, 235 PhDs, professors, about 150 teachers, practitioners with extensive experience of pedagogical work. The University has the necessary training and material base: 11 advanced computer classes with connection to the Internet, 3 language laboratories, 60 specialized teaching laboratories, classrooms and workshops, sports halls. Construction of new building of scientific library is being finishing, which currently has about 1 million titles. "KVSPU Scientific Notes" (series "Teaching and Philology") is included in the list of professional publications of VAK of Ukraine.

International and national conferences and seminars that enable the exchange of scientific-educational achievements and experiences are continuously held at the university. To the scientific works are involved students who have to work more than 100 scientific circles and problem groups, conduct research with faculty and graduate students in modern laboratories, print the results of their research, participate in scientific conferences in Ukraine and abroad and more .

In recent years, international image of KVSPU greatly increased thanks to fruitful cooperation with universities and international organizations in Russia, Belarus, Lithuania, Poland, Bulgaria, Germany, Austria, Spain, France, Great Britain, USA, Canada, China and other countries. In the framework of concluded agreements on cooperation a lot teachers and graduate students were exchanged, a variety of scientific and educational projects were developed, as the conferences, issued joint printing works and more. The university has an international center, which provides extensive information and really

helps students and graduate students and departments to participate in international competitions in different directions.

Kryvyi Rih State Pedagogical University

By the Order of the Ministry of Education of Ukraine № 122 of March 16, 2001 at Kryvyi Rih State Pedagogical University educational and scientific complex in the Dovhyntsivska teaching school , Kriviy Rih regional lyceum-boarding school for rural youth Dovhyntsivska Humanitarian and Technical Lyceum, Kriviy Rih College number 81, Kriviy Rih secondary School number 91 and 69 were created . Zhovti Vody and Nikopol' teaching schools are the part of the structure of the university.

The University also has a specialized scientific council for the defense of theses in the field "theory and methods of teaching" and "learning theory". It has nine faculties for full-time students: physics and mathematics, natural, Ukrainian philology, foreign languages, educational, geographical, historical, faculty of arts (art and graphic and musical-pedagogical branch), industrial and teaching, in which 3991 students are training.

There is correspondence in the fields of: biology, history, geography, Ukrainian language and literature, Russian language and literature, English, music, primary education, art, labor training, practical psychology. Contingent of such students is about 2200 people.

The University trains specialists in 20 specialties, 14 of which are accredited for level IV, 2 - for the third level, and in 4 specialties it recently received a license. The educational process is provided by 32 departments, which employ 406 teachers, of whom 52.2% have degrees and scientific titles.

Crimean State Engineering Pedagogical University

Established in 1998, taking into account the needs of people returning from deportation. More than half of university specialties are accredited by the fourth level, university in general – by the fourth level.

It trains specialists in 22 specialties. For 7 departments there are seven thousand students. The educational process is carried out 51 Ph.D., professors, 190 Ph.D., associate professors. Training is carried out by 2 laureates of Taras Shevchenko State Prize of Ukraine, 4 laureates of the ARC, 2 Honored Artist of Ukraine, 12 distinguished educators ARC, 2 Honored Scientist of Ukraine, one Honored Worker of Science of the ARC, an Honored Economist ARC. 3 distinguished artists of the ARC, an honored coach of Ukraine, an Honored Master of Sports.

Previous names: Crimean Engineering and Pedagogical Institute, Crimean State Industrial and Pedagogical Institute.

The University established the Research Center of the Crimean Tatar language and literature (Director - Ismail Asanovych Kerimov, Doctor of Philological Sciences, Professor).

Melitopol' State Pedagogical University named after Bohdan Khmelnyts'kiy

Over the years the institution has trained over 30 thousand specialists who are successfully working in Ukraine and abroad. In 2004, the University for its significant contribution to education in the state was awarded by letters of commendation of the Cabinet of Ministers of Ukraine.

Today there are seven faculties in MSPU – chemical and biological, natural geographic, social, and humanitarian, philology, computer science and mathematics, economy, arts and art education and over five thousand students are studying on them. Training is carried

out in 6 areas and 19 specialties. Bachelors, masters and experts are being trained. At 30 departments there are about 300 teachers, of whom 16 are doctors, professors, academicians of specialized academies and 127 candidates of sciences, associate professors. In recent years, content of curricula and programs implemented computer technology; credit and modular training have been significantly updated.

Established in 2000, Training of students, including preparatory courses, the Regional Pedagogical Lyceum “Tvorchist”, teaching and counseling in rural areas of the region, school of Mathematics and Computer Science, Minor Academy of Sciences. Annually university student Olympiad “Intellectual” held regional contest of gifted youth in music, contest “School of the Future” Regional competitive-discovery program “Teleerudyt”. The university makes real the idea of continuing teacher education. Students of university are the graduates from Zaporizhia, Nikopol, Beryslav teachers’ colleges, Khortytsa multidisciplinary rehabilitation center, which are parts of teaching complex of MSPU.

Today in the university there are 7 academic buildings, library, 2 gyms, 10 computer classrooms, agrobiological complex on the basis of which educational and research work is held at the level of modern requirements, dendrology park where are about 150 species of wild and cultural trees, equestrian school and avia-mobile complex.

Pereyaslav-Khmelnyts’ky State Pedagogical University named after Hryhoriy Skovoroda

Pereyaslav-Khmelnyts’ky State Pedagogical University named after Hryhoriy Skovoroda is a higher educational institution in Pereyaslav-Khmelnyts’ky (Kyiv region).

It was established in 1986 first as Pereyaslav-Khmelnyts’ky branch of the Kyiv State Pedagogical University named after M.P. Dragomanov, then as an independent institution. The University continued the long tradition of education in Pereiaslav. It is located in a picturesque corner of the city-museum. It has three buildings, three dormitories, a library with a powerful book fund and modern informational tools. The university has 10 computer classrooms with open access to internet.

The University trains specialists in “bachelor”, “specialist”, “master” educational levels of full-time, part-time, external, distance learning for public order, at the expense of businesses and individuals at the expense of long-term concessional loans. Educators and researchers of the University are conducting the scientific researches. The University has a specialized council for the defense of theses in philosophy and philosophy of education.

Southern National Pedagogical University named after K.D. Ushyns’kiy

University goes back in its history to the times, when it was Pedagogical Institute, which was opened in Odessa in the Richelieu Lyceum, the statute which was approved May 2, 1817 by Emperor Alexander I. Since the inception to the present name of educational institution was changed several times: from the Pedagogical Institute in Richelieu Lyceum to Ukrainian Teachers' Institute, Odessa Pedagogical Institute.

Professional training of teachers in 50 fields, specialties and specializations is provided by over 1000 people, including 12 academicians, 62 doctors, professors and 275 Ph.D., associate professors, 16 teachers with honorary titles in various fields of science, technology, education, culture, arts and sports. Eight inter-sectored research laboratories are successfully operating; there

are doctoral postgraduate studies of 34 and 8 of corresponding scientific specialties, 6 specialized scientific councils on the doctoral and master's theses in 12 directions.

Research work and training of the scientific personnel is carried out within the 17 schools recognized both in Ukraine and abroad. The most important scientific developments of the University in recent years include: system-activity concept of teacher training that meets the best world achievements, AAC-theorem (Arov - Adamian - Crane), which determined a new trend in mathematical theory of management, spectral theory of quasiexponents; discoveries in the field of radiation physics depending on the effectiveness of sub-threshold defect formation on the surface of ionic crystals, a fundamentally new data on the results of archaeological excavations of the ancient city Borysfen and more.

University is one of the first pedagogical universities of Ukraine that was adopted by the Association of European Universities, gained membership of the International Association of Universities (IAU), the famous European organization Observatory of the Magna Charta and East European University Association (EEUN). The University is a member of the International Association of Universities of Education and the Association of Universities of Ukraine.

Poltava State Pedagogical University named after V.G. Korolenko

On October 21, 1943 Poltava pedagogical and educational institutions were restored. As of October 1944 there were trained 397 students. In 1951 Teachers Institute was eliminated, but teaching on permanent establishment lasted until 1954. In December 1949 the Poltava Pedagogical Institute was named after V. Korolenko. On November 25, 2009 by decree of President of Ukraine national status was given to Poltava State Pedagogical University.

By December 2006 in PSPU 463 teachers worked, including 34 doctors and professors and 184 PhD and associate professors.

Today PSPU houses four buildings, four dormitories for 1,300 seats, a sports complex. Their own botanical garden, industrial workshops, sanatorium, which cures 50 students simultaneously work at the institution.

University Library has over 540,000 volumes and is the largest book depository in Poltava region.

Slava State Pedagogical University

The university has nine faculties, on which 27 specialties and specializations are trained. Number of students (permanent establishment and correspondence) is about 10 million people. The educational process is provided by 35 departments. Faculty consists of more than 380 people, including 170 Ph.D., associate professors, 15 doctors, professors.

For students services there are four academic buildings, sports complex, 3 dormitories, science library, 10 computer classrooms, two multimedia laboratories equipped with modern computers and audiovisual equipment, language lab of German production, recreation center and medical care.

Sumy State Pedagogical University named after A.S. Makarenko

SSPU is the modern university of III-IV accreditation levels, which is one of the largest scientific and methodological and cultural centers of Sumy region and Slobodianshchyny. In 2004 university has been awarded the rating of higher education in Ukraine "Sophia". The university now prepares about 8,000 full-time students, part-time and external forms of training in four main areas ("Teacher Education", "Physical Education and Sport", "Physics", "specific categories") and 27

specialties. For the qualification of "specialist" there are accredited 22 specialties, 16 professions licensed by the qualification of "master". All the specialties have double direction, so it's a benefit for graduate to teach several subjects and provides him a significant advantage in the labor market.

The University has a license for retraining and advanced training in the basic accredited specialties, for preparing to enter higher education of citizens of Ukraine.

The University consists of three institutions, four faculties and forty departments, three teaching and counseling centers. The educational process in SSPU is conducted by 550 teachers, including 28 doctors, professors and 224 candidates of sciences, associate professors, 2 academicians, 12 distinguished educators, workers of physical culture and sports of Ukraine, 11 honored coaches of Ukraine, 7 distinguished Art masters of folk art, artists, doctors, and journalists of Ukraine. High levels of the educational process for all subdivisions of SSPU promotes adequate physical infrastructure, which includes 14 buildings and structures, including 5 academic and laboratory buildings, which are modern laboratories, specialized rooms, 3 dormitories, a sports complex; library, 5 museums, a stadium, botanical garden and educational base in the tract Vakalivschyna.

Ternopil' National Pedagogical University named after Volodymyr Gnatiuk

The University at its 13 faculties in 30 specialties has about 8 thousand students from 10 regions of Ukraine and Crimea. The University has six academic buildings, industrial workshops, educational and sports center, botanical and entomological Conservation Area, agrobiostation, sports camp. At the campus there are six dormitories, student house of culture, two dining rooms, two student cafes, hotel rooms for foreign teachers and students' sanatorium.

Training of teachers is preceded by organized system of career guidance. The University created the first multi-Ukraine Pedagogical Lyceum, which prepares students from the best pupils of rural schools of the Ternopil region for physics and mathematics and athletic departments. For a long time there is working a part-time Research and Education, which conducts vocational work among students of Ternopil'. In Slavuts'kiy boarding lyceum of Khmel'nits'kiy region pedagogical classrooms are organized, where students prepare for natural and geographical departments.

In the science work of the University there are involved 354 teachers and researchers (92% of the total number). Preparation of the teaching staff is mainly due to its own capabilities. Postgraduate studies are functioning, which enrolled 128 graduate students in 25 specialties and doctorate. In recent years teachers and researchers of the University defended 10 doctoral and 56 master's theses. The University has also a specialized academic council of thesis defending the field: theory and methods of professional education, theory and methods of education, labor training, comparative literature, literary theory. In 2004 the university granted the status of "national".

Ukrainian Engineering Pedagogical Academy

History of the Academy began in 1958, since that time there is always the same high level of training the experts that are based on engineering knowledge and a deep psychological and pedagogical training and actually take two professions: engineering and teaching in the specialty. It gives them an opportunity after graduation to important social,

professional, industrial and technological activities to ensure a high level in the system of vocational education: vocational schools, technical schools, colleges, schools, training centers, at manufacturing. The Academy provides continuous staged training for education and skill levels: Bachelor – Specialist – Master.

The training of future specialists engages 463 teachers, including 35 doctors, 215 candidates of science. UEPA has three specialized academic councils of the defense of theses, international center for training engineers and teachers, scientific center of engineering and teacher education and development center in higher engineering education and vocational education, six educational, scientific and industrial complexes.

Over 12 thousand students study at 8 faculties of the Academy, 39 departments provide students with the pertaining to the humanities, fundamental, general engineering and special disciplines, there are centers of learning, guidance and research.

In 1999 the Academy received a license for the training of foreign nationals, and in 2000 the Center of foreign nationals was created. Also there is the center of the preparatory department, which provides pre-university training of foreign students. For one year of teaching students with learn Ukrainian or Russian language, acquire the necessary knowledge in mathematics, physics, chemistry, biology and other basic sciences. The academic year comprises two semesters – fall and spring.

Uman' State Pedagogical University named after P.G. Tychnya

The university consists of four institutions: Institute of Child Development (departments: Early Childhood Education, Elementary Education; Artistic and Pedagogical), Institute of Social and Economic Education (departments: Social Education and Applied Psychology, Physical Education, Economics), Institute of Natural Sciences and Mathematics and Technology education (faculties of Physics and Mathematics, Natural geographic, Technological and Pedagogical), Institute of Languages and Social Science (Faculties of Ukrainian literature, Foreign Literature, History). At 12 departments of permanent and correspondence there are studying over 7.5 thousand students. Main directions of activity are: bachelors, masters and specialists for 8 disciplines for 21 specialties and 17 specializations. The educational process at the university is providing by highly qualified representatives of the teaching staff, including 3 Academicians and 3 Corresponding Members of the Academy of Pedagogical Sciences of Ukraine, 44 doctors, professors, more than 150 Ph.D., associate professors.

The University has four academic buildings, workshops, agrobiostation, scientific library, reading rooms, two dormitories, sports complex and two dining areas. Research University Infrastructure consists of 4 research institutes, 2 research centers of double subordination (NAPS and MOE of Ukraine), 16 research laboratories, six research and teaching centers in the regional level. Seven schools are working.

University cooperates with universities in Poland, France, USA, Canada, Germany, Russia and Belarus. The main directions of international cooperation are: joint training with foreign partners, holding international conferences, symposia, raising qualifications of teaching staff in overseas educational institutions, participation in international projects. In 2007 the university created the Polish cultural and educational center. There are student clubs, sports club, museum of history of the institution, the newspaper "Pedagogical news" is producing, there are literary studio of M. Bazhan and Student Theater. Nine artistic collectives have the honorary title of "national." Among high school athletes there are members of the Olympic and Youth National Team.

University was awarded by the Cabinet of Ministers of Ukraine (2006). At the international exhibition "Modern Education in Ukraine – 2008" it was the winner in nomination "The introduction of the achievements of science teaching in educational practice" and received the honorary title of "Leader of modern education".

Kharkivs'kiy National Pedagogical University named after H. S. Skovoroda

The University was founded in the nineteenth century, when Emperor Olexander I in 1804 signed a decree concerning the Charter of Kharkiv University with a separate section "On Pedagogical Institute." The first study documents were created by H. Rommel, ordinary professor from Germany who was appointed as a director. In the development and establishment of KPI essential role played charismatic personality of H. Skovoroda. Significant contributions to its development were made by outstanding educators, in particular, H. Kvitka-Osnovyanenko, B. Karasin, P. Hulak-Artemovs'kiy. Lectures and classes were held at the Institute by outstanding scholars and teachers: O. Bilets'kiy, O. Zaporozhets', P. Zinchenko, A. Luria, A. Leontiev, A. Zilbershteyn, A. Pogorelov, M. Hrigoriev, S. Litvinov, O. Rumyantsev, V. Shestopalov, L. Bulakhovs'kyi, I. Fedorenko and others. Since 1980, KPI is headed by Ivan Prokopenko – doctor of pedagogical sciences, professor, academician of the Academy of Pedagogical Sciences of Ukraine, member of Russian Academy of Education, Honored Worker of Science of Ukraine. With the assistance of I. Prokopenko the first Institute of Ukrainian Kossacks in Ukraine was created. In 2004 was the year of the Kharkiv Pedagogical University named after H. S. Skovoroda national status assignment.

Today in the university there are more than 15 thousand students which in learning are acquiring few tracing specialties. The educational process is implemented by more than 800 teachers, experts in their field, working at 60 departments. Fellowship consists of 34 specialties Doctorate – 22 specialties. IX International Exhibition "Modern Education in Ukraine – 2006" University awarded the University by a silver medal and diploma "For the weighting contribution of innovative development of national education system".

Khmelnys'kiy Humanitarian Pedagogical Academy

Structure of the Academy is represented by three faculties, 11 departments (including five graduating). The main basic structural unit is a teaching college. The Academy and its business units are training specialists with higher education in two directions and six specialties by I-IV levels of accreditation, including accredited by the IV level in following specialties: "Management of the institution," "Preschool education", "Primary Education" , "Pedagogy and Methods of Secondary Education", "Music. " In November 2007 the university is accredited as a whole for the IV educational level and increased number of students admitted to the needs of the region.

To implement the research activities of the Academy there were created: 1) Regional laboratory of social and educational problems of adaptation of students to study in their degree of training in higher educational establishment of I-IV accreditation levels of the Central Institute of Postgraduate Education of NAPS of Ukraine, 2) Regional Laboratory for Philosophy Institute of Education High School of NAPS of Ukraine 3) Division of the Institute of Art, Folklore and Ethnology of M. Rylsky National Academy of Sciences of Ukraine. The leading theme of its scientific activity is "Folklore, Ethnology and Ethnography of Podillya in the context of aesthetic education of pupils and students.

Today, research and teaching staff of Khmelnytsky Humanitarian Pedagogical Academy numbers 20 doctors, 52 PhD and 140 Masters. The Academy cooperates with 43 universities and research institutions of Ukraine and the world.

Chernihiv State Pedagogical University named after T.H. Shevchenko

Among the graduates of Shevchenko CHSPU there are teachers, pedagogues, tutors, heads of schools, government agencies, scientists, technology and culture workers: the famous Ukrainian writer Oleksa Desnyak (O. G. Rudenko), doctor of pedagogical sciences, Professor A.G. Bogdanov and I. I. Stebun, doctors, professors V.A. Dyadychenko and F.E. Los', Ph.D., Professor F.Y. Moskalenko, former Deputy of Minister of Education of the USSR P.A. Mirgorod and many others. Great credit for the revival and establishment of the institute in the postwar period was given by Professor V.M. Kostarchuk, who led the university more than a quarter century.

The educational process is provided by 40 departments, over 70% of the faculty are doctors and professors, associate professors and Ph.D. The university has developed a system of scientific research. Scientific ensembles in mathematical analysis, biochemistry, physics of liquid crystals, history, philosophy, teaching physics and mathematics have broad international recognition. At the University there are held diverse scientific, international, national and regional conferences. History Department has Chernihiv Sector of Field Archeology of Institute of Archeology and Source named after M. H. Hrushevs'kiy of NAS of Ukraine.

University has a modern material base: three educational and one sports hall, about 20 computer classrooms. Book fund of the university library has more than 750 thousand units. Editorial and publishing center was created. Scientific publications are being issued in five specialties. It offers students three dormitories, sports hall, student sanatorium.

European Convention on the Equivalence of Diplomas leading to Admission to Universities

Paris, 11 December 1953

The governments signatory hereto, being members of the council of Europe.

considering that one of the objects of the Council of Europe is to pursue a policy of common action in cultural and scientific matters.

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considering that this object would be furthered by making the intellectual activity of the country;

considering that students who have successfully completed their secondary school education in the territory of one member should be afforded all possible facilities to enter a university of their choice in the territory of other members;

considering that such facilities, which are also desirable in the interests of freedom of movement from country to country, require the equivalence of diplomas leading to admission to universities,

Have agreed as follows:

Article 1

1. Each Contracting Party shall recognize for the purpose of admission to the universities situated in its territory, admission to which is subject to State control, the equivalence of those diplomas awarded in the territory of each other Contracting Party which constitute a requisite qualification for admission to similar institutions in the country in which these diplomas were awarded.

2. Admission to any university shall be subject to the availability of places.

3. Each Contracting Party reserves the right not to apply the provisions of paragraph 1 to its own nationals.

4. Where admission to universities situated in the territory of a Contracting Party is outside the control of the State, that Contracting Party shall transmit the text of this Convention to the universities concerned and use its best endeavors to obtain the acceptance by the latter of the principles stated in the preceding paragraphs.

Article 2

Each Contracting Party shall, within a year of coming into force of this Convention, provide the Secretary General of the Council of Europe with a written statement of the measures taken to implement the previous article.

Article 3

The Secretary General of the Council of Europe shall communicate to the other Contracting Parties the information received from each of them accordance with article 2 above and shall keep the Committee of Ministers informed of the progress made in the implementation of this Convention.

Article 4

For the purpose of this Convention:

a) the term “diploma” shall mean any diploma, certificate or other qualification in whatever form it may be awarded or recorded, which entitles the holder of the person concerned to apply for admission to a university;

b) the term ‘universities’ shall mean:
universities;

institutions regarded as being similar in character to universities by the character to universities by the Contracting Party in whose territory they are situated.

Article 5

1. This Convention shall be open to the signature of the members of the Council of Europe. It shall be ratified. The instruments of the ratification shall be deposited with the Secretary General of the Council of Europe.

2. The Convention shall come into force as soon as three instruments of ratification have been deposited.

3. As regards any signatory ratifying subsequently, the Convention shall come into force at the date of the deposit of its instrument of ratification.

4. The Secretary General of the Council of Europe shall notify all the members of the Council of Europe of the entry into force of the Convention, the names of the Contracting Parties which have ratified it, and the deposit of all instruments of ratification which may be effected subsequently.

Article 6

The Committee of Ministers of the Council of Europe may invite any State which is not member of the Council to accede to this Convention. Any State so invited may accede by depositing its instrument of accession with the Secretary General of the Council, who shall notify all the Contracting Parties thereof. As regards any acceding state, this Convention shall come into force on the date of the deposit of its instrument accession.

In witness where of the undersigned, being duly authorized thereto, have signed the present Convention. Done at Paris, this 11th day of December 1953, in English and French, both texts being equally authoritative, in a single copy which shall remain deposited in the archives of the Council of Europe. The Secretary General shall transmit certified copies to each of the signatories.

European Convention on the Equivalence of Periods of University Study

Paris, 15 December 1956

The governments' signatory hereto, being members of the Europe Council,
having regard to the European Convention on the Equivalence of Diplomas leading to Admission to Universities, signed in Paris on the 11th December 1953;

having regard to the European Cultural Convention, signed in Paris on the 19th December 1954.

considering that an important contribution would be made to European understanding if a larger number of students, among others students of modern languages, could spend a period of study abroad and if examinations passed and courses taken by such students during the period of study could be recognized by the home university;

considering further that the recognition of periods of study spent abroad would contribute to the solution of the problem raised by the shortage of highly qualified scientists,

Have agreed as follows:

Article 1

1. For the purposes of the present Convention, Contracting Parties shall be divided into categories according to whether the authority competent to deal with matters pertaining to equivalences in their territories is:

- a) The State;
- b) The university;
- c) The State or university as the case may be.

Each Contracting Party shall inform the Secretary General of the Council of Europe which is the competent authority in its territory to deal with matters pertaining to equivalences.

2. The term 'universities' shall denote:

- a) universities;
- b) institutions regarded as being similar in character to universities by the Contracting Party in whose territory they are situated.

Article 2

1. Contracting Parties falling within category "a" of Article 1, paragraph 1, shall recognize a period of study spent by student of modern languages in a university of another member country of the Council of Europe as equivalent to a similar period spent in his home university provided that the authorities of the first-mentioned university have issued to such a student a certificate attesting that he has completed the said period of study to their satisfaction.

2. The length of the period of study referred to in the preceding paragraph shall be determined by the competent authorities of Contracting Party concerned.

Article 3

Contracting Parties falling within category "a" of Article 1, paragraph 1, shall consider the means to be adopted in order to recognize a period of study spent at the University of another Member Country of the Council of Europe by students of disciplines other than modern languages and especially by students of pure and applied sciences.

Article 4

Contracting Parties falling within category "a" of Article 1, paragraph 1, shall endeavor to determine, by means of unilateral or bilateral arrangements, the conditions under which an examination passed or a course taken by a student during a period of study at the university of another member country of Council of Europe may be considered as equivalent to a similar examination passed or a course taken by a student in his home university.

Article 5

Contracting Parties falling within category “b” of Article 1, paragraph 1, shall transmit the text of the present Convention to the authorities of the universities situated in their territories and shall encourage the favorable consideration and application by them of the principles mentioned in Articles 2, 3 and 4 above.

Article 6

Contracting Parties falling within category “c” of Article 1, paragraph 1, shall apply the provisions of Articles 2, 3 and 4 in respect of those universities for which the State is the competent authority in the matters dealt with in this Convention, and shall apply the provisions of Article 5 in respect of those universities which are themselves the competent authorities in these matters.

Article 7

Each Contracting Party shall, within a year of the coming into force of the present Convention, furnish the Secretary General of the Council of Europe with a written statement on the measures taken to implement Articles 2, 3, 4, 5 and 6.

Article 8

The Secretary General of the Council of Europe shall communicate to the other Contracting Party the information received from each of them in accordance with Article 7 and shall keep the Committee of Ministers informed of the progress made in the implementation of this Convention.

Article 9

1. The present Convention shall be open to the signature of the members of the Council of Europe. It shall be ratified. The instruments of ratification shall be deposited with the Secretary General of the Council of Europe.

2. The Convention shall come into force as soon as three instruments of ratification have been deposited.

3. As regards any signatory notifying subsequently the Convention shall come into force at the date of the deposit of its instrument of ratification.

4. The Secretary General of the Council of Europe shall notify all the members of the Council of Europe of the entry into force of the Convention, the names of Contracting Parties which have ratified it and the deposit of all instruments of ratification which may be effected subsequently.

5. Any Contracting Party may specify the territories to which the provisions of the present Convention shall apply by addressing to the Secretary General of the Council of Europe a declaration which shall be communicated by the latter to all the other Contracting Parties.

Article 10

The Committee of Ministers of the Council of Europe may invite any State which is not a member of the Council to accede to the present Convention. Any State so invited may accede by depositing its instrument of accession with the Secretary General of the Council, who shall notify all the Contracting Parties thereof. Any acceding State shall be considered a member country of the Council of Europe for the purposes of the present Convention. As regards any acceding state, the present Convention shall come into force on the date of the deposit of its instrument of accession.

In witness whereof the undersigned, duly authorized there by their respective governments, have signed the present Convention.

Done at Paris, the 15th of December 1956, in the English and French languages, both texts being equally authoritative, in a single copy which shall remain deposited in the archives of the Council of Europe the Secretary General shall transmit certified copies to each of signatory and acceding governments .

European Convention on the Academic Recognition of University Qualifications

Paris, 14 December 1959

The governments signatory hereto, being members of the Council of Europe, having regard to the European Convention on the Equivalence of Diplomas leading to admission to universities, signed in Paris 11th December 1953, having regard to the European Cultural Convention, signed in Paris on the 19th December 1954;

having regard to the European Convention on the Equivalence of Diplomas leading to admission to Universities, signed in Paris on 11th December 1953;

having regard to the European Convention on the Equivalence of Periods of University Study, signed in Paris on 15th December 1956;

considering the desirability of supplementing those Conventions by providing for the academic recognition of university qualifications obtained abroad,

Have agreed as follows:

Article 1

For the purpose of the present Convention:

a) the term “universities” shall denote:

universities and institutions regarded as being of university level by the Contracting Party in whose territory they are situated and having the right to confer qualifications of university level;

b) the term “university qualification” shall denote any degree, diploma or certificate awarded by a university situated in the territory of a Contracting Party and marking the completion of a period of university study;

c) degrees, diplomas and certificates awarded on the results of a part-examination shall not be regarded as university qualifications within the meaning of sub-paragraph b of the present article.

Article 2

1. For the purpose of the present Convention, Contracting Parties shall be divided into categories according to whether the authority competent in their territory to deal with matters pertaining to the equivalence of university qualifications is:

a) The State;

b) The university;

c) The State or the university, as the case may be.

2. Each Contracting Party shall within one year of the coming into force of the present Convention in respect of itself, inform the Secretary General of the Council of Europe which is the authority competent in its territory to deal with matters pertaining to the equivalence of university qualifications.

Article 3

1. Contracting Parties falling within category a in paragraph 1 of Article 2 of the present Convention shall grant academic recognition to university qualifications conferred by a university situated in the territory of another Contracting Party.

2. Such academic recognition of a foreign university qualification shall entitle the holder:

a) to pursue further university studies and sit for academic examination on completion of such studies with a view to proceeding to a further degree, including that of a doctorate, on the same conditions as those applicable to nationals of the Contracting Party, where admission to such studies and examinations depends upon the possession of a similar national university qualification;

b) to use an academic title conferred by a foreign university, accompanied .

Article 4

In respect of sub-paragraph 2.a of Article 3 of the present Convention, each Contracting Party may:

a) in cases where the examination requirements for a foreign university qualification do not include certain subjects prescribed for the similar national qualification, withhold recognition until a supplementary examination has been passed in the subjects in question;

b) require of holders of a foreign university qualification to pass a test in its official language, or one of its official languages, in the event of their studies having been pursued in another language.

Article 5

Contracting Parties falling within category b in paragraph 1 of Article 2 of the present Convention shall transmit the text of the Convention to the authorities competent in their territory to deal with matters pertaining to the equivalence of university qualifications and shall encourage the favorable consideration and application by them of the principles set out in Articles 3 and 4 thereof.

Article 6

Contracting Parties falling within category c in paragraph 2 of the present Convention shall apply the provisions of Articles 3 and 4 thereof where the State is not the competent authority in these matters.

Article 7

The Secretary General of the Council of Europe may from time to time request Contracting Parties to furnish a written statement on the measures and decisions taken with a view to implementing the provisions of the present Convention.

Article 8

The Secretary General of the Council of Europe shall communicate to the other Contracting Parties the information received from each of them in accordance with Articles 2 and 7 of the present Convention and shall keep the Committee of Ministers informed of the progress made in the implementation of the present Convention.

Article 9

Nothing in this Convention shall be deemed:

a) to affect any more favorable provisions concerning the recognition of foreign university qualifications contained in an existing convention to which a Contracting Party may be signatory or to render less desirable the conclusion of any further such convention by any of the Contracting Parties ,

b) to prejudice the obligation of any person to comply with the laws and regulations in force in the territory of any Contracting Party concerning the entry, residence and departure of foreigners.

Article 10

1. The present Convention shall open to be signature of the members of the Council of Europe. It shall be ratified. The instruments of ratification shall be deposited with the Secretary General of the Council of Europe.

2. The Convention shall enter into Force one month after the date of deposit of the third instrument of ratification.

3. In respect of any signatory ratifying subsequently, the Convention shall enter into force one month after the date of deposit of its instrument of ratification.

4. After the entry into force of the present Convention, the Committee of Ministers may invite any State which is not a member of the Council to accede thereto. Any state so invited may accede by depositing its instrument of accession with the Secretary General of the Council. As regards an acceding State the present Convention shall enter into force one month after the date of deposit of its instrument of accession.

5. The Secretary General of the Council of Europe shall notify all members of the Council and any acceding State of the deposit of all instruments of ratification and accession.

Article 11

Any Contracting Party may, at the time of deposit of its instrument of ratification or accession, or at any time thereafter, declare by notification addressed to the Secretary General of the Council of Europe that the present Convention shall apply to some or all of the territories for the international relations of which it is responsible.

Article 12

1. Any Contracting Party may denounce the present Convention at any time after it has been in force for a period of five years by means of a notification addressed to the Secretary General of the Council of Europe, who shall so inform the other Contracting Parties.

2. Such denunciation shall take effect in respect of the Contracting Party concerned six months after the date on which it is received by the Secretary General of the Council of Europe.

In witness whereof the undersigned, duly authorized there by their respective governments, have signed the present Convention.

Done at Paris, the 14th of December 1959, in English and French languages, both texts being equally authoritative, in a single copy which shall remain deposited in the archives of the Council of Europe. The Secretary General shall transmit certified copies to each of the signatory and acceding governments.

Protocol to European Convention on the Equivalence of Diplomas leading to Admission to Universities

Strasbourg, 3 June 1964

The member States of the Council of Europe signatory hereto. Considering the aims of the Europe Convention on the Equivalence of Diplomas leading to Admission to Universities, signed at Paris on 11th December 1953, hereinafter referred to as “the Convention”; Considering that the benefits of the Convention could usefully be extended to holders of diplomas constituting a requisite qualification for admission to universities when such diplomas are awarded within its territory. Have agreed as follows:

Article 1

1. Each Contracting Party shall recognize for the purpose of admission to the universities situated in its territory, when such admission is subject to State control, the equivalence of diplomas awarded by institutions which a Contracting Party officially sponsors outside its own territory and whose diplomas it assimilates to those awarded within its territory

2. Admission by any university shall be subject to the availability of places.

3. Each Contracting Party reserves the right not to apply the provisions of paragraph 1 above to its own nationals.

4. Where admission to universities situated in the territory of Contracting Party is outside the control of the State, the Contracting Party shall transmit the text of this Protocol to the universities concerned and use its best endeavors to obtain the acceptance by the latter of the principles stated in the preceding paragraphs of this article.

Article 2

Each Contracting Party shall provide the Secretary General of the Council of Europe with a list of institutions officially sponsored by it outside its territory which award diplomas constituting a requisite qualification for admission to universities situated in its territory.

Article 3

For the purpose of this Protocol:

a) the term “diploma” shall mean any diploma, certificate or other qualification, in whatever from it may be awarded or recorded, which constitutes a requisite qualification for admission to a university;

b) the term “universities” shall mean:

I) universities

II) institutions regarded as being similar in character to universities by the Contracting Party in whose territory they are situated;

c) the term “territory of a Contracting Party” shall mean the metropolitan territory of that Party.

Article 4

1. Member States of the Council of Europe, who are Contracting Parties to the Convention, may become Contracting Parties to this Protocol either by:

a) signature without reservation in respect of ratification or acceptance, followed by ratification or acceptance;

b) signature with reservation in respect of ratification or acceptance, followed by ratification or acceptance.

2. Any State which has acceded to the Convention may accede to this Protocol.

3. Instruments of ratification, acceptance or accession shall be deposited with the Secretary General of the Council of Europe.

Article 5

1. This Protocol shall enter into force one month after the date on which two member States of the Council of Europe shall have signed it without reservation in respect of ratification or acceptance, or shall have ratified or accepted it in accordance with the provisions of Article 4.

2. In the case of any member State of the Council of Europe who shall subsequently sign the Protocol without reservation in respect of ratification or acceptance, or who shall notify or accept it, the Protocol shall enter into force one month after the date of deposit of the instrument of ratification or acceptance.

3. In the case of any acceding State, the Protocol shall enter into force one month after the date of deposit of the instrument of accession. Such accession shall not, however, become effective until the Protocol shall have entered into force.

Article 6

1. This Protocol shall remain in force indefinitely.
2. Any Contracting Party may, in so far as it is concerned, denounce this Protocol by means of a notification addressed to the Secretary General of the Council of Europe.
3. Such denunciation shall take effect six months after the date of receipt by the Secretary General of such notification.

Article 7

The Secretary General of the Council of Europe shall notify the Member State of the Council and any State which has acceded to this Protocol of:

- a) any signature without reservation in respect of ratification or acceptance;
- b) any signature with reservation in respect of ratification or acceptance;
- c) the deposit of any instrument of ratification, acceptance or accession;
- d) any date of entry into force of this Protocol, in accordance with Article 5 thereof;
- e) any notification received in pursuance of the provisions of Articles 2 and 6.

In witness where of the undersigned, being duly authorized there, have signed this Protocol.

Done at Strasbourg this 3rd day of June 1964, in English and French, both texts being equally authoritative, in a single copy which shall remain deposited in the archives of the Council of Europe. The Secretary General of the Council of Europe shall transmit certified copies to each of the signatory and acceding States.

Interpretative Statement

According to the Supplementary Protocole to European Convency about diplomas equivalence that promotes access to the Universities, the Cabinet of Ministers made a following Interpretative Statement.

“This Supplementary Protocole applies to European Shcools also diplomas of which are up the requirements according to the sub-section 1 in this Protocol”.

Convention on the Recognition of Studies, Diplomas, Degrees concerning Higher Education in the States belonging to the European Region

United Nations Convention
21 December 1979

Preamble

The States of European Region, Parties to this Convention, recalling that, as the General Conference of UNESCO has noted on several occasions in its resolutions concerning European cooperation, the development of cooperation between nations in the fields of education, science, culture and communication, in accordance with the principles set out in UNESCO Constitution, plays an essential role in the promotion of peace and international understanding, conscious of the close relationship that exists between their cultures, despite their diversity of languages and differences in economic and social systems, and desiring to strengthen their cooperation in the field of education and training in the interests of the well-being and lasting prosperity of their peoples, recalling that the States meeting in Helsinki expressed, in the Final Act of Conference on Security and Cooperation in Europe (1 August 1975), their intention to improve access, under mutually acceptable conditions, for students, teachers and scholars of the participating States to each others educational, cultural and scientific institutions... in particularly... arriving at the mutual recognition of academic degrees and diplomas either through governmental agreements between

universities and other institutions of higher learning and research, and also by promoting a more exact assessment of the problems of comparison and equivalence of academic degrees and diplomas, recalling that, with a view to promoting the attainment of these objectives, most of the Contracting States have already concluded bilateral or sub regional agreements among themselves concerning the equivalence or recognition of diplomas; but desiring, while pursuing and intensifying their efforts at the bilateral and sub regional levels, to extend their cooperation in this field to the whole Europe Region, convinced that the great diversity of higher education systems in the Europe Region constitutes an exceptionally rich cultural asset which in a context of social and international mobility, makes it possible to evaluate the level of education reached bearing in mind knowledge acquired, as attested by diplomas and degrees obtained and also the individual's other relevant qualifications, so far as these may be deemed acceptable by competent authorities, considering that the recognition by all the Contracting States of studies, certificates, diplomas and degrees obtained in any one of them is intended to develop the international mobility of persons and the exchange of ideas, knowledge and scientific and technological experience, and that it would be desirable to accept foreign students into establishments of higher education on the understanding that recognition of their studies or diplomas shall at no time confer on them greater rights than those enjoyed by national students, nothing that this recognition constitutes one of the conditions necessary for:

- 1) enabling means of education existing in their territories to be used as effectively as possible.
- 2) ensuring that teachers, students research workers and professional workers have greater mobility.

- 3) alleviating the difficulties encountered on their return by persons who have been trained or educated abroad; desiring to ensure that studies, certificates, diplomas and degrees are recognized as widely as possible, taking into account the principles of the promotion of lifelong education, the democratization of education, and the adoption and application of an education policy allowing for structural, economic, technological and social changes and suited to the cultural context of each country, determined to sanction and organize their future collaboration in these matters by means of a convention which will be the starting point for concerted dynamic action taken in particular by means of national, bilateral, sub regional and multilateral machinery already existing or that may be deemed necessary; mindful that the ultimate objective set by the General Conference of the United Nations Educational, Scientific and Cultural Organization consists in preparing an International Convention on the Recognition and Validity of Degrees, Diplomas and Certificates issued by establishments of Higher Learning and Research in all Countries, have agreed, as follows:

1. Definitions

Article 1

1. For the purpose of this Convention, the "recognition" of a foreign certificate, diploma or degree of higher education means its acceptance as valid credential by the competent authorities in a Contracting State and grants to its holder of rights enjoyed by persons who possess a national certificate, diploma or degree with which the foreign one is assessed as comparable.

Recognition is further defined as follows:

- (a) Recognition of a certificate, diploma or degree with a view to undertaking or pursuing studies at the higher level shall enable the holder to be considered for entry to the higher

educational and research institutions of any Contracting State as if he were the holder of a comparable certificate, diploma or degree issued in the Contracting State concerned. Such recognition does not exempt the holder of the foreign certificate, diploma or degree from complying with the conditions (other than those relating to the holding of a diploma) which may be required for admission to the higher educational or research institution concerned of the receiving State.

(b) Recognition of a foreign certificate, diploma or degree with a view to the practice of the profession concerned, without prejudice, however, the legal and professional rules or procedures in force in the Contracting States concerned. Such recognition does not exempt the holder of the foreign certificate, diploma or degree from complying with any other conditions for the practice of the profession concerned which may be laid down by the competent governmental or professional authorities.

(c) Recognition of a certificate, diploma or degree should not, however, entitle the holder to more rights in another Contracting State than he would enjoy in the country in which the certificate, diploma or degree was awarded.

2. For the purpose of this Convention, “partial studies” means periods of study or training which while not constituting or complete course are such that they add significantly to the acquisition of knowledge or skills.

2. Aims

Article 2

1. The Contracting States intend to contribute through their joint action both to the promotion of the active cooperation of all the countries of the Europe Region in the case of peace and international understanding, and to the development of more effective collaboration with other Member States UNESCO with regard to a better use of their educational, technological and scientific potential.

2. The Contracting States solemnly declare their firm resolves to cooperate closely within the framework of their legislation and constitutional structures, as well as within the framework of existing intergovernmental agreements, with a view to:

(a) Enabling, in the interest of the Contracting States, and consistent with their general policy for educational provision and administrative procedures, the best use of their available education and research resources, and for this purpose:

(I) to make their higher educational institutions as widely accessible as possible to students or researchers from any of the Contracting States;

(II) to recognize the studies, certificates, diplomas and degrees of such persons; assessments criteria which would improve the use of system that provides differentiation of educational test cycles, subjects, diplomas and degrees.

(IV) to adopt a dynamic approach in matters of admission to further stages of study, bearing in mind knowledge acquired, as attested by certificates, diplomas and degrees, and also the individuals other relevant qualifications, so far as these may be deemed acceptable by competent authorities;

(V) to adopt flexible criteria for the evolution of partial studies, based on the educational level reached and on the content of the courses taken, bearing in mind the interdisciplinary character of knowledge at the higher educational level;

(VI) to improve the system of the exchange of institution regarding the recognition of studies certificates, diplomas and degrees;

(b) Constantly improving curricula in the Contracting States and methods of planning and promoting higher education, on the basis of not only the requirements for economic, social and cultural development the policies of each country and also the objectives that are set out in the recommendations made by the competent organs of the United Nations Educational, Scientific and Cultural Organization concerning the continuous improvement of the quality of education, the promotion of lifelong education and democratization

of education, but also the aims of the full development of the human personality and of understanding, tolerance and friendship among nations and in general all aims concerning human rights assigned to education by the Universal Declaration of Human Rights and the United Nations International Covenants on Human Rights and the UNESCO Convention Against Discrimination in Education ;

(c) promoting regional and world-wide cooperation for the solution of the “problems of comparison and equivalence between academic degrees and diplomas...” as well as for recognition of studies and academic diplomas.

3. The Contracting States agree to take all feasible steps at the national, bilateral and multilateral levels, in particular by means of bilateral, sub regional, regional or other agreements, arrangements between universities or other higher educational institutions and arrangements with the competent national or international organizations and other bodies, with a view to the progressive attainment by the competent authorities concerned of the goals defined in the present Article

3. Undertaking for immediate application

Article 3

1. The Contracting States in addition to any obligations of governments, agree to take all feasible steps with a view to encouraging the competent authorities concerned to give recognition, as defined in Article 1, paragraph 1 to secondary school leaving certificates and other diplomas issued in the other Contracting States that grant access to higher education with a view to enabling the holders to undertake studies in institutions of higher education situated in the respective territories of the Contracting States. Without prejudice to the provisions of Article 1, paragraph 1 (a), however, admission to a given higher educational institution may also be dependent upon the availability of places and the qualifications concerning linguistic knowledge required in order profitably to undertake the studies in question.

Article 4

1. The Contracting States, in addition to any obligations of governments, agree to take all feasible steps with a view to encouraging the competent authorities:

(a) give recognition as defined in Article 1, paragraph 1 to certificates, diplomas and degrees with a view to enabling the holders to pursue advanced studies and training and undertake research in their institutions of higher education;

(b) define, so far as possible, the procedure applicable to the recognition, for the purpose of the pursuit of studies, of the partial studies pursued in higher education institutions situated in the other Contracting States.

2. The provisions of Article 3, paragraph 2 above shall apply to the cases covered by this article.

Article 5

The Contracting States, in addition to any obligations of governments, agree to take all feasible steps with a view to encouraging the competent authorities concerned to give recognition to the certificates, diplomas or degrees issued by the competent authorities of the other Contracting States for the purpose of practicing a profession within the meaning of Article 1, paragraph 1 (b).

Article 6

Where admission to educational institutions in the territory of a Contracting State is outside the control of that State, it shall transmit the text of the Convention to the institutions concerned and use its best endeavors to obtain the acceptance by the latter of the principles sated in Sections 2 and 3 of the Convention.

Article 7

1. Considering that recognition refers to the studies followed and the certificates, diplomas or degrees obtained from institutions approved by the competent authorities concerned in the Contracting State in which the certificates, diplomas, or degrees were obtained, any person, of whatever nationality or political or legal status, who has followed such studies and obtained such certificates, diplomas or degrees shall be eligible for consideration to benefit from the provisions of Articles 3, 4 and 5.

2. Any national of a Contracting State who has obtained in the territory of a non-Contracting State one or more certificates, diplomas or degrees comparable to those defined in Articles 3, 4 and 5 may avail himself of those provisions which are applicable, on condition – that his certificates, diplomas or degrees have been recognized in his home country and in the country in which he wishes to continue his studies.

4. Machinery for implementation

Article 8

The Contracting States shall undertake to work for the attainment of the objectives defined in Article 2 and shall make their best efforts to ensure that the undertakings set forth in Articles 3, 4, 5 and 6 above are put into effect by means of:

- (a) national bodies;
- (b) the Regional Committee defined in Article 10;
- (c) bilateral or subregional bodies.

Article 9

1. The Contracting States recognize that the attainment of the goals and the execution of the undertakings defined in this Convention will require, at the national level, close cooperation and coordination of the efforts of a great variety of national authorities, whether governmental or non-governmental, particularly universities, validating bodies and other educational institutions. They therefore agree to entrust the study of the problems involved in the application of this Convention to appropriate national bodies, with which all the sectors concerned will be associated and which will be empowered to propose appropriate solutions. The Contracting States will furthermore take all feasible measures required to speed up the effective functioning of these national bodies.

2. The Contracting States shall cooperate with the competent authorities of another Contracting State especially by enabling them to collect all information of use to them in their activities relating to studies, diplomas and degrees in higher education.

3. Every national body shall have at its disposal the necessary means to enable it either to collect process and file all information it requires in this connection at short notice from a separate national documentation center.

Article 10

1. A regional committee composed of representatives of the governments of the Contracting States is hereby set up. Its Secretariat is entrusted to the Director-General of the United Nations Educational, Scientific and Cultural Organization.

2. Non-Contracting states of the European Region which have been invited to take part in the diplomatic conference entrusted with the adoption of this Convention shall be able to participate in the meetings of the Regional Committee.

3. The function of the Regional Committee shall be to promote the application of this Convention. It shall receive and examine the periodic reports which the Contracting States shall communicate to it on the progress made and the obstacles encountered by them in the application of the Convention and also the studies carried out by its Secretariat on the said

Convention. The Contracting States undertake to submit a report to the committee at least once every two years.

4. The Regional Committee shall, where appropriate, address to the Contracting States recommendations of a general or individual character concerning the application of this Convention.

Article 11

1. The Regional Committee shall elect its Chairman for each session and adopt its Rules of Procedure. It shall meet in ordinary session at least every two years. The Committee shall meet for the first time three months after the sixth instrument of ratification or accession has been deposited.

2. The Secretariat of the Regional Committee shall prepare the agenda for the meetings of the Committee, in accordance with the instructions it receives from the Committee and the provisions of the Rules of Procedure. It shall help national bodies to obtain the information needed by them in their activities.

5. Documentation

Article 12

1. The Contracting States shall engage in exchange of information and documentation pertaining to studies, certificates, diplomas and degrees in higher education.

2. They shall endeavor to promote the development of methods and machinery for collecting, processing, classifying and disseminating all the necessary institution pertaining to the recognition of studies, certificates, diplomas and degrees in higher education, taking into account existing methods and machinery as well as institution collected by national, regional, sub regional and international bodies, in particular the United Nations Educational, Scientific and Cultural Organization.

6. Co-operation with international organizations

Article 13

The Regional Committee shall make all the appropriate arrangements for associating with its efforts, for the purpose of ensuring that this Convention is applied as fully as possible, the competent international governmental and non-governmental organizations. This applies particularly to the intergovernmental institutions and agencies vested with responsibility for the application of sub regional conventions or agreements concerning the recognition of diplomas and degrees in the States belonging to the European Region.

7. Institutions of higher education under the authority of a Contracting State but situated outside its territory

Article 14

The provisions of this Convention shall apply to studies pursued at, and to certificates, diplomas and degrees obtained from, any institution of higher education under the authority of a Contracting State, even when this institution is situated outside its territory, provided that the competent authorities in the Contracting State in which the institution is situated have objections.

8. Ratification, accession and entry into force

Article 15

This Convention shall be open for signature and ratification by the States of European Region which have been invited to take part in the diplomatic conference entrusted with the adoption of this Convention as well as by the Holy See.

Article 16

1. Other States which are members of the United Nations, of one of the Specialized Agencies of the International Atomic Energy Agency or which are Parties to the Statute of the International Court of Justice may be authorized to accede to this Convention.

2. Any request to this effect shall be communicated to the Director-General of the United Nations Educational, Scientific and Cultural Organization who shall transmit it to the Contracting States at least three months before the meeting of the ad hoc committee referred to in paragraph 3 of this Article.

3. The Contracting States shall meet as an ad hoc committee comprising one representative for each Contracting State, with an express mandate from his government to consider such a request. In such cases, the decision of the committee shall require a two-thirds majority of the Contracting States.

4. This procedure shall apply only when the Convention has been ratified by at least 20 of the States referred to in Article 15.

Article 17

Ratification of this Convention or accession to it shall be effected by depositing an instrument of ratification or accession with the Director-General of the United Nations Educational, Scientific and Cultural Organization.

Article 18

This Convention shall enter into force one month after the fifth instrument of ratification has been deposited, but solely with respect to the States which have deposited their instruments of ratification. It shall enter into force for each other State one month after that State has deposited its instrument of ratification or accession.

Article 19

1. The Contracting States shall have the right to denounce this Convention.

2. The denunciation shall be signified by an instrument in writing deposited with the Director-General of the United Nations Educational, Scientific and Cultural Organization.

3. The denunciation shall take effect twelve months after the instrument of denunciation has been received. However, persons having benefited from the provisions of this Convention who may be pursuing studies in the territory of the State denouncing the Convention will be able to complete the course of studies they have begun.

Article 20

The Director-General of the United Nations Educational, Scientific and Cultural Organization shall inform the Contracting States and the other States mentioned in Articles 15 and 16 and also the United Nations of the deposit of all the instruments of ratification or acceptance referred to in Article 17 and the denunciations provided for in Article 19 of this Convention.

Article 21

In conformity with Article 102 of United Nations Charter, this Convention shall be registered with the Secretariat of the United Nations at the request of the Director-General of the United Nations Educational, Scientific and Cultural Organization.

In witness where of the undersigned representatives, being duly authorized, have signed this Convention.

Done at Paris, this 21st day of December 1979, in English, French, Russian and Spanish languages, the four texts being equally authoritative, in a single copy which shall be deposited in the archives of the United Nations Educational, Scientific and Cultural Organization. A certified copy shall be sent to all the States referred to in Articles 15 and 16 and to the United Nations.

Magna Charta Universitatum

Bologna, Italy, 18 September 1988

Preamble

The undersigned Rectors of European Universities, gathered in Bologna for the ninth centenary of the oldest university in Europe, four years before the definitive abolition of boundaries between the countries of the European Community; looking forward to far-reaching:

1) that at the approaching end of this millennium the future of mankind depends, largely on cultural, scientific and technical development; and that this is built up in centers of culture, knowledge and research as represented by true universities;

2) that the universities' task of spreading knowledge among the younger generations implies that, in today's world, they must also serve society as a whole; and that cultural, social and economic future of society requires, in particular, a considerable investment in continuing education;

3) that universities must give future generations education and training that will teach them, and through them others, to respect the great harmonies of their natural environment and of life itself.

The undersigned Rectors of European universities proclaim to all States and to the conscience of all nations the fundamental principles which must, now and always, support the vocation of universities.

Fundamental principles

1. The university is an autonomous institution at the heart of societies differently organized because of geography and historical heritage; it produces examines appraises and hands down culture by research and teaching.

To meet the needs of the world around it, its research and teaching must be morally and intellectually independent of all political authority and economic power.

2. Teaching and research work in the Universities must be indivisible. The studying must satisfy the requirements of the society and the achievements in scientific knowledge.

3. Freedom in research and training is the fundamental principle of university life, and governments and universities, each as far as in them lies, must ensure respect for this fundamental requirement.

Rejecting intolerance and always open to dialogue, the university is an ideal meeting ground for teachers capable of imparting their knowledge and well equipped to develop it by research and innovation and students entitled, able and willing to enrich their minds with that knowledge.

4. A university is the trustee of the European humanist tradition; its constant care is to attain universal knowledge; to fulfill its vocation it transcends geographical and political frontiers, and affirms the vital need for different cultures to know and influence each other.

The Means

To attain these 4 goals by following such principles calls for effective means, suitable to present conditions.

1. To preserve freedom in research and teaching, the instruments appropriate to realize that freedom must be made available to all members of the university community.

2. Recruitment of teachers, and regulation of their status, must obey the principle that research is inseparable from teaching.

3. Each university must – with due allowance for particular circumstances – ensure that its students' freedoms are safeguarded and that they enjoy conditions in which they can acquire the culture and training which it is their purpose to possess.

4. Universities - particularly in Europe – regard the mutual exchange of information and documentation, and frequent joint projects for the advancement of learning, as essential to the steady progress of knowledge. Therefore, as in the earliest years of their history, they encourage mobility among teachers and students; furthermore, they considered a general policy of equivalent status, titles, examinations (without prejudice to national diplomas) and award of scholarships essential to the fulfillment of their mission in the conditions prevailing today.

The undersigned Rectors, on behalf of their Universities, undertake to do everything in their power to encourage each State, as well as the supranational organizations concerned, to mould their policy sedulously on this Magna Charta which expresses the universities' unanimous desire freely determined and declared.

Magna Charta Universitatum was signed in Bologna, on the 18th of September, 1988, by rectors of 300 world universities. This document is open for signature by the rectors of other universities.

European Convention on the General Equivalence of Periods of University Study

Rom, 6 November 1990

The member states of the Council of Europe and the other States Party to the European Cultural Convention signatory hereto. Considering that the aim of the Council of Europe is to achieve a greater unity between its members; Having regard to the European Convention on the Equivalence of Periods of University Study, opened for signature in Paris on the 15th of December 1956, this applies to the field of modern languages. Convinced that an important contribution would be made to European understanding if a larger number of students in all disciplines could spend periods of study could be recognized by their institution of origin; Being resolved to establish, for this purpose, the principle of the general equivalence of periods of university study, have agreed as follows:

Article 1

For the purpose of the present Convention, the term “institutions of higher education” shall denote:

- a) universities;
- b) other institutions of higher education recognized for the purpose of this Convention by the competent authorities of the Party in whose territory they are situated.

Article 2

1. Parties shall, to extent that the State is the competent authority in the matter in their territory, recognize any period of study spent by a student in an institution of higher education of another Party as equivalent to a similar period spent in his or her institution of origin, provided:

- that there has been a previous agreement between, on the one hand, the institution of higher education of origin or the competent authority of the Party where this institution is situated and, on the territory of which the period of study has taken place.

- that the authorities of the institution of higher education where the period of study has taken place have issued to the student a certificate attesting that he or she has completed the said period of study to their satisfaction.

2. The length of the period of study referred to in the previous paragraph shall be determined by the competent authorities of the Party on the territory of which the institution of higher education of origin is situated.

Article 3

To the extent that the institutions of higher education are themselves the competent authority in the matter on their territory, Parties shall transmit the text of the present Convention to the authorities of these institutions and shall encourage the favorable consideration and application by them of the principles mentioned in Article 2.

Article 4

The provisions of this Convention shall not affect those of the European Convention, on the Equivalence of Periods of University Study, opened for signature, in Paris, on 15th December 1956.

Article 5

1. This convention shall be open for signature by the member States of the Council of Europe and the other States party to the European Cultural convention, which may express their consent to be bound by:

a) signature without reservation as to ratification, acceptance or approval;

b) signature, subject to ratification, acceptance or approval, followed by ratification, acceptance or approval.

2. Instruments of ratification, acceptance or approval shall be deposited with the Secretary General of the Council of Europe.

Article 6

1. This Convention shall enter into force on the first day of the month following the expiration of a period of one month after the date on which two member States of the Council of Europe have expressed their consent to be bound by the Convention in accordance with the provisions of Article 5.

2. In respect of any member State which subsequently expresses its consent to be bound by it, the Convention shall enter into force on the first day of the month following the expiration of a period of one month after the date of signature or the deposit of the instrument of ratification, acceptance or approval.

Article 7

1. After the entry into force of this Convention, the Committee of Ministers of the Council of Europe may invite any State not a member of the Council and the European Economic Community to accede to this Convention, by a decision taken by the majority provided for in Article 20.d of the statute of the Council of Europe and by the unanimous vote of the representatives of the Contracting States entitled to sit on the Committee.

2. In respect of any acceding State or, should it accede, the European Economic Community, the Convention shall enter into force on the first day of the month following the expiration of a period of one month after the date of deposit of the instrument of accession with the Secretary General of the Council of Europe.

Article 8

1. Any State may, at the time of signature or when depositing its instrument of ratification, acceptance, approval or accession, specify the territory or territories to which this Convention shall apply.

2. Any State may, at any later date, by a declaration addressed to the Secretary General of the Council of Europe, extend the application of this Convention to any other territory specified in the declaration. In respect of such territory the Convention shall enter into force on the first day of the month following the expiration of a period of one month after the date of receipt of such declaration by the Secretary General.

3. Any declaration made under the two preceding paragraphs may in respect of any territory specified in such declaration, be withdrawn by a notification addressed to the Secretary General. The withdrawal shall become effective on the first day of the month following the expiration of a period of one month after the date of receipt of such notification by the Secretary General.

Article 9

1 Any Party may, at any time, denounce this Convention by means of a notification addressed to the Secretary General of the Council of Europe.

2. Such denunciation shall become effective on the first day of the month following the expiration of a period of six months after the date of receipt of the notification by the Secretary General.

Article 10

The Secretary General of the Council of Europe shall notify the member States of the Council, the other Parties to the European Cultural Convention, any State which has acceded and the European Economic Community, if it has acceded to this Convention of:

- a) any signature;
- b) the deposit of any instrument of ratification, acceptance, approval or accession;
- c) any date of entry into force of this Convention in accordance with Articles 6 and 7;
- d) any other act, notification or communication relating to this Convention.

In witness whereof the undersigned, being duly authorized thereto, have signed this Convention

Done at Rome, this 6th day of November 1990, in English and in French, both texts being equally authentic, in a single copy which shall be deposited in the archives of the Council of Europe. The Secretary General of the Council of Europe shall transmit certified copies to each Member State of the Council of Europe, to the other States party to the European Cultural Convention and to any State or to the European Economic Community invited to accede to this Convention.

Convention on the Recognition of Qualifications concerning Higher Education in the European Region

Lisbon, 11 April 1997

Preamble

The parties of this Convention, Conscious of the fact that the right to education is a human right and that higher education, which is instrumental in the pursuit and advancement of knowledge, constitutes an exceptionally rich cultural and scientific asset for both individuals and society;

Considering that higher education should play a vital role in promoting peace, mutual understanding and tolerance, and in creating mutual confidence among peoples and nations;

Considering that the great diversity of education systems in the European region reflects its cultural, social, political, philosophical, religious and economic diversity, an exceptional asset which should be fully respected;

Desiring to enable all people of the region to benefit fully from this rich asset of diversity by facilitating access by the inhabitants of each State and by the students of each Party's educational resources of the other Parties, more specifically by facilitating their efforts to continue their education or to complete a period of studies in higher education institutions in those other Parties;

Considering that the recognition of studies, certificates, diplomas and degrees obtained in another country of the European region represents an important measure for promoting academic mobility between the Parties;

Attaching great importance to the principle of institutional autonomy, and conscious of the need to uphold and protect this principle;

Convinced that a fair recognition of qualifications is a key element of the right to education and responsibility of society;

Having regard to the Council of Europe and UNESCO Conventions covering academic recognition in Europe:

European Convention on the Equivalence of periods of University Study (1956, ETS № 21); European Convention on the Academic Recognition of University Qualifications (1959, ETS № 32);

Convention on the Recognition of the Studies, Diplomas and Degrees concerning Higher Education in the States belonging to the Europe Region (1979); European Convention on the General Equivalence of Periods of University Study (1990, ETS № 138);

Having regard also to the International Convention on the Recognition of studies, Diplomas and Degrees in Higher Education in the Arab and European States bordering on the Mediterranean (1976), adopted within the framework of UNESCO and partially covering academic recognition in Europe;

Mindful that this Convention should also be considered in the context of the UNESCO conventions and the international recommendation covering other Regions of the world, and of the need for an improved exchange of information between these Regions;

Conscious of the wide ranging changes in higher education in the European region since these conventions were adopted, resulting in considerably increased diversification within and between national higher education systems, and of the need to adopt the legal instruments and practice to reflect these developments;

Conscious of the need to find common solutions to practical recognition problems in the European region;

Confident of the positive significance of a convention elaborated and adopted under the joint auspices of the Council of Europe and UNESCO providing a framework for the further development of recognition practices in European region;

Conscious of the importance of providing permanent implementation mechanisms in order to put the principles and provisions of the current Convention into practice,

Have agreed as follows:

Section 1. Definitions

Article 1.1

For the purposes of this Convention, the following terms shall have the following meaning:

Access (to higher education) – the right of the qualified candidates to apply and to be considered for admission to higher education.

Admission (to higher education institutions and programmes) – the act of, or system for, allowing qualified applicants to pursue studies in higher education at a given institution and a given programme.

Assessment (of institutions or programmes) – the process for establishing the educational quality of a higher education institution or programme.

Assessment (individual qualifications) – the written appraisal or evaluation of an individual's foreign qualifications by a competent body.

Competent recognition authority. A body officially charged with making binding decisions on the recognition of foreign qualifications.

Higher Education. All types of courses of study, or sets of courses of study, training or training for research at the post secondary level which are recognized by the relevant authorities of a party as belonging to its higher education system.

Higher education institutions. An establishment providing higher education and recognized by the competent authority of a Party as belonging to its system of higher education.

Higher education programme. A course of study recognized by the competent authority of a Party as belonging to its system of higher education, and the completion of which provides the student with a higher education.

Period of study. Any part of a higher education programme which has been evaluated and documented and, while not a complete programme of study in itself, represents a significant acquisition of knowledge or skill.

Qualification

A. Higher Education qualification. Any degree, diploma or other certificate issued by a competent authority attesting the successful completion of a higher education programme.

B. Qualification giving access to higher education. Any diploma or other certificate issued by a competent authority attesting the successful completion of an education programme and giving the holder of the qualification the right to be considered for admission to higher education (cf. the definition of access)

Recognition

A formal acknowledgment by a competent authority of the value of a foreign educational qualification with a view to access to educational and employment activities.

Requirements

A. General requirements – Conditions that must in all cases be fulfilled for access to higher education, or to a given level thereof, or for the award of a higher education qualification at a given level.

B. Specific requirements – Conditions that must be fulfilled, in addition to the general requirements, in order to gain admission to a particular higher education programme, or for the award of a specific higher education qualification in a particular field of study.

Section II. The competencies of authorities

Article 2.1

1. Where central authorities of a Party are competent to make decisions in recognition cases, that Party shall be immediately bound by the provisions of this Convention and shall take the necessary measures to ensure the implementation of its provisions on its territory.

Where the competence to make decisions in recognition matters lies with components of the Party, the Party shall furnish one of the depositaries with a brief statement of its constitutional situation or structure at the time of signature or when depositing its instrument of ratification, acceptance, approval or accession, or any time thereafter. In such cases, the competent authorities

of the components of the Parties so designated shall take the necessary measures to ensure implementation of the provisions of this Convention on their territory.

2. Where the competence to make decisions in recognition matters lies with individual higher education institutions or other entities, each Party according to its constitutional situation, or structure shall transmit the text of this Convention to these institutions or entities and shall take all possible steps to encourage the favorable consideration and application of its provisions.

3. The provisions of paragraphs 1 and 2 of this article shall apply, *mutatis mutandis*, to the obligations of the Parties under subsequent articles of this Convention.

Article 2.2

At the time of signature or when depositing its instrument of ratification, acceptance, approval or accession, or at any time thereafter, each State, the Holy See or the European Community shall inform either depository of the present Convention of the authorities which are competent to make different categories of decisions in the recognition cases.

Article 2.3

Nothing in this Convention shall be deemed to derogate from any more favorable provisions concerning the recognition of qualifications issued in one of the Parties contained in or stemming from an existing or a future treaty to which a party to this Convention may be or may become a party.

Section III. Basic principles related to the assessment of qualifications

Article 3.1

1. Holders of qualifications issued in one of the Parties shall have adequate access, upon request to the appropriate body, to an assessment of these qualifications.

2. No discrimination shall be made in this respect on any ground such as the applicant's gender, race, colour, disability, language, religion, political or other opinion, national, ethnic or social origin, association with a national minority, property, birth or other status, or on the grounds of any other circumstance not related to the merits of the qualification for which recognition is sought. In order to assure this right, each Party undertakes to make appropriate arrangements for the assessment of an application for recognition of qualifications solely on the basis of the knowledge and skills achieved.

Article 3.2

Each Party shall ensure that the procedures and criteria used in the assessment and recognition of qualifications are transparent, coherent and reliable.

Article 3.3

1. Decisions on recognition shall be made on the basis of appropriate information on the qualifications for which recognition is sought.

2. In the first instance, the responsibility for providing adequate information rests with the applicant, who shall provide such information in good faith.

3. Notwithstanding the responsibility of the applicant, the institutions having issued the qualifications in question shall have a duty to provide, upon request of the applicant and within reasonable limits, relevant information to the holder of the qualification, to the institution, or to the competent authorities of the country in which recognition is sought.

4. The Parties shall instruct or encourage, as appropriate, all education institutions belonging to their education systems to comply with any reasonable request for information for the purpose of assessing qualifications earned at the said institutions.

5. The responsibility to demonstrate that an application does not fulfill the relevant requirements lies with the body undertaking the assessment.

Article 3.4

Each Party shall ensure, in order to facilitate the recognition of qualifications, that adequate and clear information on its education system is provided.

Article 3.5

Decisions on recognition shall be made within a reasonable time limit specified beforehand by the competent recognition authority and calculated from the time all necessary information in the case has been provided. If recognition is withheld, the reasons for the refusal to grant recognition shall be stated, and information shall be given concerning possible measures the applicant may take in order to obtain recognition at a later stage. If recognition is withheld, or if no decision is taken, the applicant shall be able to make an appeal within a reasonable time limit.

Section IV. Recognition of qualifications giving access to higher education

Article 4.1

Each Party shall recognize the qualifications issued by other Parties meeting the general requirements for access to higher education in those Parties for the purpose of access to programmes belonging to its higher education system, unless a substantial difference can be shown between the general requirements for access in the Party in which the qualification was obtained and in the Party in which recognition of the qualification is sought.

Article 4.2

Alternatively, it shall be sufficient for a Party to enable the holder of a qualification issued in one of the other Parties to obtain an assessment of that qualification, upon request by the holder, and the provisions of Article IV.1 shall apply *mutatis mutandis* to such a case.

Article 4.3

Where a qualification gives access only to specific types of institutions or programmes of higher education in the Party in which the qualification was obtained, each other Party shall grant holders of such qualifications access to similar specific programmes in institutions belonging to its higher education system, unless a substantial difference can be demonstrated between the requirements for access in the Party in which the qualification was obtained and the Party in which recognition of the qualification is sought.

Article 4.4

Where admission to particular higher education programmes is dependent on the fulfillment of specific requirements in addition to the general requirements for access, the competent authorities of the Party concerned may impose the additional requirements equally on holders of qualifications obtained in the other Parties or assess whether applicants with qualifications obtained in other Parties fulfill equivalent requirements.

Article 4.5

Where, in the Party in which they have been obtained, school leaving certificates give access to higher education only in combination with additional qualifying examinations as a prerequisite for access, the other Parties may make access conditional on these requirements or offer an alternative for satisfying such additional requirements within their own educational systems. Any State, the Holy See or the European Community may, at the time of signature or when depositing its

instrument of ratification, acceptance, approval or accession, or at any time thereafter, notify one of the depositaries that it avails itself of the provisions of this Article, specifying the Parties in regard to which it intends to apply this Article as well as the reasons therefore.

Article 4.6

Without prejudice to the provisions of Articles 4.1, 4.2, 4.3, 4.4 and 4.5, admission to a given higher education institution, or to a given programme within such an institution, may be restricted or selective. In cases in which admission to a higher education institution and/or programme is selective, admission procedures should be designed with a view to ensuring that the assessment of foreign qualifications is carried out according to the principles of fairness and non-discrimination described in Section III.

Article 4.7

Without prejudice to the provisions of Articles 4.1, 4.2, 4.3, 4.4 and 4.5, admission to a given higher education institution may be made conditional on demonstration by the applicant of sufficient competence in the language or languages of instruction of the institution concerned, or in other specified languages.

Article 4.8

In the Parties in which access to higher education may be obtained on the basis of non-traditional qualifications, similar qualifications obtained in other Parties shall be assessed in a similar manner as non-traditional qualifications earned in the Party in which recognition is sought.

Article 4.9

For the purpose of admission to programmes of higher education, each Party may make the recognition of qualifications issued by foreign educational institutions operating in its territory contingent upon specific requirements of national legislation or specific agreements concluded with the Party of origin of such institutions.

Section V. Recognition of periods of study

Article 5.1

Each Party shall recognize periods of study completed within the framework of a higher education programme in another Party. This recognition shall comprise such periods of study towards the completion of a higher education programme in the Party in which recognition is sought, unless substantial differences can be shown between the periods of study completed in another Party and the part of the higher education programme which they would replace in the Party in which recognition is sought.

Article 5.2

Alternatively, it shall be sufficient for a Party to enable a person who has completed a period of study within the framework of a higher education programme in another Party to obtain an assessment of that period of study, upon request by the person concerned, and the provisions of Article V.1 shall apply *mutatis mutandis* to such a case.

Article 5.3

In particular, each Party shall facilitate recognition of periods of study when:

(a) there has been a previous agreement between, on the one hand, the higher education institution or the competent authority responsible for the relevant period of study and, on the other hand,

(b) the higher education institution or the competent recognition authority responsible for the recognition that is sought; and the higher education institution in which the period of study has been completed has issued a certificate or transcript of academic records attesting that the student has successfully completed the stipulated requirements for the said period of study.

Section VI. Recognition of higher education qualifications

Article 6.1

To the extent that a recognition decision is based on the knowledge and skills certified by the higher education qualification, each Party shall recognize the higher education qualifications conferred in another Party, unless a substantial difference can be shown between the qualification for which recognition is sought and the corresponding qualification in the Party in which recognition is sought.

Article 6.2

Alternatively, it shall be sufficient for a Party to enable the holder of a higher education qualification issued in one of the other Parties to obtain an assessment of that qualification, upon request by the holder, and the provisions of Article VI.1 shall apply *mutatis mutandis* to such a case.

Article 6.3

Recognition in a Party of a higher education qualification issued in another Party shall have one or both of the following consequences:

(a) access to further higher education studies, including relevant examinations, and/or to preparations for the doctorate, on the same conditions as those applicable to holders of qualifications of the Party in which recognition is sought;

(b) the use of an academic title, subject to the laws and regulations of the Party or a jurisdiction thereof, in which recognition is sought.

In addition, recognition may facilitate access to the labour market subject to laws and regulations of the Party, or a jurisdiction thereof, in which recognition is sought.

Article 6.4

An assessment in a Party of a higher education qualification issued in another Party may take the form of:

(a) advice for general employment purposes;

(b) advice to an educational institution for the purpose of admission into its programmes;

(c) advice to any other competent recognition authority.

Article 6.5

Each Party may make the recognition of higher education qualifications issued by foreign educational institutions operating in its territory contingent upon specific requirements of national legislation or specific agreements concluded with the Party of origin of such institutions.

Section VII. Recognition of qualifications held by refugees, displaced persons and persons in a refugee – like situation

Article 7.1

Each Party shall take all feasible and reasonable steps within the framework of its education system and in conformity with its constitutional, legal, and regulatory provisions to develop procedures designed to assess fairly and expeditiously whether refugees, displaced persons and persons in a refugee-like situation fulfill the relevant requirements for access to higher education, to further higher education programmes or to employment activities, even in cases in which the qualifications obtained in one of the Parties cannot be proven through documentary evidence.

Section VIII. Information on the assessment of higher education institutions and programmes

Article 8.1

Each Party shall provide adequate information on any institution belonging to its higher education system, and on any programme operated by these institutions, with a view to enabling the competent authorities of other Parties to ascertain whether the quality of the qualifications issued by these institutions justifies recognition in the Party in which recognition is sought. Such information shall take the following form:

(a) in the case of Parties having established a system of formal assessment of higher education institutions and programmes: information on the methods and results of this assessment, and of the standards of quality specific to each type of higher education institution granting, and to programmes leading to higher education qualifications;

(b) in the case of Parties which have not established a system of formal assessment of higher education institutions and programmes: information on the recognition of the various qualifications obtained at any higher education institution, or within any higher education programme, belonging to their higher education systems.

Article 8.2

Each Party shall make adequate provisions for the development, maintenance and provision of:

(a) an overview of the different types of higher education institutions belonging to its higher education system, with the typical characteristics of each type of institution;

(b) a list of recognized institutions (public and private) belonging to its higher education system, indicating their powers to award different types of qualifications and the requirements for gaining access to each type of institution and programme;

(c) a description of higher education programmes;

(d) a list of educational institutions located outside its territory which the Party considers as belonging to its education system.

Section IX. Information on recognition matters

Article 9.1

In order to facilitate the recognition of qualifications concerning higher education, the Parties undertake to establish transparent systems for the complete description of the qualifications obtained.

Article 9.2

1. Acknowledging the need for relevant, accurate and up-to-date information, each Party shall establish or maintain a national information centre and shall notify one of the depositories of its establishment, or of any changes affecting it.

2. In each Party, the national information centre shall:

(a) facilitate access to authoritative and accurate information on the higher education system and qualifications of the country in which it is located;

(b) facilitate access to information on the higher education systems and qualifications of the other Parties;

(c) give advice or information on recognition matters and assessment of qualifications, in accordance with national laws and regulations.

3. Every national information centre shall have at its disposal the necessary means to enable it to fulfill its functions.

Article 9.3

The Parties shall promote, through the national information centers or otherwise, the use of the UNESCO/Council of Europe Diploma Supplement or any other comparable document by the higher education institutions of the Parties.

Section X. Implementation mechanisms

Article 10.1

The following bodies shall oversee, promote and facilitate the implementation of the Convention:

(a) the Committee of the Convention on the Recognition of Qualifications concerning Higher Education in the European Region;

(b) the European Network of National Information Centres on academic mobility and recognition (the ENIC Network), established by decision of the Committee of Ministers of the Council of Europe on 9 June 1994 and the UNESCO Regional Committee for Europe on 18 June 1994.

Article 10.2

1. The Committee of the Convention on the Recognition of Qualifications concerning Higher Education in the European Region (hereafter referred to as “the Committee”) is hereby established. It shall be composed of one representative of each Party.

2. For the purposes of Article 10.2, the term “Party”; shall not apply to the European Community.

3. The States mentioned in Article 11.1.1 and the Holy See, if they are not Parties to this Convention, the European Community and the President of the ENIC Network may participate in the meetings of the Committee as observers. Representatives of governmental and non-governmental organizations active in the field of recognition in the Region may also be invited to attend meetings of the Committee as observers.

4. The President of the UNESCO Regional Committee for the Application of the Convention on the Recognition of Studies, Diplomas and Degrees concerning Higher Education in the States belonging to the Europe Region shall also be invited to participate in the meetings of the Committee as an observer.

5. The Committee shall promote the application of this Convention and shall oversee its implementation. To this end it may adopt, by a majority of the Parties, recommendations, declarations, protocols and models of good practice to guide the competent authorities of the Parties in their implementation of the Convention and in their consideration of applications for the recognition of higher education qualifications. While they shall not be bound by such texts, the Parties shall use their best endeavors to apply them, to bring the texts to the attention of the competent authorities and to encourage their application. The Committee shall seek the opinion of the ENIC Network before making its decisions.

6. The Committee shall report to the relevant bodies of the Council of Europe and UNESCO.

7. The Committee shall maintain links to the UNESCO Regional Committees for the Application of Conventions on the Recognition of Studies, Diplomas and Degrees in Higher Education adopted under the auspices of UNESCO.

8. A majority of the Parties shall constitute a quorum.

9. The Committee shall adopt its Rules of Procedure. It shall meet in ordinary session at least every three years. The Committee shall meet for the first time within a year of the entry into force of this Convention.

10. The Secretariat of the Committee shall be entrusted jointly to the Secretary General of the Council of Europe and to the Director-General of UNESCO.

Article 10.3

1. Each Party shall appoint as a member of the European Network of National Information Centers on academic mobility and recognition (the ENIC Network) the national information centre established or maintained under Article IX.2. In cases in which more than one national information centre is established or maintained in a Party under Article IX.2, all these shall be members of the Network, but the national information centers concerned shall dispose of only one vote.

2. The ENIC Network shall, in its composition restricted to national information centers of the Parties to this Convention, uphold and assist the practical implementation

of the Convention by the competent national authorities. The Network shall meet at least once a year in plenary session. It shall elect its President and Bureau in accordance with its terms of reference.

3. The Secretariat of the ENIC Network shall be entrusted jointly to the Secretary General of the Council of Europe and to the Director-General of UNESCO.

4. The Parties shall co-operate, through the ENIC Network, with the national information centers of other Parties, especially by enabling them to collect all information of use to the national information centers in their activities relating to academic recognition and mobility.

Section XI. Final clauses

Article 11.1

(1) This Convention shall be open for signature by:

(a) the member states of the Council of Europe;

(b) the member states of the UNESCO Europe Region;

(c) any other signatory, contracting state or party to the European Cultural Convention of the Council of Europe and/or to the UNESCO Convention on the Recognition of Studies, Diplomas and Degrees concerning Higher Education in the States belonging to the Europe Region, which have been invited to the diplomatic conference entrusted with the adoption of this Convention.

(2) These states and the Holy See may express their consent to be bound by:

(a) signature without reservation as to ratification, acceptance or approval; or

(b) signature, subject to ratification, acceptance or approval, followed by ratification, acceptance or approval; or

(c) accession.

3. Signatures shall be made with one of the depositories.

Instruments of ratification, acceptance, approval or accession shall be deposited with one of the depositories.

Article 11.2

This Convention shall enter into force on the first day of the month following the expiration of the period of one month after five states, including at least three member states of the Council of Europe and/or the UNESCO Europe Region, have expressed their consent to be bound by the Convention. It shall enter into force for each other State on the first day of the month following the expiration of the period of one month after the date of expression of its consent to be bound by the Convention.

Article 11.3

1. After the entry into force of this Convention, any state other than those falling into one of the categories listed under Article 11.1 may request accession to this Convention. Any request to this effect shall be addressed to one of the depositories, who shall transmit it to the Parties at least three months before the meeting of the Committee of the Convention on the Recognition of Qualifications concerning Higher Education in the European Region. The depositary shall also inform the Committee of Ministers of the Council of Europe and the Executive Board of UNESCO.

2. The decision to invite a State which so requests to accede to this Convention shall be taken by a two-thirds majority of the Parties.

3. After the entry into force of this Convention the European Community may accede to it following a request by its member states, which shall be addressed to one of the depositories. In this case, Article 11.3.2 shall not apply.

4. In respect of any acceding states or the European Community, the Convention shall enter into force on the first day of the month following the expiration

of the period of one month after the deposit of the instrument of accession with one of the depositories.

Article 11.4

1. Parties to this Convention which are at the same time parties to one or more of the following conventions:

European Convention on the Equivalence of Diplomas leading to Admission to Universities (1953, ETS No. 15), and its Protocol (1964, ETS No. 49);

European Convention on the Equivalence of Periods of University Study (1956, ETS No. 21);

European Convention on the Academic Recognition of University Qualifications (1959, ETS No. 32);

International Convention on the Recognition of Studies, Diplomas and Degrees in Higher Education in the Arab and European States bordering on the Mediterranean (1976);

Convention on the Recognition of Studies, Diplomas and Degrees concerning Higher Education in the States belonging to the Europe Region (1979);

European Convention on the General Equivalence of Periods of University Study (1990, ETS No. 138),

(a) shall apply the provisions of the present Convention in their mutual relations;

(b) shall continue to apply the above mentioned conventions to which they are a party in their relations with other States party to those conventions but not to the present Convention.

2. The Parties to this Convention undertake to abstain from becoming a party to any of the conventions mentioned in paragraph 1, to which they are not already a party, with the exception of the International Convention on the Recognition of Studies, Diplomas and Degrees in Higher Education in the Arab and European States bordering on the Mediterranean.

Article 11.5

1. Any State may, at the time of signature or when depositing its instrument of ratification, acceptance, approval or accession, specify the territory or territories to which this Convention shall apply.

2. Any State may, at any later date, by a declaration addressed to one of the depositories, extend the application of this Convention to any other territory specified in the declaration.

In respect of such territory the Convention shall enter into force on the first day of the month following the expiration of a period of one month after the date of receipt of such declaration by the depository.

3. Any declaration made under the two preceding paragraphs may, in respect of any territory specified in such declaration, be withdrawn by a notification addressed to one of the depositories. The withdrawal shall become effective on the first day of the month following the expiration of a period of one month after the date of receipt of such notification by the depository.

Article 11.6

1. Any Party may, at any time, denounce this Convention by means of a notification addressed to one of the depositories.

2. Such denunciation shall become effective on the first day of the month following the expiration of a period of twelve months after the date of receipt of the notification by the depository. However, such denunciation shall not affect recognition decisions taken previously under the provisions of this Convention.

3. Termination or suspension of the operation of this Convention as a consequence of a violation by a Party of a provision essential to the accomplishment of the object or purpose of this Convention shall be addressed in accordance with international law.

Article 11.7

1. Any State, the Holy See or the European Community may, at the time of signature or when depositing its instrument of ratification, acceptance, approval or accession, declare that it reserves the right not to apply, in whole or in part, one or more of the following Articles of this Convention: Article 4.8, Article 5.2, Article 6.3, Article 8.2, Article 9.3.

No other reservation may be made.

2. Any Party which has made a reservation under the preceding paragraph may wholly or partly withdraw it by means of a notification addressed to one of the depositaries. The withdrawal shall take effect on the date of receipt of such notification by the depositary.

3. A Party which has made a reservation in respect of a provision of this Convention may not claim the application of that provision by any other Party; it may, however, if its reservation is partial or conditional, claim the application of that provision in so far as it has itself accepted it.

Article 11.8

1. Draft amendments to this Convention may be adopted by the Committee of the Convention on the Recognition of Qualifications concerning Higher Education in the European Region by a two-thirds majority of the Parties. Any draft amendment so adopted shall be incorporated into a Protocol to this Convention. The Protocol shall specify the modalities for its entry into force which, in any event, shall require the expression of consent by the Parties to be bound by it.

2. No amendment may be made to Section III of this Convention under the procedure of paragraph 1 above.

3. Any proposal for amendments shall be communicated to one of the depositaries, who shall transmit it to the Parties at least three months before the meeting of the Committee. The depositary shall also inform the Committee of Ministers of the Council of Europe and the Executive Board of UNESCO.

Article 11.9

1. The Secretary General of the Council of Europe and the Director-General of the United Nations Educational, Scientific and Cultural Organization shall be the depositaries of this Convention.

2. The depositary with whom an act, notification or communication has been deposited shall notify the Parties to this Convention, as well as the other member States of the Council of Europe and/or of the UNESCO Europe Region of:

(a) any signature;

(b) the deposit of any instrument of ratification, acceptance, approval or accession;

(c) any date of entry into force of this Convention in accordance with the provisions of Articles 11.2 and 11.3.4;

(d) any reservation made in pursuance of the provisions of Article 11.7 and the withdrawal of any reservations made in pursuance of the provisions of Article 11.7;

(e) any denunciation of this Convention in pursuance of Article 11.6;

(f) any declarations made in accordance with the provisions of Article 2.1, or of Article 2.2;

(g) any declarations made in accordance with the provisions of Article 4.5;

(h) any request for accession made in accordance with the provisions of Article 11.3;

(i) any proposal made in accordance with the provisions of Article 11.8;

(j) any other act, notification or communication relating to this Convention.

3. The depositary receiving a communication or making a notification in pursuance of the provisions of this Convention shall immediately inform the other depositary thereof.

In witness thereof the undersigned representatives, being duly authorized, have signed this Convention.

Done at Lisbon on 11 April 1997, in the English, French, Russian and Spanish languages, the four texts being equally authoritative, in two copies, one of which shall be deposited in the archives of the Council of Europe and the other in the archives of the United

Nations Educational, Scientific and Cultural Organization. A certified copy shall be sent to all the States referred to in Article XI.1, to the Holy See and to the European Community and to the Secretariat of the United Nations.

**Joint Declaration on Harmonization to the Architecture
of the European Higher Education System
by the Ministers in Charge for France, Germany, Italy and the United Kingdom**

Paris, the Sorbonne, 25 May, 1998

The European process has very recently moved some extremely important steps ahead. Relevant as they are, they should not make one forget that Europe is not only that of the Euro, of the banks and the economy: it must be a Europe of knowledge as well. We must strengthen and build upon the intellectual, cultural, social and technical dimensions of our continent. These have to a large extent been shaped by its universities, which continue to play a pivotal role for their development. Universities were born in Europe, some three-quarters of a millennium ago. Our four countries boast some of the oldest, who are celebrating important anniversaries around now, as the University of Paris is doing today. In those times, students and academics would freely circulate and rapidly disseminate knowledge throughout the continent. Nowadays, too many of our students still graduate without having had the benefit of a study period outside of national boundaries. We are heading for a period of major change in education and working conditions, to a diversification of courses of professional careers with education and training throughout life becoming a clear obligation. We owe our students, and our society at large, a higher education system in which they are given the best opportunities to seek and find their own area of excellence. An open European area for higher learning carries a wealth of positive perspectives, of course respecting our diversities, but requires on the other hand continuous efforts to remove barriers and to develop a framework for teaching and learning, which would enhance mobility and an ever closer cooperation.

The international recognition and attractive potential of our systems are directly related to their external and internal readabilities. A system, in which two main cycles, undergraduate and graduate, should be recognized for international comparison and equivalence, seems to emerge.

Much of the originality and flexibility in this system will be achieved through the use of credits (such as in the ECTS scheme) and semesters. This will allow for validation of these acquired credits for those who choose initial or continued education in different European universities and wish to be able to acquire degrees in due time throughout life. Indeed, students should be able to enter the academic world at any time in their professional life and from diverse backgrounds.

Undergraduates should have access to a diversity of programmes, including opportunities for multidisciplinary studies, development of a proficiency in languages and the ability to use new information technologies. International recognition of the first cycle degree as an appropriate level of qualification is important for the success of this endeavor, in which we wish to make our higher education schemes clear to all. In the graduate cycle there would be a choice between a shorter master's degree and a longer doctor's degree, with possibilities to transfer from one to the other. In both graduate degrees, appropriate emphasis would be placed on research and autonomous work. At both undergraduate and graduate level, students would be encouraged to spend at least one semester in universities outside their own country. At the same time, more teaching

and research staff should be working in European countries other than their own. The fast growing support of the European Union, for the mobility of students and teachers should be employed to the full.

Problems of higher education

Most countries, not only within Europe, have become fully conscious of the need to foster such evolution. The conferences of European rectors, University presidents, and groups of experts and academics in our respective countries have engaged in widespread thinking along these lines. A convention, recognizing higher education qualifications in the academic field within Europe, was agreed on last year in Lisbon. The convention set a number of basic requirements and acknowledged that individual countries could engage in an even more constructive scheme. Standing by these conclusions, one can build on them and go further. There is already much common ground for the mutual recognition of higher education degrees for professional purposes through the respective directives of the European Union. Our governments, nevertheless, continue to have a significant role to play to these ends, by encouraging ways in which acquired knowledge can be validated and respective degrees can be better recognized. We expect this to promote further inter-university agreements. Progressive harmonization of the overall framework of our degrees and cycles can be achieved through strengthening of already existing experience, joint diplomas, pilot initiatives, and dialogue with all concerned. We hereby commit ourselves to encouraging a common frame of reference, aimed at improving external recognition and facilitating student mobility as well as employability. The anniversary of the University of Paris, today here in the Sorbonne, offers us a solemn opportunity to engage in the endeavor to create a European area of higher education, where national identities and common interests can interact and strengthen each other for the benefit of Europe, of its students, and more generally of its citizens. We call on other Member States of the Union and other European countries to join us in this objective and on all European Universities to consolidate Europe's standing in the world through continuously improved and updated education for its citizens.

Claude Allerge
Minister for Education, Research and Technology (France)

Luigi Berlinguer
Minister for Public Instruction, University and Research (Italy)

Tessa Blackstone
Minister for Higher Education (United Kingdom)

Jurgen Ruttgers
Minister for Education, Sciences, Research and Technology

The Common Declaration of Harmonization of Architecture of European Education. Paris.
Sorbona. May.,25 1998

World Declaration on Higher Education for the twenty-first century: vision and action.

Paris, 5–9 October 1998

Preamble

On the eve of a new century, there is an unprecedented demand for and a great diversification in higher education, as well as an increased awareness of its vital importance for sociocultural and economic development, and for building the future, for which the younger generations will need to be equipped with new skills, knowledge and ideals. Higher education includes ‘all types of studies, training or training for research at the post-secondary level, provided by universities or other educational establishments that are approved as institutions of higher education by the competent State authorities’. Everywhere higher education is faced with great challenges and difficulties related to financing, equity of conditions at access into and during the course of studies, improved staff development, skills-based training, enhancement and preservation of quality in teaching, research and services, relevance of programmes, employability of graduates, establishment of efficient co-operation agreements and equitable access to the benefits of international co-operation. At the same time, higher education is being challenged by new opportunities relating to technologies that are improving the ways in which knowledge can be produced, managed, disseminated, accessed and controlled. Equitable access to these technologies should be ensured at all levels of education systems.

The second half of this century will go down in the history of higher education as the period of its most spectacular expansion: an over six fold increase in student enrolments worldwide, from 13 million in 1960 to 82 million in 1995. But it is also the period which has seen the gap between industrially developed the developing countries and in particular the least developed countries with regard to access and resources for higher learning and research, already enormous, becoming even wider. It has also been a period of increased socio-economic stratification and greater difference in educational opportunity within countries, including in some of the most developed and wealthiest nations. Without adequate higher education and research institutions providing a critical mass of skilled and educated people, no country can ensure genuine endogenous and sustainable development and, in particular, developing countries and least developed countries cannot reduce the gap separating them from the industrially developed ones. Sharing knowledge, international co-operation and new technologies can offer new opportunities to reduce this gap.

Higher education has given ample proof of its viability over the centuries and of its ability to change and to induce change and progress in society. Owing to the scope and pace of change, society has become increasingly knowledge-based so that higher learning and research now act as essential components of cultural, socio-economic and environmentally sustainable development of individuals, communities and nations. Higher education itself is confronted therefore with formidable challenges and must proceed to the most radical change and renewal it has ever been required to undertake, so that our society, which is currently undergoing a profound crisis of values, can transcend mere economic considerations and incorporate deeper dimensions of morality and spirituality.

It is with the aim of providing solutions to these challenges and of setting in motion a process of in-depth reform in higher education worldwide that UNESCO has convened a World Conference on Higher Education in the Twenty-First Century: Vision and Action. In preparation for the

Conference, UNESCO issued, in 1995, its Policy Paper for Change and Development in Higher Education. Five regional consultations (Havana, November 1996; Dakar, April 1997; Tokyo, July 1997; Palermo, September 1997; and Beirut, March 1998) were subsequently held. The Declarations and Plans of Action adopted by them, each preserving its own specificity, are duly taken into account in the present Declaration - as is the whole process of reflection undertaken by the preparation of the World Conference - and are annexed to it.

We, participants in the World Conference on Higher Education, assembled at UNESCO Headquarters in Paris, from 5 to 9 October 1998, recalling the principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights, recalling also the Universal Declaration of Human Rights which states in Article 26, paragraph 1, that 'Everyone has the right to education' and that 'higher education shall be equally accessible to all on the basis of merit', and endorsing the basic principles of the Convention against Discrimination in Education (1960), which, by Article 4, commits the States Parties to it to 'make higher education equally accessible to all on the basis of individual capacity', taking into account the recommendations concerning higher education of major commissions and conferences, inter alia, the International Commission on Education for the Twenty-First Century, the World Commission on Culture and Development, the 44th and 45th sessions of the International Conference on Education (Geneva, 1994 and 1996), the decisions taken at the 27th and 29th sessions of UNESCO's General Conference, in particular regarding the Recommendation concerning the Status of Higher-Education Teaching Personnel, the World Conference on Education for All (Jomtien, Thailand, 1990), the United Nations Conference on Environment and Development (Rio de Janeiro, 1992), the Conference on Academic Freedom and University Autonomy (Sinaia, 1992), the World Conference on Human Rights (Vienna, 1993), the World Summit for Social Development (Copenhagen, 1995), the fourth World Conference on Women (Beijing, 1995), the International Congress on Education and Informatics (Moscow, 1996), the World Congress on Higher Education and Human Resources Development for the Twenty-First Century (Manila, 1997), the fifth International Conference on Adult Education (Hamburg, 1997) and especially the Agenda for the Future under Theme 2 (Improving the conditions and quality of learning) stating: 'We commit ourselves to ... opening schools, colleges and universities to adult learners ... by calling upon the World Conference on Higher Education (Paris, 1998) to promote the transformation of post-secondary institutions into lifelong learning institutions and to define the role of universities accordingly', Convinced that education is a fundamental pillar of human rights, democracy, sustainable development and peace, and shall therefore become accessible to all throughout life and that measures are required to ensure co-ordination and co-operation across and between the various sectors, particularly between general, technical and professional secondary and post-secondary education as well as between universities, colleges and technical institutions, Believing that, in this context, the solution of the problems faced on the eve of the twenty-first century will be determined by the vision of the future society and by the role that is assigned to education in general and to higher education in particular, Aware that on the threshold of a new millennium it is the duty of higher education to ensure that the values and ideals of a culture of peace prevail and that the intellectual community should be mobilized to that end, Considering that a substantial change and development of higher education, the enhancement of its quality and relevance, and the solution to the major challenges it faces, require the strong involvement not only of governments and of higher education institutions, but also of all stakeholders, including students and their families, teachers, business and industry, the public and private sectors of the economy, parliaments, the media, the community, professional associations and society as well as a greater responsibility of higher education institutions towards society and accountability in the use of public and private, national or international resources, Emphasizing that higher education systems should enhance their capacity to live with uncertainty, to change and bring about

change, and to address social needs and to promote solidarity and equity; should preserve and exercise scientific rigour and originality, in a spirit of impartiality, as a basic prerequisite for attaining and sustaining an indispensable level of quality; and should place students at the centre of their concerns, within a lifelong perspective, so as to allow their full integration into the global knowledge society of the coming century, Also believing that international co-operation and exchange are major avenues for advancing higher education throughout the world, Proclaim the following:

Missions and functions of higher education

Article 1. Mission to educate, to train and to undertake research

We affirm that the core missions and values of higher education, in particular the mission to contribute to the sustainable development and improvement of society as a whole, should be preserved, reinforced and further expanded, namely, to:

(a) educate highly qualified graduates and responsible citizens able to meet the needs of all sectors of human activity, by offering relevant qualifications, including professional training, which combine high-level knowledge and skills, using courses and content continually tailored to the present and future needs of society;

(b) provide opportunities (*espace ouvert*) for higher learning and for learning throughout life, giving to learners an optimal range of choice and a flexibility of entry and exit points within the system, as well as an opportunity for individual development and social mobility in order to educate for citizenship and for active participation in society, with a worldwide vision, for endogenous capacity-building, and for the consolidation of human rights, sustainable development, democracy and peace, in a context of justice;

(c) advance, create and disseminate knowledge through research and provide, as part of its service to the community, relevant expertise to assist societies in cultural, social and economic development, promoting and developing scientific and technological research as well as research in the social sciences, the humanities and the creative arts;

(d) help understand, interpret, preserve, enhance, promote and disseminate national and regional, international and historic cultures, in a context of cultural pluralism and diversity;

(e) help protect and enhance societal values by training young people in the values which form the basis of democratic citizenship and by providing critical and detached perspectives to assist in the discussion of strategic options and the reinforcement of humanistic perspectives;

(f) contribute to the development and improvement of education at all levels, including through the training of teachers.

Article 2. Ethical role, autonomy, responsibility and anticipatory function

In accordance with the Recommendation concerning the Status of Higher-Education Teaching Personnel approved by the General Conference of UNESCO in November 1997, higher education institutions and their personnel and students should:

(a) preserve and develop their crucial functions, through the exercise of ethics and scientific and intellectual rigour in their various activities;

(b) be able to speak out on ethical, cultural and social problems completely independently and in full awareness of their responsibilities, exercising a kind of intellectual authority that society needs to help it to reflect, understand and act;

(c) enhance their critical and forward-looking functions, through continuing analysis of emerging social, economic, cultural and political trends, providing a focus for forecasting, warning and prevention;

(d) exercise their intellectual capacity and their moral prestige to defend and actively disseminate universally accepted values, including peace, justice, freedom, equality and solidarity, as enshrined in UNESCO's Constitution;

(e) enjoy full academic autonomy and freedom, conceived as a set of rights and duties, while being fully responsible and accountable to society;

(f) play a role in helping identify and address issues that affect the well-being of communities, nations and global society.

Shaping a new vision of higher education

Article 3. Equity of access

(a) In keeping with Article 26.1 of the Universal Declaration of Human Rights, admission to higher education should be based on the merit, capacity, efforts, perseverance and devotion, showed by those seeking access to it, and it can take place in a lifelong scheme, at any time, with due recognition of previously acquired skills. As a consequence, no discrimination can be accepted in granting access to higher education on grounds of race, gender, language or religion, or economic, cultural or social distinctions, or physical disabilities.

(b) Equity of access to higher education should begin with the reinforcement and, if there is any need, the reordering of its links with all other levels of education, particularly with secondary education. Higher education institutions must be viewed and must also work within themselves to be a part of and encourage, a seamless system starting with early childhood and primary education and continuing through life.

Higher education institutions must work in active partnership with parents, schools, students, socio-economic groups and communities. Secondary education should not only prepare qualified candidates for access to higher education by developing the capacity to learn on a broad basis but also open the way to active life by providing training on a wide range of jobs. However, access to higher education should remain open to those successfully completing secondary school, or its equivalent, or presenting entry qualifications, as far as possible, at any age and without any discrimination.

(c) As a consequence, the rapid and wide-reaching demand for higher education requires, where appropriate, all policies concerning access to higher education to give priority in the future to the approach based on the merit of the individual, as defined in Article 3(a) above.

(d) Access to higher education for members of some special target groups, such as indigenous peoples, cultural and linguistic minorities, disadvantaged groups, peoples living under occupation and those who suffer from disabilities, must be actively facilitated, since these groups as collectivities and as individuals may have both experience and talent that can be of great value for the development of societies and nations. Special material help and educational solutions can help overcome the obstacles that these groups face, both in accessing and in continuing higher education.

Article 4. Enhancing participation and promoting the role of women

(a) Although significant progress has been achieved to enhance the access of women to higher education, various socio-economic, cultural and political obstacles continue in many places in the world to impede their full access and effective integration. To overcome them remains an

urgent priority in the renewal process for ensuring an equitable and non-discriminatory system of higher education based on the principle of merit.

(b) Further efforts are required to eliminate all gender stereotyping in higher education, to consider gender aspects in different disciplines and to consolidate women's participation at all levels and in all disciplines, in which they are under-represented and, in particular, to enhance their active involvement in decision-making.

(c) Gender studies (women's studies) should be promoted as a field of knowledge, strategic for the transformation of higher education and society.

(d) Efforts should be made to eliminate political and social barriers whereby women are under-represented and in particular to enhance their active involvement at policy and decision-making levels within higher education and society.

Article 5. Advancing knowledge through research in science, the arts and humanities and the dissemination of its results

(a) The advancement of knowledge through research is an essential function of all systems of higher education, which should promote postgraduate studies. Innovation, interdisciplinarity and transdisciplinarity should be promoted and reinforced in programmes with long-term orientations on social and cultural aims and needs. An appropriate balance should be established between basic and target-oriented research.

(b) Institutions should ensure that all members of the academic community engaged in research are provided with appropriate training, resources and support. The intellectual and cultural rights on the results of research should be used to the benefit of humanity and should be protected so that they cannot be abused.

(c) Research must be enhanced in all disciplines, including the social and human sciences, education (including higher education), engineering, natural sciences, mathematics, informatics and the arts within the framework of national, regional and international research and development policies. Of special importance is the enhancement of research capacities in higher education research institutions, as mutual enhancement of quality takes place when higher education and research are conducted at a high level within the same institution. These institutions should find the material and financial support required, from both public and private sources.

Article 6 - Long-term orientation based on relevance

(a) Relevance in higher education should be assessed in terms of the fit between what society expects of institutions and what they do. This requires ethical standards, political impartiality, critical capacities and, at the same time, a better articulation with the problems of society and the world of work, basing long-term orientations on societal aims and needs, including respect for cultures and environmental protection. The concern is to provide access to both broad general education and targeted, career-specific education, often interdisciplinary, focusing on skills and aptitudes, both of which equip individuals to live in a variety of changing settings, and to be able to change occupations.

(b) Higher education should reinforce its role of service to society, especially its activities aimed at eliminating poverty, intolerance, violence, illiteracy, hunger, environmental degradation and disease, mainly through an interdisciplinary and transdisciplinary approach in the analysis of problems and issues.

(c) Higher education should enhance its contribution to the development of the whole education system, notably through improved teacher education, curriculum development and educational research.

(d) Ultimately, higher education should aim at the creation of a new society - non-violent and non-exploitative - consisting of highly cultivated, motivated and integrated individuals, inspired by love for humanity and guided by wisdom.

Article 7. Strengthening co-operation with the world of work and analyzing and anticipating societal needs

(a) In economies characterized by changes and the emergence of new production paradigms based on knowledge and its application, and on the handling of information, the links between higher education, the world of work and other parts of society should be strengthened and renewed.

(b) Links with the world of work can be strengthened, through the participation of its representatives in the governance of institutions, the increased use of domestic and international apprenticeship/work-study opportunities for students and teachers, the exchange of personnel between the world of work and higher education institutions and revised curricula more closely aligned with working practices.

(c) As a lifelong source of professional training, updating and recycling, institutions of higher education should systematically take into account trends in the world of work and in the scientific, technological and economic sectors. In order to respond to the work requirements, higher education systems and the world of work should jointly develop and assess learning processes, bridging programmes and prior learning assessment and recognition programmes, which integrate theory and training on the job. Within the framework of their anticipatory function, higher education institutions could contribute to the creation of new jobs, although that is not their only function.

(d) Developing entrepreneurial skills and initiative should become major concerns of higher education, in order to facilitate employability of graduates who will increasingly be called upon to be not only job seekers but also and above all to become job creators. Higher education institutions should give the opportunity to students to fully develop their own abilities with a sense of social responsibility, educating them to become full participants in democratic society and promoters of changes that will foster equity and justice.

Article 8 - Diversification for enhanced equity of opportunity

(a) Diversifying higher education models and recruitment methods and criteria is essential both to meet increasing international demand and to provide access to various delivery modes and to extend access to an ever-wider public, in a lifelong perspective, based on flexible entry and exit points to and from the system of higher education.

(b) More diversified systems of higher education are characterized by new types of tertiary institutions: public, private and non-profit institutions, amongst others. Institutions should be able to offer a wide variety of education and training opportunities: traditional degrees, short courses, part-time study, flexible schedules, modularized courses, supported learning at a distance, etc.

Article 9 - Innovative educational approaches: critical thinking and creativity

(a) In a world undergoing rapid changes, there is a perceived need for a new vision and paradigm of higher education, which should be student-oriented, calling in most countries for in-

depth reforms and an open access policy so as to cater for ever more diversified categories of people, and of its contents, methods, practices and means of delivery, based on new types of links and partnerships with the community and with the broadest sectors of society.

(b) Higher education institutions should educate students to become well informed and deeply motivated citizens, who can think critically, analyse problems of society, look for solutions to the problems of society, apply them and accept social responsibilities.

(c) To achieve these goals, it may be necessary to recast curricula, using new and appropriate methods, so as to go beyond cognitive mastery of disciplines. New pedagogical and didactical approaches should be accessible and promoted in order to facilitate the acquisition of skills, competences and abilities for communication, creative and critical analysis, independent thinking and team work in multicultural contexts, where creativity also involves combining traditional or local knowledge and know-how with advanced science and technology. These recast curricula should take into account the gender dimension and the specific cultural, historic and economic context of each country. The teaching of human rights standards and education on the needs of communities in all parts of the world should be reflected in the curricula of all disciplines, particularly those preparing for entrepreneurship. Academic personnel should play a significant role in determining the curriculum.

(d) New methods of education will also imply new types of teaching-learning materials. These have to be coupled with new methods of testing that will promote not only powers of memory but also powers of comprehension, skills for practical work and creativity.

Article 10 - Higher education personnel and students as major actors

(a) A vigorous policy of staff development is an essential element for higher education institutions. Clear policies should be established concerning higher education teachers, who nowadays need to focus on teaching students how to learn and how to take initiatives rather than being exclusively founts of knowledge. Adequate provision should be made for research and for updating and improving pedagogical skills, through appropriate staff development programmes, encouraging constant innovation in curriculum, teaching and learning methods, and ensuring appropriate professional and financial status, and for excellence in research and teaching, reflecting the corresponding provisions of the Recommendation concerning the Status of Higher-Education Teaching Personnel approved by the General Conference of UNESCO in November 1997. To this end, more importance should be attached to international experience. Furthermore, in view of the role of higher education for lifelong learning, experience outside the institutions ought to be considered as a relevant qualification for higher educational staff.

(b) Clear policies should be established by all higher education institutions preparing teachers of early childhood education and for primary and secondary schools, providing stimulus for constant innovation in curriculum, best practices in teaching methods and familiarity with diverse learning styles. It is vital to have appropriately trained administrative and technical personnel.

(c) National and institutional decision-makers should place students and their needs at the centre of their concerns, and should consider them as major partners and responsible stakeholders in

the renewal of higher education. This should include student involvement in issues that affect that level of education, in evaluation, the renovation of teaching methods and curricula and, in the institutional framework in force, in policy-formulation and institutional management. As students have the right to organize and represent themselves, students' involvement in these issues should be guaranteed.

(d) Guidance and counselling services should be developed, in co-operation with student organizations, in order to assist students in the transition to higher education at whatever age and to take account of the needs of ever more diversified categories of learners. Apart from those entering higher education from schools or further education colleges, they should also take account of the needs of those leaving and returning in a lifelong process. Such support is important in ensuring a good match between student and course, reducing drop-out. Students who do drop out should have suitable opportunities to return to higher education if and when appropriate.

From vision to action

Article 11. Qualitative evaluation

a) Quality in higher education is a multidimensional concept, which should embrace all its functions, and activities: teaching and academic programmes, research and scholarship, staffing, students, buildings, facilities, equipment, services to the community and the academic environment. Internal self-evaluation and external review, conducted openly by independent specialists, if possible with international expertise, are vital for enhancing quality. Independent national bodies should be established and comparative standards of quality, recognized at international level, should be defined. Due attention should be paid to specific institutional, national and regional contexts in order to take into account diversity and to avoid uniformity. Stakeholders should be an integral part of the institutional evaluation process.

b) Quality also requires that higher education should be characterized by its international dimension: exchange of knowledge, interactive networking, mobility of teachers and students, and international research projects, while taking into account the national cultural values and circumstances.

c) To attain and sustain national, regional or international quality, certain components are particularly relevant, notably careful selection of staff and continuous staff development, in particular through the promotion of appropriate programmes for academic staff development, including teaching/learning methodology and mobility between countries, between higher education institutions, and between higher education institutions and the world of work, as well as student mobility within and between countries. The new information technologies are an important tool in this process, owing to their impact on the acquisition of knowledge and know-how.

Article 12. The potential and the challenge of technology

The rapid breakthroughs in new information and communication technologies will further change the way knowledge is developed, acquired and delivered. It is also important to note that the new technologies offer opportunities to innovate on course content and teaching methods and to widen access to higher learning. However, it should be borne in mind that new information technology does not reduce the need for teachers but changes their role in relation to the learning process and that the continuous dialogue that converts information into knowledge and understanding becomes fundamental. Higher education institutions should lead in drawing on the advantages and potential of new information and communication technologies,

ensuring quality and maintaining high standards for education practices and outcomes in a spirit of openness, equity and international co-operation by:

a) engaging in networks, technology transfer, capacity-building, developing teaching materials and sharing experience of their application in teaching, training and research, making knowledge accessible to all;

b) creating new learning environments, ranging from distance education facilities to complete virtual higher education institutions and systems, capable of bridging distances and developing high-quality systems of education, thus serving social and economic advancement and democratization as well as other relevant priorities of society, while ensuring that these virtual education facilities, based on regional, continental or global networks, function in a way that respects cultural and social identities;

c) noting that, in making full use of information and communication technology (ICT) for educational purposes, particular attention should be paid to removing the grave inequalities which exist among and also within the countries of the world with regard to access to new information and communication technologies and to the production of the corresponding resources;

d) adapting ICT to national, regional and local needs and securing technical, educational, management and institutional systems to sustain it;

e) facilitating, through international co-operation, the identification of the objectives and interests of all countries, particularly the developing countries, equitable access and the strengthening of infrastructures in this field and the dissemination of such technology throughout society;

f) closely following the evolution of the “knowledge society” in order to ensure high quality and equitable regulations for access to prevail;

g) taking the new possibilities created by the use of ICTs into account, while realizing that it is, above all, institutions of higher education that are using ICTs in order to modernize their work, and not ICTs transforming institutions of higher education from real to virtual institutions.

Article 13. Strengthening higher education management and financing

a) The management and financing of higher education require the development of appropriate planning and policy-analysis capacities and strategies, based on partnerships established between higher education institutions and state and national planning and co-ordination bodies, so as to secure appropriately streamlined management and the cost-effective use of resources. Higher education institutions should adopt forward-looking management practices that respond to the needs of their environments. Managers in higher education must be responsive, competent and able to evaluate regularly, by internal and external mechanisms, the effectiveness of procedures and administrative rules.

b) Higher education institutions must be given autonomy to manage their internal affairs, but with this autonomy must come clear and transparent accountability to the government, parliament, students and the wider society.

c) The ultimate goal of management should be to enhance the institutional mission by ensuring high-quality teaching, training and research, and services to the community. This objective requires governance that combines social vision, including understanding of global issues, with efficient managerial skills. Leadership in higher education is thus a major social responsibility and can be significantly strengthened through dialogue with all stakeholders, especially teachers and students, in higher education. The participation of teaching faculty in the governing bodies of higher education institutions should be taken into account,

within the framework of current institutional arrangements, bearing in mind the need to keep the size of these bodies within reasonable bounds.

d) The promotion of North-South co-operation to ensure the necessary financing for strengthening higher education in the developing countries is essential.

Article 14. Financing of higher education as a public service

The funding of higher education requires both public and private resources. The role of the state remains essential in this regard.

a) The diversification of funding sources reflects the support that society provides to higher education and must be further strengthened to ensure the development of higher education, increase its efficiency and maintain its quality and relevance. Public support for higher education and research remains essential to ensure a balanced achievement of educational and social missions.

b) Society as a whole must support education at all levels, including higher education, given its role in promoting sustainable economic, social and cultural development. Mobilization for this purpose depends on public awareness and involvement of the public and private sectors of the economy, parliaments, the media, governmental and non-governmental organizations, students as well as institutions, families and all the social actors involved with higher education.

Article 15. Sharing knowledge and know-how across borders and continents

a) The principle of solidarity and true partnership amongst higher education institutions worldwide is crucial for education and training in all fields that encourage an understanding of global issues, the role of democratic governance and skilled human resources in their resolution, and the need for living together with different cultures and values. The practice of multilingualism, faculty and student exchange programmes and institutional linkage to promote intellectual and scientific co-operation should be an integral part of all higher education systems.

b) The principles of international co-operation based on solidarity, recognition and mutual support, true partnership that equitably serves the interests of the partners and the value of sharing knowledge and know-how across borders should govern relationships among higher education institutions in both developed and developing countries and should benefit the least developed countries in particular. Consideration should be given to the need for safeguarding higher education institutional capacities in regions suffering from conflict or natural disasters. Consequently, an international dimension should permeate the curriculum, and the teaching and learning processes.

c) Regional and international normative instruments for the recognition of studies should be ratified and implemented, including certification of the skills, competences and abilities of graduates, making it easier for students to change courses, in order to facilitate mobility within and between national systems.

Article 16. From “brain drain” to “brain gain”

The “brain drain” has yet to be stemmed, since it continues to deprive the developing countries and those in transition, of the high-level expertise necessary to accelerate their socio-economic progress. International co-operation schemes should be based on long-term partnerships between institutions in the South and the North, and also promote South-South co-operation. Priority should be given to training programmes in the developing countries,

in centres of excellence forming regional and international networks, with short periods of specialized and intensive study abroad. Consideration should be given to creating an environment conducive to attracting and retaining skilled human capital, either through national policies or international arrangements to facilitate the return – permanent or temporary – of highly trained scholars and researchers to their countries of origin. At the same time, efforts must be directed towards a process of “brain gain” through collaboration programmes that, by virtue of their international dimension, enhance the building and strengthening of institutions and facilitate full use of endogenous capacities. Experience gained through the UNITWIN/UNESCO Chairs Programme and the principles enshrined in the regional conventions on the recognition of degrees and diplomas in higher education are of particular importance in this respect.

Article 17. Partnership and alliances

Partnership and alliances amongst stakeholders – national and institutional policy-makers, teaching and related staff, researchers and students, and administrative and technical personnel in institutions of higher education, the world of work, community groups – is a powerful force in managing change. Also, non-governmental organizations are key actors in this process. Henceforth, partnership, based on common interest, mutual respect and credibility, should be a prime matrix for renewal in higher education.

We, the participants in the World Conference on Higher Education, adopt this Declaration and reaffirm the right of all people to education and the right of access to higher education based on individual merit and capacity. We pledge to act together within the frame of our individual and collective responsibilities, by taking all necessary measures in order to realize the principles concerning higher education contained in the Universal Declaration of Human Rights and in the Convention against Discrimination in Education. We solemnly reaffirm our commitment to peace. To that end, we are determined to accord high priority to education for peace and to participate in the celebration of the International Year for the Culture of Peace in the year 2000;

We adopt, therefore, this World Declaration on Higher Education for the Twenty-First Century: Vision and Action. To achieve the goals set forth in this Declaration and, in particular, for immediate action, we agree on the following Framework for Priority Action for Change and Development of Higher Education.

Joint Declaration of the European Ministers of Education convened

in Bologna on the 19th of June 1999

The European process, thanks to the extraordinary achievements of the last few years, has become an increasingly concrete and relevant reality for the Union and its citizens. Enlargement prospects together with deepening relations with other European countries, provide even wider dimensions to that reality. Meanwhile, we are witnessing a growing awareness in large parts of the political and academic world and in public opinion of the need to establish a more complete and far-reaching Europe, in particular building upon and strengthening its intellectual, cultural, social and scientific and technological dimensions. Europe of knowledge is now widely recognized as an irreplaceable factor for social and human growth and as an indispensable component to consolidate and enrich the European citizenship, capable of giving its citizens the necessary competencies to face the challenges of the new millennium, together with an awareness of shared values and belonging to a common social and cultural space.

The importance of education and educational cooperation in the development and strengthening of stable, peaceful and democratic societies is universally acknowledged as paramount, the more so in view of the situation in South East Europe.

The Sorbonne declaration of 25th of May 1998, which was underpinned by these considerations, stressed the universities' central role in developing European cultural dimensions. It emphasized the creation of the European area of higher education as a key way to promote citizens' mobility and employability and the Continent's overall development.

Several European countries have accepted the invitation to commit themselves to achieving the objectives set out in the declaration, by signing it or expressing their agreement in principle. The direction taken by several higher education reforms launched in the meantime in Europe has proved many Governments' determination to act.

European higher education institutions, for their part, have accepted the challenge and taken up a main role in constructing the European area of higher education, also in the wake of the fundamental principles laid down in the Bologna Magna Charta Universitatum of 1988. This is of the highest importance, given that Universities' independence and autonomy ensure that higher education and research systems continuously adapt to changing needs, society's demands and advances in scientific knowledge.

The course has been set in the right direction and with meaningful purpose. The achievement of greater compatibility and comparability of the systems of higher education nevertheless requires continual momentum in order to be fully accomplished. We need to support it through promoting concrete measures to achieve tangible forward steps. The 18th June meeting saw participation by authoritative experts and scholars from all countries and provides us with very useful suggestions on the initiatives to be taken.

We must in particular look at the objective of increasing the international competitiveness of the European system of higher education. The vitality and efficiency of any civilization can be measured by the appeal that its culture has for other countries. We need to ensure that the European higher education system acquires a world-wide degree of attraction equal to our extraordinary cultural and scientific traditions.

While affirming our support to the general principles laid down in the Sorbonne declaration, we engage in coordinating our policies to reach in the short term, and in any case within the first decade of the third millennium, the following objectives, which we consider to be of primary relevance in order to establish the European area of higher education and to promote the European system of higher education world-wide:

- Adoption of a system of easily readable and comparable degrees, also through the implementation of the Diploma Supplement, in order to promote European citizens' employability and the international competitiveness of the European higher education system;

- Adoption of the system essentially based on two main cycles, undergraduate and graduate. Access to the second cycle shall require successful completion of first cycle studies, lasting a minimum of three years. The degree awarded after the first cycle shall also be relevant to the European labour market as an appropriate level of qualification. The second cycle should lead to the master and doctorate degree as in many European countries;

- Establishment of a system of credits – such as in the ECTS system – as a proper means of promoting the most widespread student mobility. Credits could also be acquired in non-higher education contexts, including lifelong learning, provided they are recognized by the receiving universities concerned;

- Promotion of mobility by overcoming obstacles to the effective exercise of free movement with particular attention to:

- For students, access to study and training opportunities and to related services;
- For teachers, researchers and administrative staff, recognition and valorization of periods spent in a European context researching, teaching and training, without prejudicing their statutory rights;
- Promotion of European cooperation in quality assurance with a view to developing comparable criteria and methodologies;
- Promotion of the necessary European dimensions in higher education, particularly with regards to curricular development, inter-institutional cooperation, mobility schemes and integrated programmes of study, training and research.

We hereby undertake to attain these objectives – within the framework of our institutional competencies and taking full respect of the diversity of cultures, languages, national education systems and of University autonomy – to consolidate the European area of higher education. To that end, we will pursue the ways of intergovernmental cooperation, together with those of non-governmental European organizations with competence on higher education. We expect Universities again to respond promptly and positively and contribute actively to the success of our endeavor.

Convinced that the establishment of the European area of higher education requires constant support, supervision and adaptation to the continuously evolving needs, we decide to meet again within two years in order to assess the progress achieved and the new steps to be taken.

Joint declaration of European Ministers of Education

Bologna, June 19, 1999

Due to its unique achievements within last few years European process has become more appreciable and significant reality for the EU and its citizens. Development prospects along with building more strong relationship with other European states makes this reality more wide. At the same time we are witnesses of the process in which more and more politicians, scientists and society in general realize the necessity of building more comprehensive and future oriented Europe in particular based on using and strengthening its intellectual, cultural, social, scientific and technological potential.

Nowadays Europe of knowledge is widely recognized and indispensable factor of social and human development and essential component of consolidation and intellectual enrichment of European citizens as this Europe is able to give them needed knowledge to resist challenges of the new millennium along with awareness of common values and one social and cultural sphere membership.

It is generally recognized that the meaning of Education and Educational cooperation is primary for development and strengthening of stable, peaceful and democratic societies that is especially seen on the example of the situation on the southern East of Europe.

Sorbonne's declaration from May 25, 1998, which is based on the same thoughts stresses on the leading role of universities in European cultural space development.

It is stressed there that creating European Higher Education space is a key way to support citizens' mobility and employment and the continent's development in general.

A group of European states accepted an invitation to take an obligation concerning achievement of the aims which were defined in the Declaration by signing it or expressing a

principal agreement. Direction of several higher education reforms which were launched simultaneously in Europe demonstrated commitments of many governments to act.

European universities also contributed taking responsibility and a main role in creating of European higher education space which is also based on fundamental principles of Bologna University Charter from 1988. It is extremely important that independence and autonomy of the universities provide constant adaptation of higher education systems and scientific researches according to new needs, society demands and science knowledge development.

The course leads to the right direction and has a significant aim. But achieving bigger compatibility and comparability of higher education systems needs a constant mover. We must support this process promotion realization of concrete events in order to our steps on this way bring tangible results. The meeting that was held on June 18 was being participated by experts and scientists from all the invited states. A list of useful advice about steps which must be carried through was developed.

In particular we should concentrate on solving a task of increasing international competitiveness of European system of higher education. Viability and effectiveness of any civilization is measured by its cultural impact on other countries. We must assist the existence of the higher education system in Europe which would be attractive for all the world and matching all features of our cultural and scientific traditions.

Proving our support of the general principles which were described in Sorbonne declaration we coordinate our policy aiming to reach the goals the nearest time but not later the first decade of the third millennium which according our point of view have primary meaning for creating European higher education space and spreading European higher education system throughout the world:

1. Approval of universally acceptable and comparable degree system including introduction an addition to the diploma aiming to assist European citizens' employment and European higher education system international competitiveness.

2. Introduction a system based on two key training cycles: undergraduate and postgraduate. Access to the second cycle of the training will need successful finishing of the first on which must continue at least three years. The degree which is given after the finishing the first cycle is perceived like a proper qualification level at the European labor market. The final result of the second training course is a Master degree and/or Candidate of science like in many European countries.

3. Creating a credit system using an example of European system transfer ratings (ECTS) as a proper mean of assistance of developing students' mobility. Credits can be also received beyond higher education establishments including constant training provided they are acknowledged by the university-recipient.

4. Mobility assistance by removal of barriers on the way of effective usage of free movement right having a particular aim:

- providing students an access to educational opportunities and also proper services;
- providing recognition and enrollment of the time which was spent in European university by a teacher, researcher or a member of administrative staff who is aiming to research, teach or do other work matching his profession preservation their legal rights;
- Assistance of European cooperation concerning providing quality of education aiming to create comparative criteria and methodologies;
- promotion of necessary European standards in higher education sphere especially concerning development of curriculum, educational institution cooperation, mobility schemes and integrated training, research and educational programs.

Therefore we have a commitment to achieve the goals which have been put before – within our competence and respecting cultural, language, national education system differences and also universities' autonomy – aiming to strengthen European higher education space. For that we will conduct a policy of intergovernmental cooperation attracting European nongovernmental organizations which function in higher education sphere. We hope to get a quick and positive response from universities and their active contribution to the success of our efforts.

Communiqué of the meeting of European Ministers in charge of Higher Education

in Prague on May 19th 2001

Three years after signing the Bologna Declaration and three years after the Sorbonne Declaration, European Ministers in charge of higher education, representing 32 signatories, met in Prague in order to review the progress achieved and to set directions and priorities for the coming years of the process. Ministers reaffirmed their commitment to the objective of establishing the European Higher Education Area by 2010. The choice of Prague to hold this meeting is a symbol of their will to involve the whole of Europe in the process in the light of enlargement of the European Union.

Ministers welcomed and reviewed the report “Furthering the Bologna Process” commissioned by the follow-up group and found that the goals laid down in the Bologna Declaration have been widely accepted and used as a base for the development of higher education by most signatories as well as by universities and other higher education institutions. Ministers reaffirmed that efforts to promote mobility must be continued to enable students, teachers, researchers and administrative staff to benefit from the richness of the European Higher

Education Area including its democratic values, diversity of cultures and languages and the diversity of the higher education systems.

Ministers took note of the Convention of European higher education institutions held in Salamanca on 29-30 March and the recommendations of the Convention of European Students, held in Göteborg on 24-25 March, and appreciated the active involvement of the European University Association (EUA) and the National Unions of Students in Europe (ESIB) in the Bologna process. They further noted and appreciated the many other initiatives to take the process further. Ministers also took note of the constructive assistance of the European Commission.

Ministers observed that the activities recommended in the Declaration concerning degree structure have been intensely and widely dealt with in most countries. They especially appreciated how the work on quality assurance is moving forward. Ministers recognized the need to cooperate to address the challenges brought about by transnational education. They also recognized the need for a lifelong learning perspective on education.

Further actions following the six objectives of the Bologna process

As the Bologna Declaration sets out, Ministers asserted that building the European Higher Education Area is a condition for enhancing the attractiveness and competitiveness of higher education institutions in Europe. They supported the idea that higher education should be considered a public good and is and will remain a public responsibility (regulations etc.), and that students are full members of the higher education community. From this point of view Ministers commented on the further process as follows:

Adoption of a system of easily readable and comparable degrees

Ministers strongly encouraged universities and other higher education institutions to take full advantage of existing national legislation and European tools aimed at

facilitating academic and professional recognition of course units, degrees and other awards, so that citizens can effectively use their qualifications, competencies and skills throughout the European Higher Education Area. Ministers called upon existing organisations and networks such as NARIC and ENIC to promote, at institutional, national and European level, simple, efficient and fair recognition reflecting the underlying diversity of qualifications.

Adoption of a system essentially based on two main cycles

Ministers noted with satisfaction that the objective of a degree structure based on two main cycles, articulating higher education in undergraduate and graduate studies, has been tackled and discussed. Some countries have already adopted this structure and several others are considering it with great interest. It is important to note that in many countries bachelor's and master's degrees, or comparable two cycle degrees, can be obtained at universities as well as at other higher education institutions. Programmes leading to a degree may, and indeed should, have different orientations and various profiles in order to accommodate a diversity of individual, academic and labour market needs as concluded at the Helsinki seminar on bachelor level degrees (February 2001).

Establishment of a system of credits

Ministers emphasized that for greater flexibility in learning and qualification processes the adoption of common cornerstones of qualifications, supported by a credit system such as the ECTS or one that is ECTS-compatible, providing both transferability and accumulation functions, is necessary. Together with mutually recognized quality assurance systems such arrangements will facilitate students' access to the European labour market and enhance the compatibility, attractiveness and competitiveness of European higher education. The generalized use of such a credit system and of the Diploma Supplement will foster progress in this direction.

Promotion of mobility

Ministers reaffirmed that the objective of improving the mobility of students, teachers, researchers and administrative staff as set out in the Bologna Declaration is of the utmost importance. Therefore, they confirmed their commitment to pursue the removal of all obstacles to the free movement of students, teachers, researchers and administrative staff and emphasized the social dimension of mobility. They took note of the possibilities for mobility offered by the European Community programmes and the progress achieved in this field, e.g. in launching the Mobility Action Plan endorsed by the European Council in Nice in 2000.

Promotion of European cooperation in quality assurance

Ministers recognized the vital role that quality assurance systems play in ensuring high quality standards and in facilitating the comparability of qualifications throughout Europe. They also encouraged closer cooperation between recognition and quality assurance networks. They emphasized the necessity of close European cooperation and mutual trust in and acceptance of national quality assurance systems. Further they encouraged universities and other higher education institutions to disseminate examples of best practice and to design scenarios for mutual acceptance of evaluation and accreditation/certification mechanisms. Ministers called upon the universities and other higher education's institutions, national agencies and the European Network of Quality Assurance in Higher Education (ENQA), in cooperation with corresponding bodies from countries which are not members of ENQA, to collaborate in establishing a common framework of reference and to disseminate best practice.

Promotion of the European dimensions in higher education

In order to further strengthen the important European dimensions of higher education and graduate employability Ministers called upon the higher education sector to increase the development of modules, courses and curricula at all levels with “European” content, orientation or organization. This concerns particularly modules, courses and degree curricula offered in partnership by institutions from different countries and leading to a recognized joint degree. Furthermore ministers emphasized the following points:

Lifelong learning

Lifelong learning is an essential element of the European Higher Education Area. In the future Europe, built upon a knowledge-based society and economy, lifelong learning strategies are necessary to face the challenges of competitiveness and the use of new technologies and to improve social cohesion, equal opportunities and the quality of life.

Higher education institutions and students

Ministers stressed that the involvement of universities and other higher education institutions and of students as competent, active and constructive partners in the establishment and shaping of a European Higher Education Area is needed and welcomed. The institutions have demonstrated the importance they attach to the creation of a compatible and efficient, yet diversified and adaptable European Higher Education Area. Ministers also pointed out that quality is the basic underlying condition for trust, relevance, mobility, compatibility and attractiveness in the European Higher Education Area. Ministers expressed their appreciation of the contributions toward developing study programmes combining academic quality with relevance to lasting employability and called for a continued proactive role of higher education institutions.

Ministers affirmed that students should participate in and influence the organisation and content of education at universities and other higher education institutions. Ministers also reaffirmed the need, recalled by students, to take account of the social dimension in the Bologna process.

Promoting the attractiveness of the European Higher Education Area

Ministers agreed on the importance of enhancing attractiveness of European higher education to students from Europe and other parts of the world. The readability and comparability of European higher education degrees world-wide should be enhanced by the development of a common framework of qualifications, as well as by coherent quality assurance and accreditation/certification mechanisms and by increased information efforts. Ministers particularly stressed that the quality of higher education and research is and should be an important determinant of Europe’s international attractiveness and competitiveness. Ministers agreed that more attention should be paid to the benefit of a European Higher Education Area with institutions and programmes with different profiles. They called for increased collaboration between the European countries concerning the possible implications and perspectives of transnational education.

Continued follow-up

Ministers committed themselves to continue their cooperation based on the objectives set out in the Bologna Declaration, building on the similarities and benefiting from the differences between cultures, languages and national systems, and drawing on all possibilities of intergovernmental cooperation and the ongoing dialogue with European universities and other higher education institutions and student organisations as well as the Community programmes.

Ministers welcomed new members to join the Bologna process after applications from Ministers representing countries for which the European Community programmes Socrates

and Leonardo da Vinci or Tempus-Cards are open. They accepted applications from Croatia, Cyprus and Turkey.

Ministers decided that a new follow-up meeting will take place in the second half of 2003 in Berlin to review progress and set directions and priorities for the next stages of the process towards the European Higher Education Area. They confirmed the need for a structure for the follow-up work, consisting of a follow-up group and a preparatory group. The follow-up group should be composed of representatives of all signatories, new participants and the European Commission, and should be chaired by the EU Presidency at the time. The preparatory group should be composed of representatives of the countries hosting the previous ministerial meetings and the next ministerial meeting, two EU member states and two non-EU member states; these latter four representatives will be elected by the follow-up group. The EU Presidency at the time and the European Commission will also be part of the preparatory group. The preparatory group will be chaired by the representative of the country hosting the next ministerial meeting.

The European University Association, the European Association of Institutions in Higher Education (EURASHE), the National Unions of Students in Europe and the Council of Europe should be consulted in the follow-up work.

In order to take the process further, Ministers encouraged the follow-up group to arrange seminars to explore the following areas: cooperation concerning accreditation and quality assurance, recognition issues and the use of credits in the Bologna process, the development of joint degrees, the social dimension, with specific attention to obstacles to mobility, and the enlargement of the Bologna process, lifelong learning and student involvement.

Communiqué of the Conference of Ministers responsible for Higher Education

in Berlin on 19 September 2003

Preamble

On 19 June 1999, one year after the Sorbonne Declaration, Ministers responsible for higher education from 29 European countries signed the Bologna Declaration. They agreed on important joint objectives for the development of a coherent and cohesive European Higher Education Area by 2010. In the first follow-up conference held in Prague on 19 May 2001, they increased the number of the objectives and reaffirmed their commitment to establish the European Higher Education Area by 2010. On 19 September 2003, Ministers responsible for higher education from 33 European countries met in Berlin in order to review the progress achieved and to set priorities and new objectives for the coming years, with a view to speeding up the realization of the European Higher Education Area. They agreed on the following considerations, principles and priorities:

Ministers reaffirm the importance of the social dimension of the Bologna Process. The need to increase competitiveness must be balanced with the objective of improving the social characteristics of the European Higher Education Area, aiming at strengthening social cohesion and reducing social and gender inequalities both at national and at European level. In that context, Ministers reaffirm their position that higher education is a public good and a public responsibility. They emphasize that in international academic cooperation and exchanges, academic values should prevail.

Ministers take into due consideration the conclusions of the European Councils in Lisbon (2000) and Barcelona (2002) aimed at making Europe the most competitive and dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion and calling for further action and closer co-operation in the context of the Bologna Process.

Ministers take note of the Progress Report commissioned by the Follow-up Group on the development of the Bologna Process between Prague and Berlin. They also take note of the Trends-III Report prepared by the European University Association (EUA), as well as of the results of the seminars, which were organised as part of the work programme between Prague and Berlin by several member States and Higher Education Institutions, organisations and students. Ministers further note the National Reports, which are evidence of the considerable progress being made in the application of the principles of the Bologna Process. Finally, they take note of the messages from the European Commission and the Council of Europe and acknowledge their support for the implementation of the Process.

Ministers agree that efforts shall be undertaken in order to secure closer links overall between the higher education and research systems in their respective countries. The emerging European Higher Education Area will benefit from synergies with the European Research Area, thus strengthening the basis of the Europe of Knowledge. The aim is to preserve Europe's cultural richness and linguistic diversity, based on its heritage of diversified traditions, and to foster its potential of innovation and social and economic development through enhanced co-operation among European Higher Education Institutions.

Ministers recognise the fundamental role in the development of the European Higher Education Area played by Higher Education Institutions and student organisations. They take note of the message from the European University Association (EUA) arising from the Graz Convention of Higher Education Institutions, the contributions from the European Association of Institutions in Higher Education (EURASHE) and the communications from ESIB – The National Unions of Students in Europe.

Ministers welcome the interest shown by other regions of the world in the development of the European Higher Education Area, and welcome in particular the presence of representatives from European countries not yet party to the Bologna Process as well as from the Follow-up Committee of the European Union, Latin America and Caribbean (EULAC) Common Space for Higher Education as guests at this conference.

Progress

Ministers welcome the various initiatives undertaken since the Prague Higher Education Summit to move towards more comparability and compatibility, to make higher education systems more transparent and to enhance the quality of European higher education at institutional and national levels. They appreciate the co-operation and commitment of all partners - Higher Education Institutions, students and other stakeholders – to this effect.

Ministers emphasize the importance of all elements of the Bologna Process for establishing the European Higher Education Area and stress the need to intensify the efforts at institutional, national and European level. However, to give the Process further momentum, they commit themselves to intermediate priorities for the next two years. They will strengthen their efforts to promote effective quality assurance systems, to step up effective use of the system based on two cycles and to improve the recognition system of degrees and periods of studies.

Quality Assurance

The quality of higher education has proved to be at the heart of the setting up of the European Higher Education Area. Ministers commit themselves to supporting further development of quality assurance at institutional, national and European level. They stress the need to develop mutually shared criteria and methodologies on quality assurance.

They also stress that consistent with the principle of institutional autonomy, the primary responsibility for quality assurance in higher education lies with each institution itself and this provides the basis for real accountability of the academic system within the national quality framework.

Therefore, they agree that by 2005 national quality assurance systems should include:

- a definition of the responsibilities of the bodies and institutions involved;
- evaluation of programmes or institutions, including internal assessment, external review, participation of students and the publication of results;

- a system of accreditation, certification or comparable procedures;
- international participation, co-operation and networking.

At the European level, Ministers call upon ENQA through its members, in co-operation with the EUA, EURASHE and ESIB, to develop an agreed set of standards, procedures and guidelines on quality assurance, to explore ways of ensuring an adequate peer review system for quality assurance and/or accreditation agencies or bodies, and to report back through the Follow-up Group to Ministers in 2005. Due account will be taken of the expertise of other quality assurance associations and networks.

Degree structure: Adoption of a system essentially based on two main cycles

Ministers are pleased to note that, following their commitment in the Bologna Declaration to the two-cycle system, a comprehensive restructuring of the European landscape of higher education is now under way. All Ministers commit themselves to having started the implementation of the two cycle system by 2005.

Ministers underline the importance of consolidating the progress made, and of improving understanding and acceptance of the new qualifications through reinforcing dialogue within institutions and between institutions and employers.

Ministers encourage the member States to elaborate a framework of comparable and compatible qualifications for their higher education systems, which should seek to describe qualifications in terms of workload, level, learning outcomes, competences and profile. They also undertake to elaborate an overarching framework of qualifications for the European Higher Education Area.

Within such frameworks, degrees should have different defined outcomes. First and second cycle degrees should have different orientations and various profiles in order to accommodate a diversity of individual, academic and labor market needs. First cycle degrees should give access, in the sense of the Lisbon Recognition Convention, to second cycle programmes. Second cycle degrees should give access to doctoral studies.

Ministers invite the Follow-up Group to explore whether and how shorter higher education may be linked to the first cycle of a qualifications framework for the European Higher Education Area. Ministers stress their commitment to making higher education equally accessible to all, on the basis of capacity, by every appropriate means.

Promotion of mobility

Mobility of students and academic and administrative staff is the basis for establishing a European Higher Education Area. Ministers emphasize its importance for academic and cultural as well as political, social and economic spheres. They note with satisfaction that since their last meeting, mobility figures have increased, thanks also to the substantial support of the European Union programmes, and agree to undertake the necessary steps to improve the quality and coverage of statistical data on student mobility.

They reaffirm their intention to make every effort to remove all obstacles to mobility within the European Higher Education Area. With a view to promoting student mobility, Ministers will take the necessary steps to enable the portability of national loans and grants.

Establishment of a system of credits

Ministers stress the important role played by the European Credit Transfer System (ECTS) in facilitating student mobility and international curriculum development. They note that ECTS is increasingly becoming a generalised basis for the national credit systems. They encourage further progress with the goal that the ECTS becomes not only a transfer but also an accumulation system, to be applied consistently as it develops within the emerging European Higher Education Area.

Recognition of degrees: Adoption of a system of easily readable and comparable degrees

Ministers underline the importance of the Lisbon Recognition Convention, which should be ratified by all countries participating in the Bologna Process, and call on the

ENIC and NARIC networks along with the competent National Authorities to further the implementation of the Convention.

They set the objective that every student graduating as from 2005 should receive the Diploma Supplement automatically and free of charge.

It should be issued in a widely spoken European language.

They appeal to institutions and employers to make full use of the Diploma Supplement, so as to take advantage of the improved transparency and flexibility of the higher education degree systems, for fostering employability and facilitating academic recognition for further studies.

Higher education institutions and students

Ministers welcome the commitment of Higher Education Institutions and students to the Bologna Process and recognize that it is ultimately the active participation of all partners in the Process that will ensure its long-term success.

Aware of the contribution strong institutions can make to economic and societal development, Ministers accept that institutions need to be empowered to take decisions on their internal organisation and administration. Ministers further call upon institutions to ensure that the reforms become fully integrated into core institutional functions and processes. Ministers note the constructive participation of student organisations in the Bologna Process and underline the necessity to include the students continuously and at an early stage in further activities.

Students are full partners in higher education governance. Ministers note that national legal measures for ensuring student participation are largely in place throughout the European Higher Education Area. They also call on institutions and student organisations to identify ways of increasing actual student involvement in higher education governance.

Ministers stress the need for appropriate studying and living conditions for the students, so that they can successfully complete their studies within an appropriate period of time without obstacles related to their social and economic background. They also stress the need for more comparable data on the social and economic situation of students.

Promotion of the European dimension in Higher Education

Ministers note that, following their call in Prague, additional modules, courses and curricula with European content, orientation or organisation are being developed.

They note that initiatives have been taken by Higher Education Institutions in various European countries to pool their academic resources and cultural traditions in order to promote the development of integrated study programmes and joint degrees at first, second and third level. Moreover, they stress the necessity of ensuring a substantial period of study abroad in joint degree programmes as well as proper provision for linguistic diversity and language learning, so that students may achieve their full potential for European identity, citizenship and employability.

Ministers agree to engage at the national level to remove legal obstacles to the establishment and recognition of such degrees and to actively support the development and adequate quality assurance of integrated curricula leading to joint degrees.

Promoting the attractiveness of the European Higher Education Area

Ministers agree that the attractiveness and openness of the European higher education should be reinforced. They confirm their readiness to further develop scholarship programmes for students from third countries.

Ministers declare that transnational exchanges in higher education should be governed on the basis of academic quality and academic values, and agree to work in all appropriate fora to that end. In all appropriate circumstances should include the social and economic partners.

They encourage the co-operation with regions in other parts of the world by opening Bologna seminars and conferences to representatives of these regions.

Lifelong learning

Ministers underline the important contribution of higher education in making lifelong learning a reality. They are taking steps to align their national policies to realise this goal and urge Higher Education Institutions and all concerned to enhance the possibilities for lifelong learning at higher education level including the recognition of prior learning. They emphasise that such action must be an integral part of higher education activity.

Ministers furthermore call those working on qualifications frameworks for the European Higher Education Area to encompass the wide range of flexible learning paths, opportunities and techniques and to make appropriate use of the ECTS credits.

They stress the need to improve opportunities for all citizens, in accordance with their aspirations and abilities, to follow the lifelong learning paths into and within higher education.

Additional Actions

European Higher Education Area and European Research Area – two pillars of the knowledge based society.

Conscious of the need to promote closer links between the EHEA and the ERA in a Europe of Knowledge, and of the importance of research as an integral part of higher education across Europe, Ministers consider it necessary to go beyond the present focus on two main cycles of higher education to include the doctoral level as the third cycle in the Bologna Process. They emphasise the importance of research and research training and the promotion of interdisciplinarity in maintaining and improving the quality of higher education and in enhancing the competitiveness of European higher education more generally. Ministers call for increased mobility at the doctoral and postdoctoral levels and encourage the institutions concerned to increase their co-operation in doctoral studies and the training of young researchers.

Ministers will make the necessary effort to make European Higher Education Institutions an even more attractive and efficient partner. Therefore Ministers ask Higher Education Institutions to increase the role and relevance of research to technological, social and cultural evolution and to the needs of society.

Ministers understand that there are obstacles inhibiting the achievement of these goals and these cannot be resolved by Higher Education Institutions alone. It requires strong support, including financial and appropriate decisions from national Governments and European Bodies.

Finally, Ministers state that networks at doctoral level should be given support to stimulate the development of excellence and to become one of the hallmarks of the European Higher Education Area.

Stocktaking

With a view to the goals set for 2010, it is expected that measures will be introduced to take stock of progress achieved in the Bologna Process. A mid-term stocktaking exercise would provide reliable information on how the Process is actually advancing and would offer the possibility to take corrective measures, if appropriate.

Ministers charge the Follow-up Group with organising a stocktaking process in time for their summit in 2005 and undertaking to prepare detailed reports on the progress and implementation of the intermediate priorities set for the next two years:

- quality assurance;
- two-cycle system;
- recognition of degrees and periods of studies.

Participating countries will, furthermore, be prepared to allow access to the necessary information for research on higher education relating to the objectives of the Bologna Process. Access to data banks on ongoing research and research results shall be facilitated.

New members

Ministers consider it necessary to adapt the clause in the Prague Communiqué on applications for membership as follows:

Countries party to the European Cultural Convention shall be eligible for membership of the European Higher Education Area provided that they at the same time declare their willingness to pursue and implement the objectives of the Bologna Process in their own systems of higher education. Their applications should contain information on how they will implement the principles and objectives of the declaration.

Ministers decide to accept the requests for membership of Albania , Andorra , Bosnia and Herzegovina , Holy See , Russia , Serbia and Montenegro , the former Yugoslav Republic of Macedonia , and to welcome these states as new members thus expanding the process to 40 European Countries.

Ministers recognize that membership of the Bologna Process implies substantial change and reform for all signatory countries. They agree to support the new signatory countries in those changes and reforms, incorporating them within the mutual discussions and assistance, which the Bologna Process involves.

Follow-up structure

Ministers entrust the implementation of all the issues covered in the Communiqué, the overall steering of the Bologna Process and the preparation of the next ministerial meeting to a Follow-up Group, which shall be composed of the representatives of all members of the Bologna Process and the European Commission, with the Council of Europe, the EUA, EURASHE, ESIB and UNESCO/CEPES as consultative members. This group, which should be convened at least twice a year, shall be chaired by the EU Presidency, with the host country of the next Ministerial Conference as vice-chair.

A Board also chaired by the EU Presidency shall oversee the work between the meetings of the Follow-up Group. The Board will be composed of the chair, the next host country as vice-chair, the preceding and the following EU Presidencies, three participating countries elected by the Follow-up Group for one year, the European Commission and, as consultative members, the Council of Europe, the EUA, EURASHE and ESIB. The Follow-up Group as well as the Board may convene ad hoc working groups as they deem necessary.

The overall follow-up work will be supported by a Secretariat which the country hosting the next Ministerial Conference will provide.

In its first meeting after the Berlin Conference, the Follow-up Group is asked to further define the responsibilities of the Board and the tasks of the Secretariat.

Work programme 2003-2005

Ministers ask the Follow-up Group to co-ordinate activities for progress of the Bologna Process as indicated in the themes and actions covered by this Communiqué and report on them in time for the next ministerial meeting in 2005.

Next Conference

Ministers decide to hold the next conference in the city of Bergen (Norway) in May.

Communiqué of the Conference of European Ministers Responsible for Higher Education

Bergen, 19-20 May 2005

We, Ministers responsible for higher education in the participating countries of the Bologna Process, have met for a mid-term review and for setting goals and priorities towards 2010. At this conference, we have welcomed Armenia, Azerbaijan, Georgia, Moldova and Ukraine as new participating countries in the Bologna Process. We all share the common understanding of the principles, objectives and commitments of the Process as expressed in the Bologna Declaration and in the subsequent communiqués from the Ministerial Conferences in Prague and Berlin. We confirm our commitment to coordinating our policies through the Bologna Process to establish the European

Higher Education Area (EHEA) by 2010, and we commit ourselves to assisting the new participating countries to implement the goals of the Process.

I. Partnership

We underline the central role of higher education institutions, their staff and students as partners in the Bologna Process. Their role in the implementation of the Process becomes all the more important now that the necessary legislative reforms are largely in place, and we encourage them to continue and intensify their efforts to establish the EHEA. We welcome the clear commitment of higher education institutions across Europe to the Process, and we recognise that time is needed to optimise the impact of structural change on curricula and thus to ensure the introduction of the innovative teaching and learning processes that Europe needs.

We welcome the support of organisations representing business and the social partners and look forward to intensified cooperation in reaching the goals of the Bologna Process. We further welcome the contributions of the international institutions and organisations that are partners to the Process.

II. Taking stock

We take note of the significant progress made towards our goals, as set out in the General Report 2003-2005 from the Follow-up Group, in EUA's Trends IV report, and in ESIB's report Bologna with Student Eyes.

At our meeting in Berlin, we asked the Follow-up Group for a mid-term stocktaking, focusing on three priorities – the degree system, quality assurance and the recognition of degrees and periods of study. From the stocktaking report we note that substantial progress has been made in these three priority areas. It will be important to ensure that progress is consistent across all participating countries. We therefore see a need for greater sharing of expertise to build capacity at both institutional and governmental level.

The degree system

We note with satisfaction that the two-cycle degree system is being implemented on a large scale, with more than half of the students being enrolled in it in most countries. However, there are still some obstacles to access between cycles. Furthermore, there is a need for greater dialogue, involving Governments, institutions and social partners, to increase the employability of graduates with bachelor qualifications, including in appropriate posts within the public service.

We adopt the overarching framework for qualifications in the EHEA, comprising three cycles (including, within national contexts, the possibility of intermediate qualifications), generic descriptors for each cycle based on learning outcomes and competences, and credit ranges in the first and second cycles. We commit ourselves to elaborating national frameworks for qualifications compatible with the overarching framework for qualifications in the EHEA by 2010, and to having started work on this by 2007. We ask the Follow-up Group to report on the implementation and further development of the overarching framework. We underline the importance of ensuring complementarities between the overarching framework for the EHEA and the proposed broader framework for qualifications for lifelong learning encompassing general education as well as vocational education and training as now being developed within the European Union as well as among participating countries. We ask the European Commission fully to consult all parties to the Bologna Process as work progresses.

Quality assurance

Almost all countries have made provision for a quality assurance system based on the criteria set out in the Berlin Communiqué and with a high degree of cooperation and networking. However, there is still progress to be made, in particular as regards student involvement and international cooperation.

Furthermore, we urge higher education institutions to continue their efforts to enhance the quality of their activities through the systematic introduction of internal

mechanisms and their direct correlation to external quality assurance.

We adopt the standards and guidelines for quality assurance in the European Higher Education Area as proposed by ENQA. We commit ourselves to introducing the proposed model for peer review of quality assurance agencies on a national basis, while respecting the commonly accepted guidelines and criteria. We welcome the principle of a European register of quality assurance agencies based on national review.

We ask that the practicalities of implementation be further developed by ENQA in cooperation with EUA, EURASHE and ESIB with a report back to us through the Follow-up Group. We underline the importance of cooperation between nationally recognised agencies with a view to enhancing the mutual recognition of accreditation or quality assurance decisions.

Recognition of degrees and study periods

We note that 36 of the 45 participating countries have now ratified the Lisbon Recognition Convention. We urge those that have not already done so to ratify the Convention without delay.

We commit ourselves to ensuring the full implementation of its principles, and to incorporating them in national legislation as appropriate. We call on all participating countries to address recognition problems identified by the ENIC/NARIC networks.

We will draw up national action plans to improve the quality of the process associated with the recognition of foreign qualifications. These plans will form part of each country's national report for the next Ministerial Conference. We express support for the subsidiary texts to the Lisbon Recognition Convention and call upon all national authorities and other stakeholders to recognise joint degrees awarded in two or more countries in the EHEA.

We see the development of national and European frameworks for qualifications as an opportunity to further embed lifelong learning in higher education.

We will work with higher education institutions and others to improve recognition of prior learning including, where possible, non-formal and informal learning for access to, and as elements in, higher education programmes.

III. Further challenges and priorities

Higher education and research We underline the importance of higher education in further enhancing research and the importance of research in underpinning higher education for the economic and cultural development of our societies and for social cohesion.

We note that the efforts to introduce structural change and improve the quality of teaching should not detract from the effort to strengthen research and innovation. We therefore emphasise the importance of research and research training in maintaining and improving the quality of and enhancing the competitiveness and attractiveness of the EHEA. With a view to achieving better results we recognise the need to improve the synergy between the higher education sector and other research sectors throughout our respective countries and between the

EHEA and the European Research Area. To achieve these objectives, doctoral level qualifications need to be fully aligned with the EHEA overarching framework for qualifications using the outcomes-based approach. The core component of doctoral training is the advancement of knowledge through original research. Considering the need for structured doctoral programmes and the need for transparent supervision and assessment, we note that the normal workload of the third cycle in most countries would correspond to 3-4 years full time.

We urge universities to ensure that their doctoral programmes promote interdisciplinary training and the development of transferable skills, thus meeting the needs of the wider employment market. We need to achieve an overall increase in the numbers of doctoral candidates taking up research careers within the EHEA. We consider participants in third cycle programmes both as students and as early stage researchers. We charge the Bologna Follow-up Group with inviting the European University Association, together with other interested partners, to prepare a report under the responsibility of the Follow-up Group on the further development of the basic principles for doctoral programmes, to be presented to Ministers in 2007. Overregulation of doctoral programmes must be avoided.

The social dimension of the Bologna Process is a constituent part of the EHEA and a necessary condition for the attractiveness and competitiveness of the EHEA. We therefore renew our commitment to making quality higher education equally accessible to all, and stress the need for appropriate conditions for students so that they can complete their studies without obstacles related to their social and economic background. The social dimension includes measures taken by governments to help students, especially from socially disadvantaged groups, in financial and economic aspects and to provide them with guidance and counselling services with a view to widening access.

Mobility

We recognise that mobility of students and staff among all participating countries remains one of the key objectives of the Bologna Process. Aware of the many remaining challenges to be overcome, we reconfirm our commitment to facilitate the portability of grants and loans where appropriate through joint action, with a view to making mobility within the EHEA a reality.

We shall intensify our efforts to lift obstacles to mobility by facilitating the delivery of visa and work permits and by encouraging participation in mobility programmes. We urge institutions and students to make full use of mobility programmes, advocating full recognition of study periods abroad within such programmes.

The attractiveness of the EHEA and cooperation with other parts of the world

The European Higher Education Area must be open and should be attractive to other parts of the world. Our contribution to achieving education for all should be based on the principle of sustainable development and be in accordance with the ongoing international work on developing guidelines for quality provision of cross-border higher education. We reiterate that in international academic cooperation, academic values should prevail.

We see the European Higher Education Area as a partner of higher education systems in other regions of the world, stimulating balanced student and staff exchange and cooperation between higher education institutions. We underline the importance of intercultural understanding and respect. We look forward to enhancing the understanding of the Bologna process in other continents

by sharing our experiences of reform processes with neighboring regions. We stress the need for dialogue on issues of mutual interest. We see the need to identify partner regions and intensify the exchange of ideas and experiences with those regions. We ask the Follow-up Group to elaborate and agree on a strategy for the external dimension.

IV. Taking stock on progress for 2007

We charge the Follow-up Group with continuing and widening the stocktaking process and reporting in time for the next Ministerial Conference. We expect stocktaking to be based on the appropriate methodology and to continue in the fields of the degree system, quality assurance and recognition of degrees and study periods, and by 2007 we will have largely completed the implementation of these three intermediate priorities. In particular, we shall look for progress in:

- implementation of the standards and guidelines for quality assurance as proposed in the ENQA report;
- implementation of the national frameworks for qualifications;
- the awarding and recognition of joint degrees, including at the doctorate level;
- creating opportunities for flexible learning paths in higher education, including procedures for the recognition of prior learning.

We also charge the Follow-up Group with presenting comparable data on the mobility of staff and students as well as on the social and economic situation of students in participating countries as a basis for future stocktaking and reporting in time for the next Ministerial Conference. The future stocktaking will have to take into account the social dimension as defined above.

V. Preparing for 2010

Building on the achievements so far in the Bologna Process, we wish to establish a European Higher Education Area based on the principles of quality and transparency. We must cherish our rich heritage and cultural diversity in contributing to a knowledge-based society. We commit ourselves to upholding the principle of public responsibility for higher education in the context of complex modern societies. As higher education is situated at the crossroads of research, education and innovation, it is also the key to Europe's competitiveness. As we move closer to 2010, we undertake to ensure that higher education institutions enjoy the necessary autonomy to implement the agreed reforms, and we recognise the need for sustainable funding of institutions. The European Higher Education Area is structured around three cycles, where each level has the function of preparing the student for the labour market, for further competence building and for active citizenship. The overarching framework for qualifications, the agreed set of European standards and guidelines for quality assurance and the recognition of degrees and periods of study are also key characteristics of the structure of the EHEA.

We endorse the follow-up structure set up in Berlin, with the inclusion of the Education International (EI) Pan-European Structure, the European Association for Quality Assurance in Higher Education (ENQA), and the Union of Industrial and Employers' Confederations of Europe (UNICE) as new consultative members of the Follow-up Group.

As the Bologna Process leads to the establishment of the EHEA, we have to consider the appropriate arrangements needed to support the continuing development beyond 2010, and we ask the Follow-up Group to explore these issues.

We will hold the next Ministerial Conference in London in 2007.

45 countries participate in the Bologna Process and are members of the Follow-up Group: Albania, Andorra, Armenia, Austria, Azerbaijan, Belgium (Flemish Community and French Community), Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, the Holy See, Hungary, Iceland,

Ireland, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Moldova, the Netherlands, Norway, Poland, Portugal, Romania, the Russian Federation, Serbia and Montenegro, the Slovak Republic, Slovenia, Spain, Sweden, Switzerland, “the former Yugoslav Republic of Macedonia”, Turkey, Ukraine and the United Kingdom. In addition, the European Commission is a voting member of the Follow-up Group.

- the Council of Europe,
- the National Unions of Students in Europe (ESIB),
- the Education International (EI) Pan-European Structure,
- the European Association for Quality Assurance in Higher Education (ENQA),
- the European University Association (EUA),
- the European Association of Institutions in Higher Education (EURASHE),
- the European Centre for Higher Education (UNESCO-CEPES)
- the Union of Industrial and Employers’ Confederations of Europe (UNICE) are consultative members of the Follow-up Group.

Key competences for lifelong learning – European Reference framework

Recommendations of the Parliament and the Council of Europe

18 December 2006 p.

Background and aims

As globalisation continues to confront the European Union with new challenges, each citizen will need a wide range of key competences to adapt flexibly to a rapidly changing and highly interconnected world. Education in its dual role, both social and economic, has a key role to play in ensuring that Europe's citizens acquire the key competences needed to enable them to adapt flexibly to such changes. In particular, building on diverse individual competences, the differing needs of learners should be met by ensuring equality and access for those groups who, due to educational disadvantages caused by personal, social, cultural or economic circumstances, need particular support to fulfill their educational potential. Examples of such groups include people with low basic skills, in particular with low literacy, early school leavers, the long-term unemployed and those returning to work after a period of extended leave, older people, migrants, and people with disabilities.

In this context, the main aims of the Reference Framework are to:

1. identify and define the key competences necessary for personal fulfillment, active citizenship, social cohesion and employability in a knowledge society;
2. support Member States' work in ensuring that by the end of initial education and training young people have developed the key competences to a level that equips them for adult life and which forms a basis for further learning and working life, and that adults are able to develop and update their key competences throughout their lives;
3. provide a European level reference tool for policy makers, education providers, employers, and learners themselves to facilitate national and European level efforts towards commonly agreed objectives;
4. provide a framework for further action at Community level both within the Education and Training 2010 work programme and within the Community Education and Training Programmes.

Key Competences are defined here as a combination of knowledge, skills and attitudes appropriate to the context. KEY competences are those which all individuals need for personal fulfillment and development, active citizenship, social inclusion and employment. The Reference Framework sets out eight key competences:

1. Communication in the mother tongue;
2. Communication in foreign languages;
3. Mathematical competence and basic competences in science and technology;
4. Digital competence;
5. Learning to learn;
6. Social and civic competences;
7. Sense of initiative and entrepreneurship;
8. Cultural awareness and expression.

The key competences are all considered equally important, because each of them can contribute to a successful life in a knowledge society. Many of the competences overlap and interlock: aspects essential to one domain will support competence in another. Competence in the fundamental basic skills of language, literacy, numeracy and in information and communication technologies (ICT) is an essential foundation for learning, and learning to learn supports all learning activities. There are a number of themes that are applied throughout the Reference Framework: critical thinking, creativity, initiative, problem solving, risk assessment, decision taking, and constructive management of feelings play a role in all eight key competences.

1. Communication in the mother tongue

Communication in the mother tongue is the ability to express and interpret concepts, thoughts, feelings, facts and opinions in both oral and written form (listening, speaking, reading and writing), and to interact linguistically in an appropriate and creative way in a full range of societal and cultural contexts; in education and training, work, home and leisure.

Essential knowledge, skills and attitudes related to this competence: communicative competence results from the acquisition of the mother tongue, which is intrinsically linked to the development of an individual's cognitive ability to interpret the world and relate to others. Communication in the mother tongue requires an individual to have knowledge of vocabulary, functional grammar and the functions of language. It includes an awareness of the main types of verbal interaction, a range of literary and non-literary texts, the main features of different styles and registers of language, and the variability of language and communication in different contexts. Individuals should have the skills to communicate both orally and in writing in a variety of communicative situations and to monitor and adapt their own communication to the requirements of the situation. This competence also includes the abilities to distinguish and use different types of texts, to search for, collect and process information, to use aids, and to formulate and express one's oral and written arguments in a convincing way appropriate to the context. A positive attitude towards communication in the mother tongue involves a disposition to critical and constructive dialogue, an appreciation of aesthetic qualities and a willingness to strive for them, and an interest in interaction with others. This implies an awareness of the impact of language on others and a need to understand and use language in a positive and socially responsible manner.

2. Communication in foreign languages

Definition:

Communication in foreign languages broadly shares the main skill dimensions of communication in the mother tongue: it is based on the ability to understand, express and interpret concepts, thoughts, feelings, facts and opinions in both oral and written form

(listening, speaking, reading and writing) in an appropriate range of societal and cultural contexts (in education and training, work, home and leisure) according to one's wants or needs. Communication in foreign languages also calls for skills such as mediation and intercultural understanding. An individual's level of proficiency will vary between the four dimensions (listening, speaking, reading and writing) and between the different languages, and according to that individual's social and cultural background, environment, needs and/or interests.

Essential knowledge, skills and attitudes related to this competence. Competence in foreign languages requires knowledge of vocabulary and functional grammar and an awareness of the main types of verbal interaction and registers of language. Knowledge of societal conventions, and the cultural aspect and variability of languages is important. Essential skills for communication in foreign languages consist of the ability to understand spoken messages, to initiate, sustain and conclude conversations and to read, understand and produce texts appropriate to the individual's needs. Individuals should also be able to use aids appropriately, and learn languages also informally as part of lifelong learning. A positive attitude involves the appreciation of cultural diversity, and an interest and curiosity in languages and intercultural communication.

3. Mathematical competence and basic competences in science and technology

Definition: A. Mathematical competence is the ability to develop and apply mathematical thinking in order to solve a range of problems in everyday situations. Building on a sound mastery of numeracy, the emphasis is on process and activity, as well as knowledge. Mathematical competence involves, to different degrees, the ability and willingness to use mathematical modes of thought (logical and spatial thinking) and presentation (formulas, models, constructs, graphs, charts). B. Competence in science refers to the ability and willingness to use the body of knowledge and methodology employed to explain the natural world, in order to identify questions and to draw evidence-based conclusions. Competence in technology is viewed as the application of that knowledge and methodology in response to perceived human wants or needs. Competence in science and technology involves an understanding of the changes caused by human activity and responsibility as an individual citizen. Essential knowledge, skills and attitudes related to this competence:

A. Necessary knowledge in mathematics includes a sound knowledge of numbers, measures and structures, basic operations and basic mathematical presentations, an understanding of mathematical terms and concepts, and an awareness of the questions to which mathematics can offer answers. An individual should have the skills to apply basic mathematical principles and processes in everyday contexts at home and work, and to follow and assess chains of arguments. An individual should be able to reason mathematically, understand mathematical proof and communicate in mathematical language, and to use appropriate aids. A positive attitude in mathematics is based on the respect of truth and willingness to look for reasons and to assess their validity.

B. For science and technology, essential knowledge comprises the basic principles of the natural world, fundamental scientific concepts, principles and methods, technology and technological products and processes, as well as an understanding of the impact of science and technology on the natural world. These competences should enable individuals to better understand the advances, limitations and risks of scientific theories, applications and technology in societies at large (in relation to decision-making, values, moral questions, culture, etc). Skills include the ability to use and handle technological tools and machines as well as scientific data to achieve a goal or to reach an evidence-based decision or conclusion. Individuals should also be able to recognise the essential features of scientific inquiry and have the ability to communicate the conclusions and reasoning that led to them. Competence includes an attitude of critical appreciation and curiosity, an interest in ethical issues and respect for both safety and sustainability, in particular as regards scientific and technological progress in relation to oneself, family, community and global issues.

4. Digital competence

Definition: *Digital competence* involves the confident and critical use of Information Society Technology (IST) for work, leisure and communication. It is underpinned by basic skills

in ICT: the use of computers to retrieve, assess, store, produce, present and exchange information, and to communicate and participate in collaborative networks via the Internet. Essential knowledge, skills and attitudes related to this competence:

Digital competence requires a sound understanding and knowledge of the nature, role and opportunities of IST in everyday contexts: in personal and social life as well as at work. This includes main computer applications such as word processing, spreadsheets, databases, information storage and management, and an understanding of the opportunities and potential risks of the Internet and communication via electronic media (e-mail, network tools) for work, leisure, information sharing and collaborative networking, learning and research. Individuals should also understand how IST can support creativity and innovation, and be aware of issues around the validity and reliability of information available and of the legal and ethical principles involved in the interactive use of IST. Skills needed include the ability to search, collect and process information and use it in a critical and systematic way, assessing relevance and distinguishing the real from the virtual while recognising the links. Individuals should have skills to use tools to produce, present and understand complex information and the ability to access, search and use internet-based services. Individuals should also be able use IST to support critical thinking, creativity, and innovation. Use of IST requires a critical and reflective attitude towards available information and a responsible use of the interactive media. An interest in engaging in communities and networks for cultural, social and/or professional purposes also supports this competence.

5. Learning to learn

Definition: “*Learning to learn*” is the ability to pursue and persist in learning, to organise one's own learning, including through effective management of time and information, both individually and in groups. This competence includes awareness of one's learning process and needs, identifying available opportunities, and the ability to overcome obstacles in order to learn successfully. This competence means gaining, processing and assimilating new knowledge and skills as well as seeking and making use of guidance. Learning to learn engages learners to build on prior learning and life experiences in order to use and apply knowledge and skills in a variety of contexts: at home, at work, in education and training. Motivation and confidence are crucial to an individual's competence. Essential knowledge, skills and attitudes related to this competence: Where learning is directed towards particular work or career goals, an individual should have knowledge of the competences, knowledge, skills and qualifications required. In all cases, learning to learn requires an individual to know and understand his/her preferred learning strategies, the strengths and weaknesses of his/her skills and qualifications, and to be able to search for the education and training opportunities and guidance and/or support available. Learning to learn skills require firstly the acquisition of the fundamental basic skills such as literacy, numeracy and ICT skills that are necessary for further learning. Building on these skills, an individual should be able to access, gain, process and assimilate new knowledge and skills. This requires effective management of one's learning, career and work patterns, and, in particular, the ability to persevere with learning, to concentrate for extended periods and to reflect critically on the purposes and aims of learning. Individuals should be able to dedicate time to learning autonomously and with self-discipline, but also to work collaboratively as part of the learning process, draw the benefits from a heterogeneous group, and to share what they have learnt. Individuals should be able to organise their own learning, evaluate their own work, and to seek advice, information and support when appropriate. A positive attitude includes the motivation and confidence to pursue and succeed at learning throughout one's life. A problem-solving attitude supports both the learning process itself and an individual's ability

to handle obstacles and change. The desire to apply prior learning and life experiences and the curiosity to look for opportunities to learn and apply learning in a variety of life contexts are essential elements of a positive attitude.

6. Social and civic competences

Definition: These include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation. Essential knowledge, skills and attitudes related to this competence:

A. Social competence is linked to personal and social well-being which requires an understanding of how individuals can ensure optimum physical and mental health, including as a resource for oneself and one's family and one's immediate social environment, and knowledge of how a healthy lifestyle can contribute to this. For successful interpersonal and social participation it is essential to understand the codes of conduct and manners generally accepted in different societies and environments (e.g. at work). It is equally important to be aware of basic concepts relating to individuals, groups, work organisations, gender equality and non-discrimination, society and culture. Understanding the multi-cultural and socio-economic dimensions of European societies and how national cultural identity interacts with the European identity is essential. The core skills of this competence include the ability to communicate constructively in different environments, to show tolerance, express and understand different viewpoints, to negotiate with the ability to create confidence, and to feel empathy. Individuals should be capable of coping with stress and frustration and expressing them in a constructive way and should also distinguish between the personal and professional spheres. The competence is based on an attitude of collaboration, assertiveness and integrity. Individuals should have an interest in socio-economic developments and intercultural communication and should value diversity and respect others, and be prepared both to overcome prejudices and to compromise.

B. Civic competence is based on knowledge of the concepts of democracy, justice, equality, citizenship, and civil rights, including how they are expressed in the Charter of Fundamental Rights of the European Union and international declarations and how they are applied by various institutions at the local, regional, national, European and international levels. It includes knowledge of contemporary events, as well as the main events and trends in national, European and world history. In addition, an awareness of the aims, values and policies of social and political movements should be developed. Knowledge of European integration and of the EU's structures, main objectives and values is also essential, as well as an awareness of diversity and cultural identities in Europe. Skills for civic competence relate to the ability to engage effectively with others in the public domain, and to display solidarity and interest in solving problems affecting the local and wider community. This involves critical and creative reflection and constructive participation in community or neighborhood activities as well as decision-making at all levels, from local to national and European level, in particular through voting. Full respect for human rights including equality as a basis for democracy, appreciation and understanding of differences between value systems of different religious or ethnic groups lay the foundations for a positive attitude. This means displaying both a sense of belonging to one's locality, country, the EU and Europe in general and to the world, and a willingness to participate in democratic decision-making at all levels. It also includes demonstrating a sense of responsibility, as well as showing understanding of and respect for the shared values that are necessary to ensure community cohesion, such as respect for democratic principles. Constructive participation also involves civic activities, support for social

diversity and cohesion and sustainable development, and a readiness to respect the values and privacy of others.

7. Sense of initiative and entrepreneurship

Definition: *Sense* of initiative and entrepreneurship refers to an individual's ability to turn ideas into action. It includes creativity, innovation and risk-taking, as well as the ability to plan and manage projects in order to achieve objectives. This supports individuals, not only in their everyday lives at home and in society, but also in the workplace in being aware of the context of their work and being able to seize opportunities, and is a foundation for more specific skills and knowledge needed by those establishing or contributing to social or commercial activity. This should include awareness of ethical values and promote good governance. Essential knowledge, skills and attitudes related to this competence: Necessary knowledge includes the ability to identify available opportunities for personal, professional and/or business activities, including 'bigger picture' issues that provide the context in which people live and work, such as a broad understanding of the workings of the economy, and the opportunities and challenges facing an employer or organisation. Individuals should also be aware of the ethical position of enterprises, and how they can be a force for good, for example through fair trade or through social enterprise. Skills relate to proactive project management (involving, for example the ability to plan, organise, manage, lead and delegate, analyse, communicate, de-brief, evaluate and record), effective representation and negotiation, and the ability to work both as an individual and collaboratively in teams. The ability to judge and identify one's strengths and weaknesses, and to assess and take risks as and when warranted, is essential. An entrepreneurial attitude is characterised by initiative, pro-activity, independence and innovation in personal and social life, as much as at work. It also includes motivation and determination to meet objectives, whether personal goals, or aims held in common with others, including at work.

8. Cultural awareness and expression

Definition: Appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts. Essential knowledge, skills and attitudes related to this competence:

Cultural knowledge includes an awareness of local, national and European cultural heritage and their place in the world. It covers a basic knowledge of major cultural works, including popular contemporary culture. It is essential to understand the cultural and linguistic diversity in Europe and other regions of the world, the need to preserve it and the importance of aesthetic factors in daily life. Skills relate to both appreciation and expression: the appreciation and enjoyment of works of art and performances as well as self-expression through a variety of media using one's innate capacities. Skills include also the ability to relate one's own creative and expressive points of view to the opinions of others and to identify and realise social and economic opportunities in cultural activity. Cultural expression is essential to the development of creative skills, which can be transferred to a variety of professional contexts.

A solid understanding of one's own culture and a sense of identity can be the basis for an open attitude towards and respect for diversity of cultural expression. A positive attitude also covers creativity, and the willingness to cultivate aesthetic capacity through artistic self-expression and participation in cultural life.

Communiqué of the Conference of European Ministers Responsible for Higher Education

London, May 16–19, 2007

1. Introduction

1.1 We, the Ministers responsible for Higher Education in the countries participating in the Bologna Process, have met in London to review progress made since we convened in Bergen in 2005.

1.2 Based on our agreed criteria for country membership, we welcome the Republic of Montenegro as a member of the Bologna Process.

1.3 Developments over the last two years have brought us a significant step closer to the realisation of the European Higher Education Area (EHEA). Building on our rich and diverse European cultural heritage, we are developing an EHEA based on institutional autonomy, academic freedom, equal opportunities and democratic principles that will facilitate mobility, increase employability and strengthen Europe's attractiveness and competitiveness. As we look ahead, we recognise that, in a changing world, there will be a continuing need to adapt our higher education systems, to ensure that the EHEA remains competitive and can respond effectively to the challenges of globalisation. In the short term, we appreciate that implementing the Bologna reforms is a significant task, and appreciate the continuing support and commitment of all partners in the process. We welcome the contribution of the working groups and seminars in helping to drive forward progress. We agree to continue to work together in partnership, assisting one another in our efforts and promoting the exchange of good practice.

1.4 We reaffirm our commitment to increasing the compatibility and comparability of our higher education systems, whilst at the same time respecting their diversity. We recognise the important influence higher education institutions (HEIs) exert on developing our societies, based on their traditions as centres of learning, research, creativity and knowledge transfer as well as their key role in defining and transmitting the values on which our societies are built. Our aim is to ensure that our HEIs have the necessary resources to continue to fulfill their full range of purposes. Those purposes include: preparing students for life as active citizens in a democratic society; preparing students for their future careers and enabling their personal development; creating and maintaining a broad, advanced knowledge base; and stimulating research and innovation.

1.5 We therefore underline the importance of strong institutions, which are diverse, adequately funded, autonomous and accountable. The principles of nondiscrimination and equitable access should be respected and promoted throughout the EHEA. We commit to upholding these principles and to ensuring that neither students nor staff suffer discrimination of any kind.

2. Progress towards the EHEA

2.1 Our stocktaking report, along with EUA's Trends V report, ESIB's Bologna With Student Eyes and Eurydice's Focus on the Structure of Higher Education in Europe, confirms that there has been good overall progress in the last two years. There is an increasing awareness that a significant outcome of the process will be a move towards student-centred higher education and away from teacher driven provision. We will continue to support this important development.

Mobility

2.2 Mobility of staff, students and graduates is one of the core elements of the Bologna Process, creating opportunities for personal growth, developing international cooperation between individuals and institutions, enhancing the quality of higher education and research, and giving substance to the European dimension.

2.3 Some progress has been made since 1999, but many challenges remain. Among the obstacles to mobility, issues relating to immigration, recognition, insufficient financial incentives and inflexible pension arrangements feature prominently. We recognise the responsibility of individual Governments to facilitate the delivery of visas, residence and work permits, as appropriate. Where these measures are outside our competence as Ministers for Higher Education, we undertake to work within our respective Governments for decisive progress in this area. At national level, we will work to implement fully the agreed recognition tools and procedures and consider ways of further incentivising mobility for both staff and students. This includes encouraging a significant increase in the number of joint programmes and the creation of flexible curricula, as well as urging our institutions to take greater responsibility for staff and student mobility, more equitably balanced between countries across the EHEA.

Degree structure

2.4 Good progress is being made at national and institutional levels towards our goal of an EHEA based on a three-cycle degree system. The number of students enrolled on courses in the first two-cycles has increased significantly and there has been a reduction in structural barriers between cycles. Similarly, there has been an increase in the number of structured doctoral programmes. We underline the importance of curricula reform leading to qualifications better suited both to the needs of the labour market and to further study. Efforts should concentrate in future on removing barriers to access and progression between cycles and on proper implementation of ECTS based on learning outcomes and student workload. We underline the importance of improving graduate employability, whilst noting that data gathering on this issue needs to be developed further.

Recognition

2.5 Fair recognition of higher education qualifications, periods of study and prior learning, including the recognition of non-formal and informal learning, are essential components of the EHEA, both internally and in a global context. Easily readable and comparable degrees and accessible information on educational systems and qualifications frameworks are prerequisites for citizens' mobility and ensuring the continuing attractiveness and competitiveness of the EHEA. While we are pleased that 38 members of the Bologna Process, including Montenegro, have now ratified the Council of Europe/UNESCO Convention on the recognition of qualifications concerning Higher Education in the European region (Lisbon Recognition Convention), we urge the remaining members to do so as a matter of priority.

2.6 There has been progress in the implementation of the Lisbon Recognition Convention (LRC), ECTS and diploma supplements, but the range of national and institutional approaches to recognition needs to be more coherent. To improve recognition practices, we therefore ask the Bologna Follow-up Group (BFUG) to arrange for the ENIC/NARIC networks to analyse our national action plans and spread good practice.

Qualifications Frameworks

2.7 Qualifications frameworks are important instruments in achieving comparability and transparency within the EHEA and facilitating the movement of learners within, as well as between, higher education systems. They should also help HEIs to develop modules and study programmes based on learning outcomes and credits, and improve the recognition of qualifications as well as all forms of prior learning.

2.8 We note that some initial progress has been made towards the implementation of national qualifications frameworks, but that much more effort is required. We commit ourselves to fully implementing such national qualifications frameworks, certified against the overarching Framework for Qualifications of the EHEA, by 2010. Recognising that this is a challenging task, we ask the Council of Europe to support the sharing of experience in the elaboration of national qualifications frameworks. We emphasise that qualification frameworks should be designed so as to encourage greater mobility of students and teachers and improve employability.

2.9 We are satisfied that national qualifications frameworks compatible with the overarching Framework for Qualifications of the EHEA will also be compatible with the proposal from the European Commission on a European Qualifications Framework for Lifelong Learning.

2.10 We see the overarching Framework for Qualifications of the EHEA, which we agreed in Bergen, as a central element of the promotion of European higher education in a global context.

Lifelong Learning

2.11 The stocktaking report shows that some elements of flexible learning exist in most countries, but a more systematic development of flexible learning paths to support lifelong learning is at an early stage. We therefore ask BFUG to increase the sharing of good practice and to work towards a common understanding of the role of higher education in lifelong learning. Only in a small number of EHEA countries could the recognition of prior learning for access and credits be said to be well developed. Working in cooperation with ENIC/NARIC, we invite BFUG to develop proposals for improving the recognition of prior learning.

2.12 The Standards and Guidelines for Quality Assurance in the EHEA adopted in Bergen (ESG) have been a powerful driver of change in relation to quality assurance. All countries have started to implement them and some have made substantial progress. External quality assurance in particular is much better developed than before. The extent of student involvement at all levels has increased since 2005, although improvement is still necessary. Since the main responsibility for quality lies with HEIs, they should continue to develop their systems of quality assurance. We acknowledge the progress made with regard to mutual recognition of accreditation and quality assurance decisions, and encourage continued international cooperation amongst quality assurance agencies.

2.13 The first European Quality Assurance Forum, jointly organised by EUA, ENQA, EURASHE and ESIB (the E4 Group) in 2006 provided an opportunity to discuss European developments in quality assurance. We encourage the four organisations to continue to organise European Quality Assurance Fora on an annual basis, to facilitate the sharing of good practice and ensure that quality in the EHEA continues to improve.

2.14 We thank the E4 Group for responding to our request to further develop the practicalities of setting up a Register of European Higher Education Quality Assurance Agencies. The purpose of the register is to allow all stakeholders and the general public open access to objective information about trustworthy quality assurance agencies that are working in line with the ESG. It will therefore enhance confidence in higher education in the EHEA and beyond, and facilitate the mutual recognition of quality assurance and accreditation decisions. We welcome the establishment of a register by the E4 group, working in partnership, based on their proposed operational model. The register will be voluntary, self-financing, independent and transparent. Applications for inclusion on the register should be evaluated on the basis of substantial compliance

with the ESG, evidenced through an independent review process endorsed by national authorities, where this endorsement is required by those authorities. We ask the E4 group to report progress to us regularly through BFUG, and to ensure that after two years of operation, the register is evaluated externally, taking account of the views of all stakeholders.

Doctoral candidates

2.15 Closer alignment of the EHEA with the European Research Area (ERA) remains an important objective. We recognise the value of developing and maintaining a wide variety of doctoral programmes linked to the overarching qualifications framework for the EHEA, whilst avoiding overregulation. At the same time, we appreciate that enhancing provision in the third cycle and improving the status, career prospects and funding for early stage researchers are essential 5 preconditions for meeting Europe's objectives of strengthening research capacity and improving the quality and competitiveness of European higher education.

2.16 We therefore invite our HEIs to reinforce their efforts to embed doctoral programmes in institutional strategies and policies, and to develop appropriate career paths and opportunities for doctoral candidates and early stage researchers.

2.17 We invite EUA to continue to support the sharing of experience among HEIs on the range of innovative doctoral programmes that are emerging across Europe as well as on other crucial issues such as transparent access arrangements, supervision and assessment procedures, the development of transferable skills and ways of enhancing employability. We will look for appropriate opportunities to encourage greater exchange of information on funding and other issues between our Governments as well as with other research funding bodies.

Social dimension

2.18 Higher education should play a strong role in fostering social cohesion, reducing inequalities and raising the level of knowledge, skills and competences in society. Policy should therefore aim to maximise the potential of individuals in terms of their personal development and their contribution to a sustainable and democratic knowledge-based society. We share the societal aspiration that the student body entering, participating in and completing higher education at all levels should reflect the diversity of our populations. We reaffirm the importance of students being able to complete their studies without obstacles related to their social and economic background. We therefore continue our efforts to provide adequate student services, create more flexible learning pathways into and within higher education, and to widen participation at all levels on the basis of equal opportunity.

The European Higher Education Area in a global context

2.19 We are pleased that in many parts of the world, the Bologna reforms have created considerable interest and stimulated discussion between European and international partners on a range of issues. These include the recognition of qualifications, the benefits of cooperation based upon partnership, mutual trust and understanding, and the underlying values of the Bologna Process. Moreover, we acknowledge that efforts have been made in some countries in other parts of the world to bring their higher education systems more closely into line with the Bologna framework.

2.20 We adopt the strategy "The European Higher Education Area in a Global Setting" and will take forward work in the core policy areas: improving information on, and promoting the attractiveness and competitiveness of the EHEA; strengthening cooperation based on partnership; intensifying policy dialogue; and improving recognition. This work ought to be seen in

relation to the OECD/UNESCO Guidelines for Quality Provision in Cross-border Higher Education.

3. Priorities for 2009

3.1 Over the next two years, we agree to concentrate on completing agreed Action Lines, including the ongoing priorities of the three-cycle degree system, quality assurance and recognition of degrees and study periods. We will focus in particular on the following areas for action.

Mobility

3.2 In our national reports for 2009, we will report on action taken at national level to promote the mobility of students and staff, including measures for future evaluation. We will focus on the main national challenges identified in paragraph 2.3 above. We also agree to set up a network of national experts to share information, and help to identify and overcome obstacles to the portability of grants and loans.

Social Dimension

3.3 Similarly, we will report on our national strategies and policies for the social dimension, including action plans and measures to evaluate their effectiveness. We will invite all stakeholders to participate in, and support this work, at the national level.

Data collection

3.4 We recognise the need to improve the availability of data on both mobility and the social dimension across all the countries participating in the Bologna Process. We therefore ask the European Commission (Eurostat), in conjunction with Eurostudent, to develop comparable and reliable indicators and data to measure progress towards the overall objective for the social dimension and student and staff mobility in all Bologna countries. Data in this field should cover participative equity in higher education as well as employability for graduates. This task should be carried out in conjunction with BFUG and a report should be submitted to our 2009 Ministerial conference.

Employability

3.5 Following up on the introduction of the three-cycle degree system, we ask BFUG to consider in more detail how to improve employability in relation to each of these cycles as well as in the context of lifelong learning. This will involve the responsibilities of all stakeholders. Governments and HEIs will need to communicate more with employers and other stakeholders on the rationale for their reforms. We will work, as appropriate, within our governments to ensure that employment and career structures within the public service are fully compatible with the new degree system. We urge institutions to further develop partnerships and cooperation with employers in the ongoing process of curriculum innovation based on learning outcomes.

The European Higher Education Area in a global context

3.6 We ask BFUG to report back to us on overall developments in this area at the European, national and institutional levels by 2009. All stakeholders have a role here within their spheres of responsibility. In reporting on the implementation of the strategy for the EHEA in a global context, BFUG should in particular give consideration to two priorities. First, to improve the

information available about the EHEA, by developing the Bologna Secretariat website and building on EUA's 7 Bologna Handbook; and second, to improve recognition. We call on HEIs, ENIC/NARIC centres and other competent recognition authorities within the EHEA to assess qualifications from other parts of the world with the same open mind with which they would expect European qualifications to be assessed elsewhere, and to base this recognition on the principles of the LRC.

Stocktaking

3.7 We ask BFUG to continue the stocktaking process, based on national reports, in time for our 2009 Ministerial conference. We expect further development of the qualitative analysis in stocktaking, particularly in relation to mobility, the Bologna Process in a global context and the social dimension. The fields covered by stocktaking should continue to include the degree system and employability of graduates, recognition of degrees and study periods and implementation of all aspects of quality assurance in line with the ESG. With a view to the development of more student-centered, outcome-based learning, the next exercise should also address in an integrated way national qualifications frameworks, learning outcomes and credits, lifelong learning, and the recognition of prior learning.

4. Looking forward to 2010 and beyond

4.1 As the EHEA continues to develop and respond to the challenges of globalization, we anticipate that the need for collaboration will continue beyond 2010.

4.2 We are determined to seize 2010, which will mark the passage from the Bologna Process to the EHEA, as an opportunity to reaffirm our commitment to higher education as a key element in making our societies sustainable, at national as well as at European level. We will take 2010 as an opportunity to reformulate the vision that motivated us in setting the Bologna Process in motion in 1999 and to make the case for an EHEA underpinned by values and visions that go beyond issues of structures and tools. We undertake to make 2010 an opportunity to reset our higher education systems on a course that looks beyond the immediate issues and makes them fit to take up the challenges that will determine our future.

4.3 We ask BFUG as a whole to consider further how the EHEA might develop after 2010 and to report back to the next ministerial meeting in 2009. This should include proposals for appropriate support structures, bearing in mind that the current informal collaborative arrangements are working well and have brought about unprecedented change.

4.4 Building on previous stocktaking exercises, Trends, and Bologna With Student Eyes, we invite BFUG to consider for 2010 the preparation of a report including an independent assessment, in partnership with the consultative members, evaluating the overall progress of the Bologna Process across the EHEA since 1999.

4.5 We delegate the decision on the nature, content and place of any Ministerial meeting in 2010 to BFUG, to be taken within the first half of 2008.

4.6 Our next meeting will be hosted by the Benelux countries in Leuven/Louvain-la-Neuve on 28-29 April 2009.

An integrated work programme for 2007-2009 Towards the European Higher Education Area

Relevant paragraph in the London Communiqué. Developments over the last two years have brought us a significant step closer to the realisation of the European Higher Education Area (EHEA). Building on our rich and diverse European cultural heritage, we are developing an EHEA based on institutional autonomy, academic freedom, equal opportunities and democratic principles that will facilitate mobility, increase employability and strengthen Europe's attractiveness and competitiveness. We agree to continue to work together in partnership, assisting one another in our efforts and promoting the exchange of good practice.

Introduction. To make the European Higher Education Area (EHEA) become a reality, it is of utmost importance to make progress on the implementation of the commitments that have already been agreed, concerning all action lines from all declarations and communiqués. Most of this activity needs to take place at national level but it can and will be supported by action at European level. For this purpose, the Bologna Follow-up Group (BFUG) at its meeting in Lisbon on 2-3 October 2007 adopted a work programme for the period leading up to the 2009 ministerial conference in Leuven and Louvain-la-Neuve. The present document outlines this ambitious programme that covers all action lines referred to in the London Communiqué and contains all official Bologna events that will be organised at European level between October 2007 and April 2009. The work programme resulted from an intense process of consultation to which almost 50 countries and organisations actively contributed. The high level of interest is also reflected in the large number of activities that have been proposed and that are included in this work programme. To make this work programme a success, continued involvement of all countries and organisations participating in the Bologna Process is needed. The large number of activities included in this work programme offer countries and organisations a variety of different ways to get involved but also require continued coordination within and across action lines as well as close liaison with BFUG as a whole. This goes for the almost 20 Bologna seminars as well as for the various coordination and working groups, the expert network on student support, and the E4 group.

Mobility

Relevant paragraphs in the London Communiqué. Mobility of staff, students and graduates is one of the core elements of the Bologna Process, creating opportunities for personal growth, developing international cooperation between individuals and institutions, enhancing the quality of higher education and research, and giving substance to the European dimension. Some progress has been made since 1999, but many challenges remain. Among the obstacles to mobility, issues relating to immigration, recognition, insufficient financial incentives and inflexible pension arrangements feature prominently. We recognise the responsibility of individual Governments to facilitate the delivery of visas, residence and work permits, as appropriate. Where these measures are outside our competence as Ministers for Higher Education, we undertake to work within our respective Governments for decisive progress in this area. At national level, we will work to implement fully the agreed recognition tools and procedures and consider ways of further incentivizing mobility for both staff and students. This includes encouraging a significant increase in the number of joint programmes and the creation of flexible curricula, as well as urging our institutions to take greater responsibility for staff and student mobility, more equitably balanced between countries across the EHEA. In our national reports for 2009, we will report on action taken at national level to promote the mobility of students and staff, including measures for future

evaluation. We will focus on the main national challenges identified in paragraph 2.3 above. We also agree to set up a network of national experts to share information, and help to identify and overcome obstacles to the portability of grants and loans.

General remarks. Mobility of students and staff was one of the central elements of the Bologna Declaration signed in 1999 and has entailed structural reforms towards a degree system in three cycles. Nevertheless, reliable and comparable data to monitor progress on mobility are still lacking. Obstacles to mobility of students and staff are well-known. The London Communiqué mentions the prominent and maybe most pressing issues of immigration, recognition, insufficient financial incentives and inflexible pension arrangements. Other obstacles include: different academic calendars, difficulties related to temporarily leaving one's job, family duties, lack of encouragement, language barriers or simply lack of information. So a lot remains to be done and with the 2010 deadline approaching, a certain sense of urgency prevails. While most of the action needs to be taken at national or institutional level, it can be supported in various ways by action at European level, for instance through awareness-raising or sharing of good practice but also through work on other action lines, such as developing joint programmes or cooperating in the field of quality assurance. In fact, to effectively promote mobility, action is not only needed across action lines but also across policy areas, as many of the issues go beyond the scope of higher education and reach into the areas of social affairs, finances, immigration (including visas, residence and work permits) etc. So there clearly is a case for an integrated approach, integrating different policy areas as well as different types of activity. At the same time, this integrated approach needs to be flexible enough to meet the differing needs of the different countries involved in the Bologna Process. Specific questions related to EU legislation, which concern EU countries only, should however be dealt with in the EU context. Action included in this Bologna work programme for the time until the 2009 ministerial conference should ideally involve all participating countries and organisations, and the area of mobility certainly is a case where a joint effort of all parties is needed. As indicated in the London Communiqué, mobility should be one of the priorities of the Bologna work programme 2007-2009 and BFUG therefore agreed to launch a mobility campaign, combining a variety of activities organised by a variety of Bologna countries and consultative members.

Coordination group. Purpose: to coordinate the follow-up activities in the field of mobility, building upon activities of previous periods. Liaison with other follow-up activities: data collection, stocktaking (in line with 3.7 of the London Communiqué), global dimension, social dimension, network on student support Chair: Gayane Harutyunyan (Armenia) Participants: Albania, Armenia, Austria, Belgium/French Community, Croatia, France, Germany, Hungary, Malta, Montenegro, Portugal, Russia, Spain, EI, ESU Timing and reporting: First meeting: 23 November 2007 Regular updates to BFUG. Minutes on the website. Final report (draft version): 15 January 2009 Final report (final version): 1 March 2009.

Mobility Campaign. Campaign materials to raise awareness; spread information; encourage students and staff to get mobile (and HEI to let them go).

Organisers: EI, ESU, in consultation with the coordination group (see above) Timing: November 2007 – October 2008.

Website to allow students and staff to exchange information, experience, good and bad practice. Organisers: EI, ESU, in consultation with the coordination group. Mobility barometer (using questionnaires) to measure progress on mobility. Organisers: EI and ESU, in consultation with the coordination group Validation conference to conclude the campaign.

Organisers: EI and ESU, in consultation with the coordination group Date: 6-8 October 2008
Place: Lille (France)

Bologna seminars. “Fostering student mobility: next steps? Involving stakeholders for an improved mobility inside the EHEA”.

Organisers: Belgium/French Community in cooperation with Austria, Croatia, ESU, the Netherlands and the expert network on student support; and in consultation with the coordination group. Date: 29-30 May 2008 Place: Brussels (Belgium).

“Staff Mobility and Pension Arrangements”.

Organisers: Germany, in consultation with the coordination group. Date: 12-13 June 2008
Place: Berlin (Germany).

Conference on Mobility – Erasmus Mundus II.

Organiser: France, in consultation with the coordination group and the European Commission.
Date: 4-5 November 2008. Place: Nancy (France).

“Joint programmes and student mobility”.

Organisers: Russia, in consultation with the coordination group. Date: 22-23 January 2009.
Place: Saint-Petersburg (Russia).

Expert Network on Student Support. Purpose: Offering practical solutions for countries to implement portable student support, including the organisation to address obstacles.

Liaison with other follow-up activities: Mobility coordination group, social dimension, data collection.

Chair: Aldrikint Hout (Netherlands), Kathleen Robertson (Scotland), Linda Norman-Torvang (Sweden).

Participants: open to all Bologna countries. So far the following countries and organisations have joined: Armenia, Austria, Belgium/French Community, Denmark, Finland, Georgia, Germany, Ireland, Lithuania, Montenegro, Netherlands, Norway, Portugal, Sweden, Switzerland, UK (England and Scotland), ESU, European Commission (Eurydice).

Timing and reporting: meetings in January, April and May 2008. Regular updates to BFUG. Minutes on the website. Presentation of results at the conference “Fostering student mobility: next steps?” (see above) Final report (draft version): 15 January 2009. Final report (final version): 1 March 2009.

Degree structure

Relevant paragraph(s) in the London Communiqué. We underline the importance of curricula reform leading to qualifications better suited both to the needs of the labour market and to further study. Efforts should concentrate in future on removing barriers to access and progression between cycles and on proper implementation of ECTS based on learning outcomes and student workload. We underline the importance of improving graduate employability, whilst noting that data gathering on this issue needs to be developed further.

General remarks. Proper implementation of ECTS based on student workload and learning outcomes still remains a priority. The European Commission started a process of consulting the network of national academic contact points in order to update the ECTS Key Features and subsequently also the ECTS Users’ Guide. BFUG was asked to contribute to the debate. From the very beginning ECTS contained both, the elements of content and workload. In recent years it has become common practice to present the content in terms of learning outcomes. The BFUG supported the idea that both aspects cannot be seen in isolation (“workload” should be interpreted as “workload to achieve certain learning outcomes”). The updated Key Features and supporting documents will contain more explicit reference to learning outcomes, lifelong learning

and the qualifications framework. The proposed seminars aim to improve the understanding of learning outcomes by all stakeholders, including the implications of using ECTS and learning outcomes for the implementation of new pedagogical methods of student-centered and flexible learning, as well as for quality assurance, recognition of qualifications, employability, mobility, etc.

Bologna Seminars. “ECTS based on learning outcomes and student workload”.

Organisers: Russia in cooperation with Malta, ESU and EUA. Date: 17-18 April 2008. Place: Moscow (Russia).

“Development of a common understanding of Learning Outcomes and ECTS”.

Organisers: Portugal, in cooperation with EURASHE and ESU. Date: 19-20 June 2008. Place: Porto (Portugal).

Liaison with other follow-up activities: take into account the ECTS discussion and liaise with groups working on qualifications framework, lifelong learning and employability.

Consultation on ECTS Key Features. Purpose: Updating ECTS Key Features. Liaison with other follow-up activities: qualifications framework, lifelong learning, stocktaking. Organisers: European Commission, supported by the national academic contact points for ECTS, the Portuguese Presidency and the Bologna Secretariat.

Participants: All BFUG members. Timing: A draft of the ECTS Key Features was discussed at Lisbon BFUG 2-3 October 2007, followed by an electronic consultation. Once the ECTS Key Features have been finalised, the ECTS Users Guide will be updated accordingly in 2008.

Employability

Relevant paragraph in the London Communiqué. Following up on the introduction of the three-cycle degree system, we ask BFUG to consider in more detail how to improve employability in relation to each of these cycles as well as in the context of lifelong learning. This will involve the responsibilities of all stakeholders. Governments and HEIs will need to communicate more with employers and other stakeholders on the rationale for their reforms. We will work, as appropriate, within our governments to ensure that employment and career structures within the public service are fully compatible with the new degree system. We urge institutions to further develop partnerships and cooperation with employers in the ongoing process of curriculum innovation based on learning outcomes.

General remarks. Employability is the ability to gain initial employment, to maintain employment and to be able to move around within the labour market. Higher education should aim at achieving employability of graduates in all three cycles.

Working group. Purpose: To provide a report to Ministers for the 2009 Bologna conference on how to improve employability in relation to each of the three cycles (but with a particular emphasis on the first cycle) as well as in the context of lifelong learning. Areas to be covered in the report will include:

- awareness-raising amongst employers of the value of a bachelors qualification and associated learning outcomes;
- involving employers in devising curricula;
- the provision of careers services;
- employment and career structures within the public service that are fully compatible with the new degree system;
- curriculum innovation based on learning outcomes;
- the recognition of degrees in the labour market across Europe;
- the role of higher education in lifelong.

The recognition of degrees in the labour market in whole Europe

The role of high education in the studying during the life and incessant professional growth. The connection between Bologna measures. The work of the studying results in the context of degrees structure and systems of studying qualifications during life, the collection of data, the analytical observation

The head: Keit Andrew (Great Britain). Participants: Austria, Belgium/French Community, Croatia, Czech Republic, Finland, France, Georgia, Germany, Hungary, Luxembourg, Malta, Montenegro, Poland, Spain, Great Britain, BUSINESSEUROPE, E1, ESU, EUA, EURASHE, UNESCO-CEPES BUSINESSEUROPE, E1, ESU, EUA, EURASHE, UNESCO-CEPES.

Timing and reporting: First meeting on 31 October 2007. Further meetings in: February 2008, July 2008, September 2008 and January 2009. Regular updates to BFUG. Minutes on the website. Final report (draft version): 15 January 2009 Final report (final version): 1 March 2009.

Bologna Seminar. “Employability – the Employers’ Perspective and its implications”. Organisers: Luxembourg, in cooperation with the working group. Date: 6-7 November 2008. Place: Luxembourg.

Recognition

Relevant paragraph in the London Communiqué. There has been progress in the implementation of the Lisbon Recognition Convention (LRC), ECTS and diploma supplements, but the range of national and institutional approaches to recognition needs to be more coherent. To improve recognition practices, we therefore ask the Bologna Follow-up Group (BFUG) to arrange for the ENIC/NARIC networks to analyse our national action plans and spread good practice.

General remarks. The ENIC/NARIC networks have received the mandate to analyse the national action plans. It is important that BFUG be informed of and have an opportunity to comment on the analysis. The implementation of the action plans and the dissemination of good practice should be the focus of attention of national information centres (ENICs/NARICs) as well as of other competent recognition authorities and policy makers (higher education institutions, public authorities, specialized recognition bodies). The ENIC and NARIC Networks are currently working to develop a better common understanding of the concept of “substantial differences”, which is one of the key concepts of the Lisbon Recognition Convention and a possible justification for non-recognition. The aim is to develop a broader view of substantial differences, so that only major differences entail non-recognition, and, as far as possible, to seek to assess substantial differences in terms of learning outcomes. The follow-up activities on recognition of prior learning (2.11) will be dealt with in the section on “lifelong learning” (see below).

ENIC-NARIC working party. Tasks: To analyse national action plans on recognition and to spread good practice. To assist Bologna countries with implementing the national action plans and to identify possible weak points.

Organisers: ENIC and NARIC Networks.

Participants: Council of Europe, European Commission, UNESCO-CEPES, national information centres. Through the networks, national recognition information centres of all Bologna countries will discuss the report.

Timing: November 2007-December 2008.

Reporting: Progress report at BFUG March 2008. A first draft of the final report will be considered by the ENIC and NARIC Networks at their joint meeting in Malta in June 2008. A final report will be submitted to the BFUG and the ENIC and NARIC Networks by the end of 2008.

Qualifications framework

Relevant paragraph in the London Communiqué. We note that some initial progress has been made towards the implementation of national qualifications frameworks, but that much

more effort is required. We commit ourselves to fully implementing such national qualifications frameworks, certified against the overarching Framework for Qualifications of the EHEA, by 2010. Recognising that this is a challenging task, we ask the Council of Europe to support the sharing of experience in the elaboration of national qualifications frameworks. We emphasise that

qualification frameworks should be designed so as to encourage greater mobility of students and teachers and improve employability.

General remarks. The main work of implementing national qualifications frameworks in line with the overarching Framework for Qualifications of the EHEA needs to be done at national level but it will be supported by the sharing of experience, facilitated by the Council of Europe and by other organisers of European or regional conferences. Particular attention should be given to integrating ECTS into this work. The European conferences and some of the regional conferences will be coordinated by the Council of Europe. Countries are, however, encouraged to organise additional conferences at regional or national level at their own initiative. Council of Europe and coordination group may assist with identifying international experts.

Coordination Group. Purpose: To advise the Council of Europe on fulfilling its mandate according to paragraph 2.8 of the London Communiqué (see above). Tasks: the Coordination Group shall act as a forum for debate on qualifications frameworks and give advice on: activities designed to promote the sharing of experience in the development of national qualifications frameworks; specific issues relating to the development of NQFs, their purposes, relationship to credits, qualifications, learning outcomes and curriculum reform, as well as issues of content, methodology and procedure, as appropriate; experts that might assist countries in the development of their national frameworks, where such assistance is requested. The Coordination Group shall seek to ensure that experts represent a variety of backgrounds and experience; methodology and procedures for the self-certification of completed national frameworks, including (on request) identifying suitable foreign experts who might participate in self-certification exercises; the publication of self-certification reports; cooperation with the European Commission with a view to ensuring that national qualifications frameworks compatible with the overarching framework for the EHEA are also compatible with the European Qualifications Framework; public information designed to promote the elaboration of national qualifications frameworks; activities and material designed to ensure compatibility between the overarching EHEA framework and the EQF;

Liaison with other follow-up activities: The Coordination Group shall give advice on the relationship between the development of qualifications frameworks and other key policy areas within the Bologna Process, in particular as concerns the recognition of qualifications and the use of the agreed transparency tools (ECTS, Diploma Supplement). The Coordination Group shall also assist the Bologna Secretariat and the Stocktaking Group in gaining an overview of the state of developments of national qualifications frameworks in time for the 2009 stocktaking exercise.

Liaison with other action lines through Bologna Secretariat and BFUG Chair/Vice Chair. Of particular relevance are the groups on stocktaking, LLL and employability.

Chair and Secretariat: Council of Europe Participants: Czech Republic, Georgia, Germany, Ireland, Portugal, “the former Yugoslav Republic of Macedonia”, Turkey, UK/Scotland, Council of Europe, European Commission, ESU, EUA, EURASHE, President of the ENIC Network, ECTS coordinator, Bologna Secretariat.

Timing: Late 2007 until first BFUG after the 2009 ministerial conference. Meeting at least twice a year. First meeting: 26/27 November 2007.

Reporting: Regular updates to BFUG. Minutes on Bologna website. Final report (draft version): 15 January 2009 Final report (final version): 1 March 2009.

European conferences. Forum on Qualifications Frameworks to give countries an opportunity to draw on the experience of other countries outside of their immediate region that may face similar issues, and to give the BFUG at least an impressionistic overview of overall progress in the development of national frameworks compatible with the overarching EHEA framework.

Organiser: Council of Europe.

Participants: Those responsible for developing NQFs in all Bologna countries; European Commission and consultative members; possibly also a limited number from non-EHEA countries; national information centres on recognition (ENICs/NARICs).

Date: 11-12 October 2007. Place: Council of Europe Headquarters, Strasbourg (France).

Follow-up conference: Learning outcomes based higher education: the Scottish experience.

Organisers: Scotland, in cooperation with Council of Europe and coordination group.

Participants: The aim is to have a large audience of a range of constituencies from each of the 46 Bologna Countries. For example, each country could be invited to send the following participants: 1-2 national quality centres 2-3 academics 1-2 national student body.

Date: 21-22 February 2008. Place: Edinburgh (Scotland)

Follow-up conference Organiser: Georgia, in cooperation with Council of Europe and coordination group.

Date: 27-28 October 2008. Place: Georgia.

Regional conferences. Purpose: To exchange experience – either within a certain region or with countries that are at a similar stage in developing their national qualifications frameworks. Countries are encouraged to organise additional conferences at national or regional level at their own initiative.

Organisers: Host countries supported by Council of Europe.

Expressed interest: Armenia, Czech Republic.

Participants: Mainly those responsible for developing NQFs in the countries concerned.

Lifelong learning

Relevant paragraph in the London Communiqué. 2.11 The stocktaking report shows that some elements of flexible learning exist in most countries, but a more systematic development of flexible learning paths to support lifelong learning is at an early stage. We therefore ask BFUG to increase the sharing of good practice and to work towards a common understanding of the role of higher education in lifelong learning. Only in a small number of EHEA countries could the recognition of prior learning for access and credits be said to be well developed. Working in cooperation with ENIC/NARIC, we invite BFUG to develop proposals for improving the recognition of prior learning.

General remarks. The follow-up activities in the field of lifelong learning need to cover two elements:

(a) the role of higher education in lifelong learning and

(b) the recognition of prior learning.

It is important not to regard lifelong learning as a separate action line but rather to consider all her action lines from a lifelong perspective.

Coordination group. Purpose: To ensure coordination across Bologna related events exploring aspects of lifelong learning, making recommendations as required to events organisers To maintain an overview of Bologna related Lifelong Learning events taking place between 2007 and 2009. To consider the conclusions of all Bologna related Lifelong Learning events and identify points for possible inclusion in the Leuven and Louvain-la-Neuve Communiqué. As far as possible, the group will try and ensure that the following aspects are covered: recognition of prior learning (best practice, organisation of the process of validation of non-formal and informal learning, concerns on QA, possible guidelines, case-studies, etc.); flexible learning paths and the development of national qualifications frameworks alongside with lifelong learning policies in higher education; lifelong learning and the relationship with the social dimension goals of higher

education; liaison with other follow-up activities: Recognition, qualifications framework, employability, stocktaking.

Chair: Ann McVie (UK/Scotland).

Participants: Bosnia and Herzegovina, Bulgaria, Cyprus, France, Georgia, Greece, Netherlands, Slovenia, “the former Yugoslav Republic of Macedonia”, UK (Scotland), ESU, EUA, EURASHE.

Timing and reporting: The Lifelong Learning Coordinating Group will operate primarily as an email network. The Chair will advise the Secretariat of e-mail consent to any decisions. Short updates will be produced periodically. The consent and updates will be circulated to BFUG for info and posted on the Bologna website. Conclusions from individual events related to Lifelong Learning will be considered by BFUG in the usual way. The Lifelong Learning Coordinating Group will consider the conclusions from all events relating to Lifelong Learning and make recommendations on themes or specific points for possible inclusion in the context of the Leuven and Louvain-la-Neuve Communiqué. This will be based on a short summary of the conclusions and recommendations from seminars about Lifelong Learning. Deadline for summary of conclusions and recommendations from seminars and recommendations from the coordinating group (draft version): 15 January 2009. Deadline for final version of summary and recommendations: 1 March 2009.

Bologna seminars. EU Presidency Conference on the role of universities in LLL (common understanding of what is LLL in HE), organisational aspects of LLL provision in universities and the link with qualifications frameworks.

Organiser: Slovenia, in consultation with the coordination group.

Participants: all Bologna countries.

Date: 10-11 March 2008. Place: Slovenia.

“Assessment of Prior Learning (APL); quality assurance and implementation of procedures”

Organisers: Netherlands, in cooperation with EURASHE, ESU, ENIC/NARIC, and in consultation with the coordination group.

Date: 11-12 December 2008. Place: Amsterdam.

Quality assurance

Relevant paragraphs in the London Communiqué. We encourage the four organisations to continue to organise European Quality Assurance Fora on an annual basis, to facilitate the sharing of good practice and ensure that quality in the EHEA continues to improve.

We ask the E4 group to report progress to us regularly through BFUG, and to ensure that after two years of operation, the register is evaluated externally, taking account of the views of all stakeholders.

General remarks. As proposed in the E4’s report to the London Summit, the European Quality Assurance Register in Higher Education (EQAR) would be set up as an international non-profit association (“Association Internationale Sans But Lucratif – AISBL”) in Belgium, founded by the E4 organisations. In addition, EHEA governments and the other consultative members of the BFUG could become full members. The Founding Assembly of the EQAR is planned for 4 March 2008. This will allow the EQAR to start its operation in June 2008 and to decide on the first round of applications by September 2008. This means that the external evaluation would not be due before the second half of 2010. The Register Committee is to be set up in January 2008. At the BFUG meeting in Lisbon, 2-3 October 2007, the following countries were elected to act as observers on that Committee for the period 2008-2009: Austria, Denmark, Estonia, Ireland and Portugal.

European Quality Assurance Register in Higher Education

Organisers: E4 group (ENQA, ESU, EUA, EURASHE).

Timing: to be set up by summer 2008.

Reporting: Regular progress reports to BFUG and final report in 2009 to ministerial conference. Relevant documents on Bologna website. Final report (draft version): 15 January 2009. Final report (final version): 1 March 2009.

European Quality Assurance Fora. Purpose: To facilitate the sharing of good practice. Specific objectives of the 2007 Forum: to gain an understanding of how to implement the European Standards and Guidelines and to explore some of the underlying principles. To analyse success factors and obstacles. To grasp the implications of such an implementation and examine the impact and the unintended consequences. To discuss specific tools (such as student evaluations, implementing learning outcomes, reviews of QA agencies).

Organisers: E4 group Second European Quality Assurance Forum.

Date: 15-17 November 2007. Place: Rome.

Third European Quality Assurance Forum.

Date: 20-22 November 2008. Place: Budapest.

Bologna seminar. Conference on Quality Assurance in Higher Education.

Organisers: France. Date: 9-10 September 2008. Place: Strasbourg (France).

Third cycle / Doctoral candidates

Relevant paragraph in the London Communiqué. We invite EUA to continue to support the sharing of experience among HEIs on the range of innovative doctoral programmes that are emerging across Europe as well as on other crucial issues such as transparent access arrangements, supervision and assessment procedures, the development of transferable skills and ways of enhancing employability. We will look for appropriate opportunities to encourage greater exchange of information on funding and other issues between our Governments as well as with other research funding bodies.

Bologna seminar. Seminar on doctoral candidates to exchange information on funding and the development of career prospects. Liaison with other follow-up activities: Liaise with EUA and take into account results of previous seminars (Salzburg and Nice).

Organiser: Finland. Date: October 2008 (to be confirmed). Place: Finland.

Social dimension

Relevant paragraphs in the London Communiqué. Higher education should play a strong role in fostering social cohesion, reducing inequalities and raising the level of knowledge, skills and competences in society. Policy should therefore aim to maximise the potential of individuals in terms of their personal development and their contribution to a sustainable and democratic knowledge-based society. We share the societal aspiration that the student body entering, participating in and completing higher education at all levels should reflect the diversity of our populations. We reaffirm the importance of students being able to complete their studies without obstacles related to their social and economic background. We therefore continue our efforts to provide adequate student services, create more flexible learning pathways into and within higher education, and to widen participation at all levels on the basis of equal opportunity. 3.3 Similarly, we will report on our national strategies and policies for the social dimension, including action plans and measures to evaluate their effectiveness. We will invite all stakeholders to participate in, and support this work, at the national level.

General remarks. The London Communiqué has highlighted the social dimension as one of the priorities for the period 2007-2009. While many actions have to be taken at national level, countries may find it useful to receive advice on developing national strategies, including national action plans, and to share experience with other countries. As a first step towards developing a European strategy for the social dimension in higher education, the work on data collection in the period 2007-2009 will mainly focus on the social dimension (see also section

on data collection below). Last but not least it needs to be stressed that the social dimension is a cross-cutting issue that should be taken into account in all action lines.

Coordination group. Purpose: to design a template for national action plans, to assist countries in drawing up their national action plans, and to facilitate the sharing of experience To coordinate action concerning the social dimension Liaison with other follow-up activities: data collection, stocktaking (in line with paragraph 3.7 of the London Communiqué, see also section on stocktaking), and LLL.

Chair: Cyprus. Participants: Belgium/French Community, Czech Republic, Hungary, Liechtenstein, Lithuania, Malta, Montenegro, Portugal, Romania, Russia, UK, ESU, EUA, EURASHE, UNESCO-CEPES. Liaison with stocktaking and data collection to be ensured by the Bologna Secretariat.

Timing and reporting: Template for national action plans to be submitted to BFUG by 1 March 2008 for approval at the BFUG meeting in March 2008. Regular progress reports to BFUG. Minutes on Bologna website. Final report (draft version): 15 January 2009. Final report (final version): 1 March 2009.

Bologna seminars. “The Social Dimension of Access and Equal Opportunity in Higher Education Institutions”.

Organisers: Malta in collaboration with ESU. Date: 25-26 September 2008.

Place: Malta.

“Equality in a knowledge-based society – how to widen opportunities? Best practices in National Action Plans.”

Organiser: Hungary. Date: 10-11 November 2008. Place: Budapest (Hungary).

Global dimension

Relevant paragraphs in the London Communiqué. We adopt the strategy “The European Higher Education Area in a Global Setting” and will take forward work in the core policy areas: improving information on, and promoting the attractiveness and competitiveness of the EHEA; strengthening cooperation based on partnership; intensifying policy dialogue; and improving recognition. This work ought to be seen in relation to the OECD/UNESCO Guidelines for Quality Provision in Cross-border Higher Education. We ask BFUG to report back to us on overall developments in this area at the European, national and institutional levels by 2009. All stakeholders have a role here within their spheres of responsibility. In reporting on the implementation of the strategy for the EHEA in a global context, BFUG should in particular give consideration to two priorities. First, to improve the information available about the EHEA, by developing the Bologna Secretariat website and building on EUA’s Bologna Handbook; and second, to improve recognition. We call on HEIs, ENIC/NARIC centres and other competent recognition authorities within the EHEA to assess qualifications from other parts of the world with the same open mind with which they would expect European qualifications to be assessed elsewhere, and to base this recognition on the principles of the LRC.

General remarks. To implement the strategy “The European Higher Education Area in a Global Setting”, action needs to be taken at European, national and institutional level in all five policy areas mentioned in the Communiqué, also in relation to the UNESCO/OECD Guidelines for Quality Provision in Cross-border Higher Education. In the report to be prepared for 2009, a particular focus will be placed on the two areas of improving information on, and promoting the attractiveness and competitiveness of the EHEA and of improving recognition. Given that Ministers asked for a further development of the qualitative analysis in stocktaking in relation to the Bologna Process in a global context, it is important that the preparation of this report is coordinated with the work of the stocktaking working group.

Working group. “European Higher Education in a Global Setting” Purpose / Tasks: to take forward work in the five core policy areas of the strategy with a special focus on “improving information on, and promoting the attractiveness and competitiveness of the EHEA” and on “improving recognition”; to prepare a draft report on the overall development at the European, national and institutional levels. Liaison with other follow-up activities: stocktaking (in line with 3.7 of the London Communiqué), mobility and quality assurance; cooperate with the Secretariat regarding the development of the Bologna Secretariat; cooperate with the Council of Europe, the European Commission and UNESCO as well as the ENIC/NARIC networks to enhance fair assessment of qualifications of other parts of the world on the basis of the LRC; liaise with the European Commission on EU initiatives and programmes on global promotion and cooperation, including the network of Bologna Experts ; look for ways of integrating the “UNESCO /OECD Guidelines for Quality Provision in Cross-Border Education” into the activities of the working group, in particular by closely cooperating with ENQA on the seminar mentioned below; all seminar organisers should consider inviting interested partners from other parts of the world.

Chair: Barbara Weitgruber (Austria) Participants: Armenia, Austria, Belgium/French Community, France, Germany, Greece, Holy See, Montenegro, Netherlands, Norway, Romania, Slovak Republic, Spain, “the former Yugoslav Republic of Macedonia”, UK. Council of Europe, European Commission, EI, ENQA, ESU, EUA, EURASHE, UNESCO/CEPES, and ACA.

Timing: First meeting on 22 November 2007 Further meetings: January 2008, June 2008, Autumn 2008. Depending on the progress of the work and the consultation process (via e-mail) in finalizing the report, a meeting will be scheduled at the end of 2008 or at the beginning of 2009.

Reporting: Regular progress reports to BFUG. Minutes on Bologna website. Final report (draft version): 15 January 2009. Final report (final version): 1 March 2009.

Bologna seminar. “Transnational education and the UNESCO/OECD Guidelines for quality provision in cross-border higher education”.

Purpose: Convergence between the UNESCO/OECD guidelines and the BFUG global strategy; spreading of information; fostering cooperation with regional QA networks etc. Liaison with other follow-up activities: quality assurance.

Organiser: ENQA in cooperation with UNESCO. Participants: Representatives from regional quality assurance networks (Asia-Pacific, South America, Africa, etc.).

Date: 1-2 December 2008. Place: London or Oxford (to be confirmed).

Data collection

Relevant paragraph in the London Communiqué. We recognise the need to improve the availability of data on both mobility and the social dimension across all the countries participating in the Bologna Process. We therefore ask the European Commission (Eurostat), in conjunction with Eurostudent, to develop comparable and reliable indicators and data to measure progress towards the overall objective for the social dimension and student and staff mobility in all Bologna countries. Data in this field should cover participative equity in higher education as well as employability for graduates. This task should be carried out in conjunction with BFUG and a report should be submitted to our 2009 Ministerial conference.

General remarks. Eurostat and Eurostudent will assume their mandate received in London working on data collection and indicator development in support of the monitoring/stocktaking of the implementation of the Bologna Process in the field of social dimension and mobility. For the 2007-2009 period the focus will be on the social dimension, and in particular on participative equity and employability. In addition Eurydice will present

updated information on transparency tools (ECTS, DS and qualifications framework) for all 46 countries and on mobility and portability of student support for 31 countries. It is of utmost importance that the geographical scope of the exercise reaches as far as all 46 EHEA countries. Therefore Eurostat will stay in touch with the national statistical offices of the non-EU countries. The work will be supported by a BFUG steering group that will provide political orientations and further contextual information.

Steering group. Purpose: to endorse the indicators proposed by Eurostat and Eurostudent; to advise which contextual information is needed, which other parameters need to be taken into account; to comment on the analysis and the report to be produced Liaison with other follow-up activities: stocktaking, mobility, social dimension, employability.

Chair: Germaine Dondelinger (Luxembourg) Participants: Eurostat, Eurostudent, Eurydice, DG EAC, Bosnia-Herzegovina, Croatia, France, Germany, Hungary, Italy, Latvia, Russia, Switzerland, UK, Education International, ESU, EUA, ACA.

Timing: First meeting: 9 November 2007. By spring 2008: conception and definition of indicators By autumn 2008: sourcing and production of indicators + demarcation and production of necessary context information.

Reporting: Regular progress reports to BFUG. Minutes on Bologna website. Final report (draft version): 15 January 2009. Final report (final version): 1 March 2009.

Stocktaking

Relevant paragraph in the London Communiqué. We ask BFUG to continue the stocktaking process, based on national reports, in time for our 2009 Ministerial conference. We expect further development of the qualitative analysis in stocktaking, particularly in relation to mobility, the Bologna Process in a global context and the social dimension. The fields covered by stocktaking should continue to include the degree system and employability of graduates, recognition of degrees and study periods and implementation of all aspects of quality assurance in line with the ESG. With a view to the development of more student-centred, outcome-based learning, the next exercise should also address in an integrated way national qualifications frameworks, learning outcomes and credits, lifelong learning, and the recognition of prior learning.

General remarks. The 2009 stocktaking exercise will be the last of the decade and therefore look both at progress of the last 2-year period as to the general evolution of the implementation. As an overarching action line it is extremely important that all other follow-up activities feed into stocktaking, which should be kept in mind when scheduling those activities. Similarly, the timing of the stocktaking work should allow making maximum use of the results of other surveys like, for instance, the Eurydice surveys on transparency tools (ECTS, Diploma Supplement and Qualifications Frameworks) and on mobility and portability of student support and the work done by EUA and ESU. Moreover stocktaking should apply sound indicators and therefore work in close cooperation with the data collection working group.

Working group. Purpose: to continue stocktaking based on national reports. To further develop the qualitative analysis, especially with regard to mobility, the Bologna Process in a global context and the social dimension. Liaison with other follow-up activities: Input from all other follow-up activities needed, including the work on data collection.

Chair: Andrejs Rauhvargers (Latvia). Participants: Armenia, Georgia, Germany, Italy, Latvia, Montenegro, Norway, Romania, Turkey, UK/Scotland, European Commission (Eurydice), EUA.

Timing and reporting: First meeting: 8 November 2007 Template for national reports and timeline to be approved at BFUG March 2008. Regular progress reports

to BFUG. Minutes on Bologna website. Final report (draft version): 15 January 2009. Final report (final version): 1 March 2009.

Beyond 2010

Relevant paragraphs in the London Communiqué. As the EHEA continues to develop and respond to the challenges of globalisation, we anticipate that the need for collaboration will continue beyond 2010. We are determined to seize 2010, which will mark the passage from the Bologna Process to the EHEA, as an opportunity to reaffirm our commitment to higher education as a key element in making our societies sustainable, at national as well as at European level. We will take 2010 as an opportunity to reformulate the vision that motivated us in setting the Bologna Process in motion in 1999 and to make the case for an EHEA underpinned by values and visions that go beyond issues of structures and tools. We undertake to make 2010 an opportunity to reset our higher education systems on a course that looks beyond the immediate issues and makes them fit to take up the challenges that will determine our future. We ask BFUG as a whole to consider further how the EHEA might develop after 2010 and to report back to the next ministerial meeting in 2009. This should include proposals for appropriate support structures, bearing in mind that the current informal collaborative arrangements are working well and have brought about unprecedented change. Building on previous stocktaking exercises, Trends, and Bologna With Student Eyes, we invite BFUG to consider for 2010 the preparation of a report including an independent assessment, in partnership with the consultative members, evaluating the overall progress of the Bologna Process across the EHEA since 1999.

General remarks. In the discussion on “Beyond 2010”, it is important to distinguish the two reports requested by Ministers in the London Communiqué.

a) For 2009, BFUG is asked to produce a report on how the EHEA might develop after 2010 (including support structures);

b) For 2010, BFUG is asked to produce a report including an independent assessment on the overall progress of the Bologna Process since 1999.

Although this independent assessment is only due in 2010, preparations need to start already in this working period. For BFUG, the first priority should be to come to an agreement on the terms of reference of such an independent assessment. At the same time, work needs to start on the 2009 report. Given that the discussion on “Beyond 2010” is such a sensitive issue, Ministers explicitly asked “BFUG as a whole” to consider the further developments. Since during regular BFUG meetings there might not be enough time for in-depth discussion, one or two extra BFUG meetings might be necessary to address the issue adequately. It is clear that such a BFUG discussion needs careful preparation but a traditional working group might not be the appropriate form for this preparation, not least because probably almost all countries and organisations would like to be part of such a group. An alternative might be to make use of the Board, supported by the Bologna Secretariat. In any case, it is crucial that the report on “Beyond 2010” is produced in an open and transparent process, involving all countries and organisations participating in the Bologna Process by way of regular consultations, be it electronically or at (special) BFUG meetings. To take a wider view on the issue and to give room to new ideas, it is proposed to get input also from outside the “inner Bologna circle”, using a combination of survey, publication and seminar(s).

Consultation of experts and stakeholders. (1) Survey by international academic experts. (2) Publication of essays of consulted stakeholders. Purpose: to identify the major challenges for the EHEA in the next decade and possibly to propose new action lines.

Organiser: Belgium/Flemish Community and Luxembourg in cooperation with host of the seminar and in consultation with BFUG. Participants: international experts in higher

education (survey); other stakeholders: politicians, scholars, students and business representatives (publication).

Timing: 1) Survey: October 2007 – March 2008 2) Publication of essays: Mid-2008.

Seminar. Purpose: to discuss and validate the conclusions of the above-mentioned survey and the consultation of stakeholders.

Organiser: Belgium/Flemish Community and Luxembourg Participants: all countries and organisations participating in the Bologna Process.

Date: 19-20 May 2008. Place: Ghent (Belgium).

Series of seminars organised by consultative members. Purpose: to identify future challenges for the EHEA; to develop a common vision on the role of higher education beyond 2010.

Electronic consultation. Purpose: to discuss and validate the conclusions of the above-mentioned seminars.

Organiser: Bologna Secretariat. Participants: all countries and organisations participating in the Bologna Process.

Timing: Results to be ready by 15 January 2009.

The sessions discussions BFUG. The agenda of “After 2010” BFUG will be clear. The regular sessions of BFUG may go on one extra day because of additional discussions and/or BFUG can make a decision about extra session devoted to the discussion “After 2010”. It is possible to provide in another format (for example, to use the combination of sessions and common sessions), maybe they will be connected to the conference of another topic. Accompanying materials to the BFUG session may be encapsulate by the Government.

The head: corresponding presidency (maintaining of the Bologna Secretariat).

The participants: all the members of BFUG.

Steering of independent assessment by BFUG

Chair: subsequent Presidencies Participants: all BFUG members.

Timing: 2008-2010.

National doctrine of education development

APPROVED
by Decree of the President of Ukraine.
on 17 April 2002 No. 347/2002

I. General provisions

Education provides a basis for the development of an individual, society, the nation and the state, and is the pledge of Ukraine's future. It is a determining factor of the political, social, economic, cultural, and the scientific life of society. Education recreates and builds up the intellectual, spiritual, and economic potential of society.

Education is a strategic resource for improving people's wellbeing, ensuring national interests, strengthening the authority and competitiveness of the state within the international arena.

In the years of independence, the development of education priorities has been determined on the basis of the Constitution of Ukraine and its corresponding legislative base. The sphere of education is undergoing practical changes in accordance with the “Education” State National Programme (“Ukraine in the 21st Century”).

In the meantime, the state of affairs in the field of education, the pace and the scope of transformations do not fully meet the needs of an individual, society, and the state. Globalisation, technological changes, transition to post-industrial information-intensive society, strengthening

of sustainable development priorities, as well as other features intrinsic in modern civilisation make the development of a human being a primary goal, a key factor and the main determinant of the present-day progress, create a need for radical modernisation of education, and set before the state and society the task of ensuring priority development of education and science and emphasising the importance of solving their urgent peculiarities.

Making quality education accessible to all citizens throughout their life and further enhancing the national character of education remains a pressing problem. The content of education and organisation of the instructional and educational process should be renewed on a regular basis taking into account democratic values, principles of market economy and latest scientific and technological achievements. Financing of education and science remains at a critically low level and employees in these spheres receive insufficient remuneration for their work.

Preschool education, general secondary education in the rural areas, vocational education, teaching of gifted and talented pupils and students, as well as children with psychological and physical development peculiarities require state support.

It is necessary to substantially strengthen the educational and material base, carry out computerisation of educational establishments, introduce information technologies, ensure efficient training and upgrading of skills of teachers, researchers and educators, implement new economic and administrative mechanisms of education development. All these problems call for immediate solutions.

Ukraine should provide for accelerated, innovative development of education and create conditions for the development, self-assertion and self-actualisation of people throughout their life.

National Doctrine of Education Development (hereinafter — National Doctrine) defines a system of conceptual ideas and views on the strategy and main directions of education development in the first quarter of the 21st century.

II. The aim and priority directions of education development

1. The aim of the state policy on education development is to create conditions favorable to the development of an individual and creative self-actualization of each citizen of Ukraine, to cultivate a generation of people capable of efficient working and life-long learning, protecting and increasing values of national culture and civil society, developing and reinforcing a sovereign, independent, democratic, social and law-abiding state as an integral part of the European and world communities.

2. Priority directions of state education development policy include: v imparting a person-centred character to education:

forming national and universal values;

providing equal opportunities for all citizens in receiving education; v continuously improving the quality of education, renewing its content and organisational forms of the instructional and educational process; v developing a system of continuous education and life-long learning; v promoting a healthy way of life;

expanding the environment in which education is provided in Ukrainian; v ensuring educational needs of national minorities; v ensuring economic and social guarantees for professional self-fulfillment of teachers, research and educators, raising their social status;

developing preschool, extracurricular, and general secondary education in the rural area, as well as vocational education;

organically combining education and science, developing pedagogical and psychological sciences, and distance education;

introducing educational innovations, information technologies; v creating an industry of modern teaching and educational means and supplying them to all educational establishments;

creating a market for educational services and ensuring scientific and methodological support; integrating national education in the European and world environment.

3. The State should ensure:

education of a person who is conscious of their belonging to the Ukrainian people, modern European civilisation, able to orientate themselves to the realities and prospects of socio-cultural dynamics, and prepared for life and work in a changing world;

preservation and enrichment of Ukrainian cultural and historical traditions, cultivation of a respectful attitude to national sacred objects, the Ukrainian language, history and culture of Ukraine's aboriginal peoples and national minorities, and formation of interethnic and interpersonal relations;

education of a democratic-minded person who observes civil rights and freedoms, respects traditions, culture, religion and languages of communication of peoples of the world;

formation in children and youth of a modern outlook, development of creative abilities and skills in independent research, individual self-education and self-actualisation;

preparation of qualified specialists who are capable to work creatively, grow professionally, master and implement science-intensive and information technologies, and stay competitive on the labour market;

creation of conditions for development of gifted children and youth; v support to children and youth with psychological and physical development peculiarities;

stimulation of a desire in young people to follow a healthy way of life; v development of children's and youth sport and tourism; v ethic and aesthetic education; v environmental, legal and economic education; v succession and continuity of education; v innovative character of the instructional and educational activity;

diversity of educational establishments, a choice of curricula, and an individualised approach to instruction and education;

monitoring of the educational process, improvement in quality of educational services;

creation of conditions for efficient professional activity of teachers, researchers and educators in line with their role in society.

III. The national character of education and nationally oriented upbringing

4. Education must be humanistic in character and should be based on cultural and historical values of the Ukrainian people, their traditions and spiritual wealth.

Education is to assert the national idea, foster national self-identification, development of Ukrainian culture, and assimilation of world culture and universal moral values.

5. Nationally oriented upbringing is one of the most important priorities, an integral component of education. Its main purpose is to bring up a conscientious citizen, a patriot, and to encourage the youth to gain social experience, develop a high culture of interethnic relations, form a need and skill to live in a civil society, strive for spiritual and physical perfection, moral, artistic-aesthetic, labour and environmental culture.

6. Nationally oriented upbringing aims at introducing the citizens to the profound depths of national culture and spirituality, forming in children and youth a nation-specific outlook, ideas, views and convictions based on the values of national and world culture.

The main components of nationally oriented upbringing are civic and patriotic education.

7. Nationally oriented upbringing must be exercised at all stages of education of children and youth, ensure comprehensive development, harmony and integrity of the personality,

development of individual abilities and talents, enrichment on this basis of the intellectual potential of the people, their spiritual wealth and culture, and education of a citizen capable of independent thinking, socially significant decision-making and activity that contributes to Ukraine's prosperity.

IV. Linguistic education strategy

8. The State is to create a system of continuous linguistic education, which will ensure a compulsory mastering of the state language by citizens of Ukraine, a possibility to learn a mother (native) tongue and have a practical command of at least one foreign language. Education facilitates the development of a high speaking culture among citizens, cultivation of respect for the state language and languages of Ukraine's national minorities, and a tolerant attitude to multilingual representatives of different cultures.

The strategy of linguistic education is to be pursued through a comprehensive and consistent implementation of enlightening, legislative, methodological and explanatory measures.

There shall be ensured the right of national minorities to satisfy educational needs in their native tongue, the preservation and development of ethnic cultures, as well as state support and protection of the same. In educational establishments, where instruction is carried out in languages of national minorities, conditions shall be created for adequate mastering of the state language.

V. Education as a driving force of the development of a civil society

9. Under conditions of establishing a civil society in Ukraine, a rule-of-law state and a democratic political system, education should become a major factor in humanising socio-economic relations and acquiring new life bearings by an individual.

A precondition of the establishment of a developed civil society is the preparation of educated, moral, mobile, constructively thinking and practical people who are capable of co-operation and cultural interaction and who have an acute sense of responsibility for the fate of the country, and that it thrives socio-economically.

Education is expected to actively facilitate the formation of society's new system of values, which shall be an open, diversified, tolerant, spiritually and culturally rich system capable of ensuring the formation of a citizen and a patriot and consolidating society on the principles of human rights as a priority and the reduction of social inequality.

The State shall foster the formation of a democratic system of education and nurturing.

10. The state policy in the field of education is geared towards enhancing the role of local bodies of self-governance and stimulating participation of parents, warden councils, patrons, non-governmental organisations, foundations and mass media in education, methodological and economic activity of educational establishments, forecasting their development and assessing the quality of educational services.

VI. Education and physical training as a basis for ensuring people's health

11. A priority goal of the educational system is to bring up a person in the spirit of having a responsible attitude to one's own health and the health of other people as the highest individual and social value. This is to be achieved by developing valeological education, providing quality medical services, optimising the regime of the instructional and educational process, creating an ecologically friendly environment.

The State must, together with the public, foster the protection of the health of the participants of the instructional and educational process, their involvement in physical training and sport, prevention of any and all forms of violence in educational establishments, conducting and implementing the results of interdisciplinary scientific studies on problems in strengthening health, providing medical aid to children, pupils and students, provision of quality medical

services to employees in the educational sector, promotion of a healthy way of life, and formation of people's behavioral culture.

12. At all levels of the educational system, there shall be created, by means of physical education, sport and therapeutic activity, a basis for ensuring and developing physical, psychological, social and spiritual health of every member of society.

To this end, it is necessary to ensure:

comprehensive approach to harmonious formation of all health components;

improvement in physical and psychological preparation of citizens to active life and professional activity, based on the principles that ensure therapeutic effect and individualized approaches;

application of various forms of physical activity and other means of physical improvement.

The fulfillment of the above objectives will make it possible to achieve a substantial reduction in morbidity among children, teenagers, youth and other groups of the population, improve prophylactic activity, stimulate in people of different ages a desire to lead a healthy lifestyle, lower the influence of adverse habits on children's and youth health.

13. Physical education as an integral component of education ensures a possibility for every person to acquire necessary, scientifically grounded knowledge about health and how to strengthen it, about the ways and methods of preventing diseases, about practices of achieving high capacity for work and long-lasting creativity. The State shall ensure within the educational system the development of mass sports as an important element of youth education.

VII. Equal access to receiving quality education

14. All citizens of Ukraine shall have equal access to quality education, irrespective of their nationality, sex, social background, property status, religion, place of residence and health. Exercising this right presupposes the transparency and succession of the educational system at all levels, flexible responsiveness to demographic, social and economic changes.

A network of educational establishments must satisfy the educational needs of every person in accordance with their interests, abilities and society's needs.

15. Modernisation of the educational system aims at ensuring education quality according to the latest achievements of science, culture and social practices.

Education quality is a national priority and a precondition of national security of the state, compliance with the international norms and requirements of Ukrainian legislation regarding the exercise of citizens' rights to education.

The State and society shall provide their material, financial, personnel and scientific resources for ensuring education quality. A high quality of education presumes the interrelation between education and science, pedagogical theory and practice.

Quality of education is determined according to state education standards and public assessment of educational services.

The State is expected to continuously monitor the quality of education, ensure its transparency, and foster the development of public control.

16. Equal access to education is ensured by:

a) In the field of preschool education:

creating the conditions for receiving free preschool education in public and community educational establishments;

protecting and strengthening physical and psychological health of children, developing their talents, realising their potential abilities;

developing the material and technical base of preschool educational establishments;

setting up a broad network of preschool educational establishments of different types and forms of ownership;

providing state subsidies for children maintenance in preschool educational establishments;
instituting social and pedagogical patronage of the family.

b) In the field of general secondary education:

v compulsory completion of a full general secondary education within the scope determined by the State Standard on general secondary education; v protecting and developing of unified educational environment; v optimising the educational network structure to enable one-shift instruction, create the conditions for professional, external and distance education;

carrying out vocational training of senior level pupils of general educational establishments including at vocational training establishments;

raising accountability of the family, local bodies of executive power and self-governance for violation of children's rights regarding the compulsory nature of education;

providing individual aid to socially unprotected children; v creating the conditions for receiving quality education irrespective of the place of residence.

c) In the field of education of children with physical and psychological development peculiarities:

creating for all children of this category the conditions for receiving free education in both public and community educational establishments;

timely detection and diagnosis of children with physical and psychological development peculiarities, taking this information into account while forming a network of corrective and rehabilitation establishments;

offering a choice in receiving quality basic or complete general secondary education in accordance with children's talents and individual abilities, which is geared towards children's integration in the socioeconomic environment;

setting up a system for aiding parents in educating children with physical and psychological development peculiarities;

establishing a regional network of special educational institutions of all levels of education for citizens with physical and psychological development peculiarities, ensuring their integration in the common educational environment.

d) In the field of extracurricular education:

securing accessibility of education in the public and community extracurricular educational establishments;

developing an integrated, inter-sectoral, multi-level system of extracurricular institutions of various types to facilitate the development of abilities and talents of gifted children and youth and to satisfy people's needs in extra cultural, educational, scientific, sport, therapeutic and other services;

reviewing the content of and methodological support to education of gifted young people, individualising and differentiating such education;

setting up a system of training and re-training of educational and administrative personnel for extracurricular education and nurturing.

e) In the field of vocational education:

providing the possibility of receiving free initial vocational education in the public and community vocational training establishments;

developing a network of vocational training establishments of various types, for different professional orientations and of different forms of ownership, taking into account demographic forecasts, regional peculiarities and labour market demands;

combining vocational and complete general secondary education, offering a choice and flexibility of educational and vocational programmes with due regard for changes in the labour market and demand for new professions;

creating conditions for the provision of people with educational and other services by vocational training establishments, in particular with an opportunity to receive or refresh vocational skills, as well as for the re-training of the unemployed;

developing co-operation with enterprises, institutions and organisations that place orders for the preparation of specialists and with the public employment service;

getting employers to participate in ensuring the functioning and development of vocational education;

renewing the material and production base and introducing information technologies.

f) In the field of higher education:

setting up an efficient system of informing the public about opportunities to receive a higher education;

creating conditions for receiving free higher education on a competitive basis in public and community educational establishments;

improving legislative norms pertaining to receiving education at the expense of budgets of all levels and funds of legal entities and individuals;

expanding opportunities for receiving higher education through individual crediting;

creating conditions for receiving higher education by orphaned children, children deprived of parental care, and impaired children;

ensuring high quality of higher education and professional mobility of higher education graduates on the labour market through integration of higher educational establishments of different accreditation levels, scientific establishments and enterprises, introducing flexible educational programmes and educational information technologies;

adhering to the principles of democracy, transparency and openness in forming a contingent of students including by means of objective testing; creating conditions for providing education according to individual needs and labour market requirements.

VIII. Continuity of education, life-long education

17. The state policy on continuous education is pursued taking into account the world trends in education development throughout a lifetime as well as socio-economic, technological and socio-cultural changes.

The continuity of education is achieved through:

v ensuring the succession of the content and co-ordination of instructional and educational activity at different levels of education that function as successive components and envisage the preparation of citizens for a possible transition to higher levels;

forming a need and capacity in the individual for self-education; v optimising a system of specialist re-training and skills improvement, modernising the system of post-graduate education according to the effective state standards;

elaborating integrated curricula and educational programmes; v setting up and developing educational scientific-and-production complexes for step-by-step training of specialists;

introducing and developing distance education; v organising education according to the needs of an individual and labour market requirements, on the basis of vocational and higher educational establishments, and post-graduate educational institutions as well as using other forms of education;

ensuring a connection between general secondary, vocational, higher and post-graduate education.

18. The State is to estimate the scope and determine the areas of professional training in educational establishments of different types and forms of ownership, create conditions for professional training of the unemployed by taking into account changes on the labour market.

IX. Information technologies in education

19. Implementation of modern information and communication technologies that ensure further improvement in the instructional and educational process, accessibility and efficiency

of education, preparation of the younger generation for life and work in information-intensive society is a priority of education development.

This is achieved by:

- ensuring the gradual computerisation of the educational system, which is aimed at satisfying education-related information and communication needs of the instructional and educational process participants;

- implementing distance education, while using communication technologies and conventional means in the instructional process and library services information;

- developing individualised modular educational programmes of different levels of complexity depending on concrete needs, as well as producing electronic textbooks;

- creating an industry of modern educational means that meet the world's scientific and technological standards and are an important precondition of applying efficient strategies of accomplishing educational objectives.

20. The State maintains the process the computerisation of education, the use of information and communication technologies in the educational system; facilitates equipping educational establishments with computers and modern educational means, organising educational networks and access to global informational networks; ensures the development of a comprehensive system of monitoring education quality at all levels.

X. The management of education

21. A modern system of education management is being developed as a government-public system. It has to take into account regional specifics, trends towards increased autonomy of educational establishments and competitiveness of educational services.

A priority task is to implement a highly professional system of scientific, analytical and informational follow-up of managerial decisions, improve consolidation of administrative data.

22. A new model of the education management system should be open and democratic. It is to ensure the principle of public administration with due regards for public opinion, which is expected to change the workload, functions, structure and style of central and regional management of education.

23. Modernisation of education management envisages:

- optimisation of public administration structures, decentralisation of management;

- redistribution of functions and responsibilities between central and local executive bodies, bodies of local self-governance, and educational establishments;

- transition to programmatic management and management by objectives;

- combination of state and public control;

- introduction of new ethics of managerial activity based on the principles of mutual respect and positive motivation

- transparency of elaboration, evaluation, pilot-testing and approval of regulatory and legislative documents;

- establishment of systems of monitoring the efficiency of managerial decisions, their impact on the quality of education services at all levels; v organisation of pilot-testing and evaluation of educational innovations; v implementation of the latest information, management and computer technologies;

- democratisation of the procedures for appointing educational establishment managers, and their certification;

- improvement of the mechanism of licensing, certification and accreditation of educational establishments;

- growth of competence of managers of all levels; v broader involvement in managerial activity of talented youth, women, as well as cultivation of leaders in the sphere of education.

XI. The economics of education

24. Modern economics of education should create sustainable conditions for the development of all areas of this sector with the aim of attaining a high level of education of the Ukrainian people.

To achieve this aim, it is necessary to fulfil the following tasks:

- v determine education financing a priority area of expenditure of the budgets of all levels;
- form a multi-channel system of education financing; v ensure public financing of preschool, complete general secondary and vocational education in public and community educational establishments within the scope determined by state standards;
- stimulate investments in education development by legal entities and natural persons;
- set up a modern system of wage-rate fixing and payment in the field of education;
- define priority areas of education financing and concentrate financial resources to finance these areas;
- ensure that the funds for education functioning and development are used efficiently.

25. The scope of education and science financing should meet individual and social needs in quality education. The State is to gradually increase expenditures on education until it reaches average rates adopted in European countries.

The establishment of and rigorous adherence to the following basic principles of education financing will ensure the efficient use of financial resources channelled into the sphere of education:

- gradual transition to the formation of central and local budget expenditure on education in accordance with the pre-set norms;
- clear differentiation between the budgetary and extra-budgetary financing of educational establishment activity;
- accountability for and transparency of the use of funds;
- placement of a state order for the preparation of specialists in vocational and higher educational establishments of various forms of ownership, on a competitive basis, taking into account educational service quality;
- carrying out of economic activity of educational establishments on the non-profit basis.

26. The main sources of education financing are the following:

- v state and local budget funds;
- funds of legal entities, natural persons, non-governmental organisations and foundations, including charitable contributions and donations;
- funds received by educational establishments from the provision of extra educational and other services; v grants;
- credits for developing educational establishments of all levels and receiving education;
- funds received by educational establishments from performing state-regulated economic activity.

27. Main actions geared towards the improvement of the economic model of education should include:

- improvement of the technology of forming state and local budget expenditure on education, perfection of the system of quantitative and qualitative indicators for regulating such expenditures;
- elaboration of differentiated standards of providing various educational establishments with infrastructure;
- elaboration and implementation of differential norms of spending on educational establishment activity;
- introduction of a combined form of financing innovative projects in the sphere of education, in particular development and implementation of a mechanism of preferential income taxation of natural persons who use their financial resources to pay for education;

improvement of the legislative base of private financing of educational establishment activity;
monitoring by the central and local education management bodies of investments in educational establishments;

introduction of joint government and public control of the formation and fulfilment of educational establishment budgets;

application of energy and heat saving technologies, economical use and allocation of resources that are channelled into education; v modernisation of a network of educational establishments.

XII. Education and science

28. Combining education and science is a precondition of modernisation of the educational system, a key factor of its further development, which is ensured by:

continuously increasing the scope of science financing according to the needs of the accelerated development of science;

making education more fundamental, intensifying scientific studies in higher educational establishments and research institutions of the Academy of Pedagogical Science of Ukraine;

developing education on the basis of the latest scientific and technological achievements;

carrying out innovative educational activity in educational establishments of all types, levels of accreditation and forms of ownership;

offering legal protection of educational innovations and the results of research and educational activity as intellectual property;

introducing expert examination of state educational standards, textbooks, innovative schemes of instruction and education;

involving talented pupils and students, and educators in scientific activity;

expanding collaboration and co-operation between educational establishments and scientific institutions, broadly involving scientists of the National Academy of Sciences of Ukraine and branch academies in the instructional and educational process and research at the educational institutions;

creating a scientific-informational environment by utilising new communication and information means primarily for children and youth;

implementing target-oriented programmes that facilitate integration of education and science;

achieving accelerated development of pedagogical and psychological sciences, defining them as priority areas of scientific development in Ukraine.

XIII. The training of teachers, researchers and educators

29. The training of teachers, research and educators, their professional improvement is an important condition of the modernisation of education. In order to support teachers, researchers and educators, raise their responsibility for the quality of their professional activity, the State ensures:

development and improvement of a regulatory and legislative base of professional activity of teachers, researchers and educators;

estimation and satisfaction of society's needs in such workers; v development of a competitive system of educational establishments which carry out training, re-training and skills upgrading of teachers, researchers and educators;

development and implementation of the state standards of pedagogical education of various educational and qualification levels as well as state standards of post-graduate pedagogical education;

mastering of modern information technologies by pedagogical workers;

periodical renewal and mutual co-ordination of the content of training, re-training and upgrading of skills of educators;

implementation of the system of earmarked public financing for the training of teachers, researchers and educators and their professional advancement;

improvement of an incentive scheme for stimulating professional growth of teachers, researchers and educators, and a possibility to study foreign languages.

30. The State ensures conditions for raising the prestige and social status of teachers, researchers and educators, creates a system of professional selection of youth to be enrolled in higher pedagogical educational establishments.

XIV. Social guarantees for participants in the educational process

31. The provision of conditions for instructional, research and educational, and scientific activity of teachers, researchers and educators, conditions for study of pupils and students, as well as for social security of participants in the instructional and educational process is the most important area of public policy in the field of education. Citizens who study are guaranteed:

life and health protection, physical education; v in rural areas, regular free transport of preschoolers, pupils and educational workers to the place of study and back home;

v discounted fares for students in public transport; v provision of targeted aid, academic and social scholarships;

v prophylactic measures to be taken to prevent homelessness and crime among preschoolers, pupils, and students and foster their social rehabilitation in society;

employment of graduates who have been educated in compliance with the state order.

32. The State is to gradually increase social spending on the educational system and to pursue an active social policy.

Budget resources are to be directed to financing the immediate social needs: to pay wages and pensions to teachers, researchers and educators, scholarships, render social support to pupils and students.

The State shall facilitate a wider use of contractual regulation of payment conditions and additional social guarantees based on the provisions of general, sectoral and regional contracts or collective agreements.

33. Proceeding from the possibilities of the budget and the actual economic situation, the State is to foster the provision of teachers, researchers and educators with:

effective medical service;

establishment of and adherence to scientifically-grounded norms of instructional workload, duration of working hours and basic annual leave of absence;

periodical training in research centres, educational establishments and production facilities;

differentiated wages according to the professional level, qualification grade, pedagogical knowledge, degree and academic title;

establishment of fixed extra payments to educational workers for buying instructional and scientific-methodological literature;

payment of a single-time financial aid to educational workers who assume their position for the first time.

34. The State creates conditions for providing educational workers with pensions at a rate of 80-90% of their wages.

XV. International co-operation and integration in the sphere of education

35. A strategic objective of the public education policy is to bring education received in Ukraine on to the world's market of educational services, deepen international co-operation, expand participation of educational establishments, scientists, educators and teachers, pupils, and students in projects of international organisations and societies.

The State fosters the development of bilateral and multilateral co-operation of educational establishments with international organisations and institutions, UNESCO, UNICEF,

the European Union, the European Council, the World Bank, foreign educational foundations, and other international organisations.

36. Integration of national education into the international education environment is based on the following principles:

- priority of national interests;
- protection and development of the nation's intellectual potential;
- peaceful orientation of international co-operation;
- systematic and mutually beneficial character of co-operation;
- tolerance in assessing achievements of the educational systems of foreign countries and adaptation of such achievements to the needs of the national educational system.

37. The main ways of monitoring and utilising foreign experience in the sphere of education include:

- conducting of joint scientific studies, co-operation with international foundations;
- holding of international scientific conferences, seminars, symposia; facilitation of participation of teachers, researchers and educators in similar events abroad;
- educational and research exchanges, training and studying abroad by pupils, students, teachers, researchers and educators;
- assessing, selecting, publishing and disseminating of the best samples of foreign scientific and educational literature.

38. The central and local bodies of education management, the Academy of Pedagogical Science of Ukraine, as well as educational establishments of all levels, foster international mobility of participants in the instructional and educational process, ensure the development of a system of training specialists for foreign countries on a compensatory basis, establish subsidiaries of Ukraine's higher educational establishments, their preparatory faculties and departments abroad; ensure the recognition in foreign countries of education certificates issued in Ukraine.

To achieve this goal, it is necessary to ensure:

- development and implementation of a state programme on the preparation and keeping of qualified specialists for expanding international cooperation in the sphere of education, organisation of their continuous training and upgrading of their skills;

- implementation of target-oriented innovative programmes aimed at expansion of Ukraine's participation in co-operation on the international market of educational services;

- financial and consultative support.

39. Education in Ukraine is an open, social institution. Subjects of the educational system co-operate with international institutions and organisations which, in order to function, are expected to involve educators, children and youth with the aim of enabling them to acquire social competence and experience in such issues as mutual understanding, tolerance, building a common European community, and cultural diversity and at the same time to preserve and increase their own cultural wealth.

Taking part in the projects and programmes of the European Council, UNESCO, the European Union, UNICEF and other international organisations, the subjects of the national educational system not only will gain access to information about the ways, means and methods of the development of the humanities, but also will be able to demonstrate and offer educational technologies and the results of their own studies on the international market.

40. The State shall assist in attracting additional resources to the creation of new powerful channels of information exchange with all countries of the world, expanding the information base of the national educational system, ensuring a possibility of accessing the world's databanks.

41. As an important way of asserting Ukraine's authority on the international arena, developing international co-operation and finding extra sources of education financing, the State shall consider the possibility to increase the number of specialists trained from among foreigners and stateless persons.

XVI. Expected results

42. The implementation of the National Doctrine will ensure a transition to a new type of humanistic-innovative education, which will foster substantial growth of the intellectual, cultural, spiritual and moral potential of individuals and society. As a result, powerful positive changes will take place in the system of material production and spiritual revival, in the structure of political relations, everyday life and culture.

Independence and self-sufficiency of a person will increase, as well as their creative activity, which will strengthen the democratic foundation of a civil society and accelerate its development.

The processes of national self-identification of an individual will intensify and their civic authority will increase, as well as the status of Ukraine's citizen in the international socio-cultural environment.

An education received in Ukraine will become competitive in the European and world education environment, while a person will become protected and mobile on the labour market.

Society's increasing educational potential will ensure the implementation of the latest production and information technologies, which will make it possible to decrease within the next 10-15 years the lagging in the rate of development and then substantially catch up with the level and methods of life organisation in the developed countries of the world.

The accelerated development of education will ensure the living standards that are worthy of the individual of the 21st century.

**Head of the Presidential
Administration of Ukraine**

The Bologna Process 2020 – The European Higher Education Area in the new decade¹

Communiqué of the Conference of European Ministers Responsible for Higher Education

Leuven and Louvain-la-Neuve, 28-29 April 2009

We, the Ministers responsible for higher education in the 46 countries of the Bologna Process convened in Leuven/Louvain-la-Neuve, Belgium, on April 28 and 29, 2009 to take stock of the achievements of the Bologna Process and to establish the priorities for the European Higher Education Area (EHEA) for the next decade.

Preamble

1. In the decade up to 2020 European higher education has a vital contribution to make in realising a Europe of knowledge that is highly creative and innovative. Faced with the challenge of an ageing population Europe can only succeed in this endeavour if it maximises the talents and capacities of all its citizens and fully engages in lifelong learning as well as in widening participation in higher education.

2. European higher education also faces the major challenge and the ensuing opportunities of globalisation and accelerated technological developments with new providers, new learners and new types of learning. Student-centred learning and mobility will help students develop the competences they need in a changing labour market and will empower them to become active and responsible citizens.

¹ Український переклад – Володимир Єрмоленко, Європейський освітній портал, www.eu-edu.org, 30 квітня 2009 р.

3. Our societies currently face the consequences of a global financial and economic crisis. In order to bring about sustainable economic recovery and development, a dynamic and flexible European higher education will strive for innovation on the basis of the integration between education and research at all levels. We recognise that higher education has a key role to play if we are to successfully meet the challenges we face and if we are to promote the cultural and social development of our societies. Therefore, we consider public investment in higher education of utmost priority.

4. We pledge our full commitment to the goals of the European Higher Education Area, which is an area where higher education is a public responsibility, and where all higher education institutions are responsive to the wider needs of society through the diversity of their missions. The aim is to ensure that higher education institutions have the necessary resources to continue to fulfill their full range of purposes such as preparing students for life as active citizens in a democratic society; preparing students for their future careers and enabling their personal development; creating and maintaining a broad, advanced knowledge base and stimulating research and innovation. The necessary ongoing reform of higher education systems and policies will continue to be firmly embedded in the European values of institutional autonomy, academic freedom and social equity and will require full participation of students and staff.

I. Achievements and consolidation

5. Over the past decade we have developed the European Higher Education Area ensuring that it remains firmly rooted in Europe's intellectual, scientific and cultural heritage and ambitions; characterised by permanent cooperation between governments, higher education institutions, students, staff, employers and other stakeholders. The contribution from European institutions and organisations to the reform process has also been a significant one.

6. The Bologna Process is leading to greater compatibility and comparability of the systems of higher education and is making it easier for learners to be mobile and for institutions to attract students and scholars from other continents. Higher education is being modernized with the adoption of a three-cycle structure including, within national contexts, the possibility of intermediate qualifications linked to the first cycle and with the adoption of the European Standards and Guidelines for quality assurance. We have also seen the creation of a European register for quality assurance agencies and the establishment of national qualifications frameworks linked to the overarching European Higher Education Area framework, based on learning outcomes and workload. Moreover, the Bologna Process has promoted the Diploma Supplement and the European Credit Transfer and Accumulation System to further increase transparency and recognition.

7. The objectives set out by the Bologna Declaration and the policies developed in the subsequent years are still valid today. Since not all the objectives have been completely achieved, the full and proper implementation of these objectives at European, national and institutional level will require increased momentum and commitment beyond 2010.

II. Learning for the future: higher education priorities for the decade to come

8. Striving for excellence in all aspects of higher education, we address the challenges of the new era. This requires a constant focus on quality. Moreover, upholding the highly valued diversity of our education systems, public policies will fully recognise

the value of various missions of higher education, ranging from teaching and research to community service and engagement in social cohesion and cultural development. All students and staff of higher education institutions should be equipped to respond to the changing demands of the fast evolving society.

- **Social dimension: equitable access and completion**

9. The student body within higher education should reflect the diversity of Europe's populations. We therefore emphasize the social characteristics of higher education and aim to provide equal opportunities to quality education. Access into higher education should be widened by fostering the potential of students from underrepresented groups and by providing adequate conditions for the completion of their studies. This involves improving the learning environment, removing all barriers to study, and creating the appropriate economic conditions for students to be able to benefit from the study opportunities at all levels. Each participating country will set measurable targets for widening overall participation and increasing participation of underrepresented groups in higher education, to be reached by the end of the next decade. Efforts to achieve equity in higher education should be complemented by actions in other parts of the educational system.

- **Lifelong learning**

10. Widening participation shall also be achieved through lifelong learning as an integral part of our education systems. Lifelong learning is subject to the principle of public responsibility. The accessibility, quality of provision and transparency of information shall be assured. Lifelong learning involves obtaining qualifications, extending knowledge and understanding, gaining new skills and competences or enriching personal growth. Lifelong learning implies that qualifications may be obtained through flexible learning paths, including part-time studies, as well as workbased routes.

11. The implementation of lifelong learning policies requires strong partnerships between public authorities, higher education institutions, students, employers and employees. The European Universities' Charter on Lifelong Learning developed by the European University Association provides a useful input for defining such partnerships. Successful policies for lifelong learning will include basic principles and procedures for recognition of prior learning on the basis of learning outcomes regardless of whether the knowledge, skills and competences were acquired through formal, non-formal, or informal learning paths. Lifelong learning will be supported by adequate organisational structures and funding. Lifelong learning encouraged by national policies should inform the practice of higher education institutions.

12. The development of national qualifications frameworks is an important step towards the implementation of lifelong learning. We aim at having them implemented and prepared for self-certification against the overarching Qualifications Framework for the European Higher Education Area by 2012. This will require continued coordination at the level of the EHEA and with the European Qualifications Framework for Lifelong Learning. Within national contexts, intermediate qualifications within the first cycle can be a means of widening access to higher education.

- **Employability**

13. With labour markets increasingly relying on higher skill levels and transversal competences, higher education should equip students with the advanced knowledge, skills and competences they need throughout their professional lives. Employability empowers the

individual to fully seize the opportunities in changing labour markets. We aim at raising initial qualifications as well as maintaining and renewing a skilled workforce through close cooperation between governments, higher education institutions, social partners and students. This will allow institutions to be more responsive to employers needs and employers to better understand the educational perspective. Higher education institutions, together with governments, government agencies and employers, shall improve the provision, accessibility and quality of their careers and employment related guidance services to students and alumni. We encourage work placements embedded in study programmes as well as on-the-job learning.

- **Student-centred learning and the teaching mission of higher education**

14. We reassert the importance of the teaching mission of higher education institutions and the necessity for ongoing curricular reform geared toward the development of learning outcomes. Student-centred learning requires empowering individual learners, new approaches to teaching and learning, effective support and guidance structures and a curriculum focused more clearly on the learner in all three cycles. Curricular reform will thus be an ongoing process leading to high quality, flexible and more individually tailored education paths. Academics, in close cooperation with student and employer representatives, will continue to develop learning outcomes and international reference points for a growing number of subject areas. We ask the higher education institutions to pay particular attention to improving the teaching quality of their study programmes at all levels. This should be a priority in the further implementation of the European Standards and Guidelines for quality assurance.

- **Education, research and innovation**

15. Higher education should be based at all levels on state of the art research and development thus fostering innovation and creativity in society. We recognise the potential of higher education programmes, including those based on applied science, to foster innovation. Consequently, the number of people with research competences should increase. Doctoral programmes should provide high quality disciplinary research and increasingly be complemented by inter-disciplinary and inter-sectoral programmes. Moreover, public authorities and institutions of higher education will make the career development of early stage researchers more attractive.

- **International openness**

16. We call upon European higher education institutions to further internationalise their activities and to engage in global collaboration for sustainable development. The attractiveness and openness of European higher education will be highlighted by joint European actions. Competition on a global scale will be complemented by enhanced policy dialogue and cooperation based on partnership with other regions of the world, in particular through the organisation of Bologna Policy Fora, involving a variety of stakeholders.

17. Transnational education should be governed by the European Standards and Guidelines for quality assurance as applicable within the European Higher Education Area and be in line with the UNESCO/OECD Guidelines for Quality Provision in CrossBorder Higher Education.

- **Mobility**

18. We believe that mobility of students, early stage researchers and staff enhances the quality of programmes and excellence in research; it strengthens the academic and cultural internationalization of European higher education. Mobility is important for personal development and employability, it fosters respect for diversity and a capacity to deal with other cultures. It

encourages linguistic pluralism, thus underpinning the multilingual tradition of the European Higher Education Area and it increases cooperation and competition between higher education institutions. Therefore, mobility shall be the hallmark of the European Higher Education Area. We call upon each country to increase mobility, to ensure its high quality and to diversify its types and scope. In 2020, at least 20% of those graduating in the European Higher Education Area should have had a study or training period abroad.

19. Within each of the three cycles, opportunities for mobility shall be created in the structure of degree programmes. Joint degrees and programmes as well as mobility windows shall become more common practice. Moreover, mobility policies shall be based on a range of practical measures pertaining to the funding of mobility, recognition, available infrastructure, visa and work permit regulations. Flexible study paths and active information policies, full recognition of study achievements, study support and the full portability of grants and loans are necessary requirements. Mobility should also lead to a more balanced flow of incoming and outgoing students across the European Higher Education Area and we aim for an improved participation rate from diverse student groups.

20. Attractive working conditions and career paths as well as open international recruitment are necessary to attract highly qualified teachers and researchers to higher education institutions. Considering that teachers are key players, career structures should be adapted to facilitate mobility of teachers, early stage researchers and other staff; framework conditions will be established to ensure appropriate access to social security and to facilitate the portability of pensions and supplementary pension rights for mobile staff, making the best use of existing legal frameworks.

- **Data collection**

21. Improved and enhanced data collection will help monitor progress made in the attainment of the objectives set out in the social dimension, employability and mobility agendas, as well as in other policy areas, and will serve as a basis for both stocktaking and benchmarking.

- **Multidimensional transparency tools**

22. We note that there are several current initiatives designed to develop mechanisms for providing more detailed information about higher education institutions across the EHEA to make their diversity more transparent. We believe that any such mechanisms, including those helping higher education systems and institutions to identify and compare their respective strengths, should be developed in close consultation with the key stakeholders. These transparency tools need to relate closely to the principles of the Bologna Process, in particular quality assurance and recognition, which will remain our priority, and should be based on comparable data and adequate indicators to describe the diverse profiles of higher education institutions and their programmes.

- **Funding**

23. Higher education institutions have gained greater autonomy along with rapidly growing expectations to be responsive to societal needs and to be accountable. Within a framework of public responsibility we confirm that public funding remains the main priority to guarantee equitable access and further sustainable development of autonomous

higher education institutions. Greater attention should be paid to seeking new and diversified funding sources and methods.

III. The organisational structure and follow-up

24. The present organisational structure of the Bologna Process, characterised by the cooperation between governments, the academic community with its representative organisations, and other stakeholders, is endorsed as being fit for purpose. In the future, the Bologna Process will be co-chaired by the country holding the EU presidency and a non-EU country.

25. In order to interact with other policy areas, the BFUG will liaise with experts and policy makers from other fields, such as research, immigration, social security and employment.

26. We entrust the Bologna Follow-up Group to prepare a work plan up to 2012 to take forward the priorities identified in this Communiqué and the recommendations of the reports submitted to this Ministerial conference, allowing the future integration of the outcome of the independent assessment of the Bologna Process.

In particular the BFUG is asked:

- To define the indicators used for measuring and monitoring mobility and the social dimension in conjunction with the data collection;
- To consider how balanced mobility could be achieved within the EHEA;
- To monitor the development of the transparency mechanisms and to report back to the 2012 ministerial conference;
- To set up a network, making optimal use of existing structures, for better information on and promotion of the Bologna Process outside the EHEA;
- To follow-up on the recommendations of analysis of the national action plans on recognition.

27. Reporting on the progress of the implementation of the Bologna Process will be carried out in a coordinated way.

- Stocktaking will further refine its evidence-based methodology.
- Eurostat together with Eurostudent and in cooperation with Eurydice will be asked to contribute through relevant data collection.
- The work of reporting will be overseen by the Bologna Follow-up Group and will lead to an overall report integrating the aforementioned sources for the 2012 ministerial conference.

28. We ask the E4 group (ENQA-EUA-EURASHE-ESU) to continue its cooperation in further developing the European dimension of quality assurance and in particular to ensure that the European Quality Assurance Register is evaluated externally, taking into account the views of the stakeholders.

29. We will meet again at the Bologna anniversary conference jointly hosted by Austria and Hungary in Budapest and Vienna on 11-12 March 2010. The next regular ministerial conference will be hosted by Romania in Bucharest on 27-28 April 2012. The following ministerial conferences will be held in 2015, 2018 and 2020.

Budapest-Vienna Declaration on the European Higher Education Area

in Budapest and Vienna, March 12, 2010

1. We, the Ministers responsible for higher education in the countries participating in the Bologna Process, met in Budapest and Vienna on March 11 and 12, 2010 to launch the European Higher Education Area (EHEA), as envisaged in the Bologna Declaration of 1999.

2. Based on our agreed criteria for country membership, we welcome Kazakhstan as new participating country of the European Higher Education Area.

3. The Bologna Declaration in 1999 set out a vision for 2010 of an internationally competitive and attractive European Higher Education Area where higher education institutions, supported by strongly committed staff, can fulfill their diverse missions in the knowledge society; and where students benefiting from mobility with smooth and fair recognition of their qualifications, can find the best suited educational pathways.

4. Since 1999, 47 parties to the European Cultural Convention, have signed up to this vision and have made significant progress towards achieving it. In a unique partnership between public authorities, higher education institutions, students and staff, together with employers, quality assurance agencies, international organisations and European institutions, we have engaged in a series of reforms to build a European Higher Education Area based on trust, cooperation and respect for the diversity of cultures, languages, and higher education systems.

5. The Bologna Process and the resulting European Higher Education Area, being unprecedented examples of regional, cross-border cooperation in higher education, have raised considerable interest in other parts of the world and made European higher education more visible on the global map. We welcome this interest and look forward to intensifying our policy dialogue and cooperation with partners across the world.

6. We have taken note of the independent assessment and the stakeholders' reports. We welcome their affirmation that institutions of higher education, staff and students increasingly identify with the goals of the Bologna Process. While much has been achieved in implementing the Bologna reforms, the reports also illustrate that EHEA action lines such as degree and curriculum reform, quality assurance, recognition, mobility and the social dimension are implemented to varying degrees. Recent protests in some countries, partly directed against developments and measures not related to the Bologna Process, have reminded us that some of the Bologna aims and reforms have not been properly implemented and explained. We acknowledge and will listen to the critical voices raised among staff and students. We note that adjustments and further work, involving staff and students, are necessary at European, national, and especially institutional levels to achieve the European Higher Education Area as we envisage it.

7. We, the Ministers, are committed to the full and proper implementation of the agreed objectives and the agenda for the next decade set by the Leuven/Louvain-la-Neuve Communiqué. In close cooperation with higher education institutions, staff, students and other stakeholders, we will step up our efforts to accomplish the reforms already underway to enable students and staff to be mobile, to improve teaching and learning in higher education institutions, to enhance graduate employability, and to provide quality higher education for all. At national level, we also strive to improve communication on and understanding of the Bologna Process among all stakeholders and society as a whole.

8. We, the Ministers, recommit to academic freedom as well as autonomy and accountability

of higher education institutions as principles of the European Higher Education Area and underline the role the higher education institutions play in fostering peaceful democratic societies and strengthening social cohesion.

9. We acknowledge the key role of the academic community - institutional leaders, teachers, researchers, administrative staff and students – in making the European Higher Education Area a reality, providing the learners with the opportunity to acquire knowledge, skills and competences furthering their careers and lives as democratic citizens as well as their personal development. We recognise that a more supportive environment for the staff to fulfill their tasks, is needed. We commit ourselves to working towards a more effective inclusion of higher education staff and students in the implementation and further development of the EHEA. We fully support staff and student participation in decision-making structures at European, national and institutional levels.

10. We call upon all actors involved to facilitate an inspiring working and learning environment and to foster student-centred learning as a way of empowering the learner in all forms of education, providing the best solution for sustainable and flexible learning paths. This also requires the cooperation of teachers and researchers in international networks.

11. We, the Ministers, reaffirm that higher education is a public responsibility. We commit ourselves, notwithstanding these difficult economic times, to ensuring that higher education institutions have the necessary resources within a framework established and overseen by public authorities. We are convinced that higher education is a major driver for social and economic development and for innovation in an increasingly knowledge-driven world. We shall therefore increase our efforts on the social dimension in order to provide equal opportunities to quality education, paying particular attention to underrepresented groups.

12. We, the Ministers responsible for the European Higher Education Area, ask the Bologna Follow-up Group to propose measures to facilitate the proper and full implementation of the agreed Bologna principles and action lines across the European Higher Education Area, especially at the national and institutional levels, among others by developing additional working methods, such as peer learning, study visits and other information sharing activities. By continuously developing, enhancing and strengthening the European Higher Education Area and taking further the synergies with the European Research Area, Europe will be able to successfully face the challenges of the next decade.

13. Our next Ministerial Meeting to take stock of progress and to drive the Leuven/Louvain-la-Neuve agenda forward, will be hosted by Romania in Bucharest on 26-27 April 2012.

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of a new teacher
for the united Europe of the XXI Century**

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