

**AXIOLOGICAL SURVEY OF THE MODERN  
CULTURAL-EDUCATIONAL PRACTICES  
OF PERSONALITY**

**Monograph**

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A 97     **Axiological survey of the modern cultural-educational practices of personality** : [monograph] / V.V. Molodychenko, P.I. Oleksenko, T.S. Troitska, O.V. Fedorova, G.G. Taranenko. – Melitopol : Melitopol Bohdan Khmelnytsky State Pedagogical University Press, 2016. – 208 p.

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The monograph is devoted to the hardly explored topic that reveals methodological, theoretical and praxeological potential of modern cultural-educational practices of personality as a unity of diversity and continuum of methods of human's existence, synthesis of its life practices, in particular economic, religious, political and etc. The authors updated the role of education, science, cultural-educational practices in common to mankind sense in modernization of cultural-spiritual life. The monograph can be used by scholars, postgraduate students and students. The majority of the problems that are highlighted in the monograph have discursive and discussion character and incite to competent dialogue between all people that are interested in these questions.

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## FOREWORD

The modern era is making significant adjustments to global processes and the life of a man, who is the epicenter of dynamic events, integration processes of intellectual civilization development; more and more often, he routes cultural and educational trajectory on his own, influences the functioning of social systems according to their own internally predefined programmes, encourages the development of multicultural society which, for its part, becomes a great school of life. This school of life significantly changes the value-conceptual dominants of harmonious human development and sustainability of human progress, greatly determined by freedom, spirituality, creativity of a man and his art of living.

Therefore, the Humanities initiate the process of changes in the society that is to become harmonious and in which there will dominate the principles of its rebuilding into open, mobile and flexible one as for implementation of the human capacity for intellectual self-development, for the integration of different cultural heritage, values, meanings into the worldview, its spiritual and creative possibilities development.

In various areas of modernization of Ukrainian society, in recent times there have been occurring the processes of culture and education combining, filling them with axiological, life-creative, moral-ethical, civil, personal meanings, which contribute to the development of the society as an open, democratic, legal, with developed civic self-government, educated and well-bred people.

In this context, a definite violation of the integrity of cultural and educational activity of a man in both space and time is quite noticeable. Foremost, the culture that has enormous educational potential and is a powerful factor in the development of a full-value man, his individualization and socialization, as a creator and creation, in the social and natural space often operates on the principle of functional complementarity, inadequacy in characteristics and expectations expressing. Secondly, the educational processes are not always aimed at the man's axiology, his purely human qualities that interferes with the education as a

complex socio-cultural phenomenon on its way of becoming culture-relevant system. Thirdly, the mechanisms of culture integration do not reflect its fundamental peculiarities such as the unity in diversity, as the integrity of ways of human being and the synthesis of vital practices, including economic, religious, political life, etc.

Changes in the socio-cultural practices need the transition from traditional methodologies and methods of knowledge production to the new ones, which would meet the postnonclassical standards of rationality and challenges of the time, i.e. mono-and-internal-disciplinary research give the way to the transdisciplinary research; cognitive context is complemented by the analysis of life-world, everyday and market context; scientific study extrapolates beyond the universities, research institutes, involves non-scientific agents to disseminate knowledge and implement inventions and oftener and oftener refers to the everyday life of an economic, religious man and homo educandus.

Taking into consideration all the mentioned above, the authoring team under the supervision of Doctor of Philosophy, Professor, Rector of the university V. Molodychenko offers the monograph to the attention of the scientific community and all readers. The monograph is an attempt on the contemporary methodological and theoretical levels to not only reveal the background and necessity of axiological changes in culture, education, science, but also begin consideration of transformations of social and cultural practices and their values content.

In the kaleidoscope of events connected with the formation of a new type of a man, who H. Markuse defined as "massive", we can notice that in the semantic field the interpretation of human nature is done in a certain dimensional plane (the man of information, politics, economics, religion, etc.). Therefore, the work deals with the multiplicity of choice of historical destiny by the subjects of creative life in a way that there will not be total control over the will of a man by the institutions and organizations of different levels. This research choice is a crucial one, as there has been a breach of a certain axiological vertical with the loss of values such as duty,

honor, justice, candor, responsibility, professionalism, etc., which gives way to the values of material prosperity, individual desires.

In the first chapter "Conceptual framework of modern education axiologizing "the philosophy of sustainable development as a response to the challenges of time is revealed, the role of education as a spiritual mechanism for establishing axiological determinants of effective relationship of a man to nature, more sophisticated forms of interaction between people and in establishing techno-humanitarian balance in the society are shown. This mechanism will provide human dimension of social and cultural actions of a man and human measurement of managing people as autonomous subjects.

The monograph draws great attention to the impact of the modern phenomenon of our history – globalization – on strategies, on both functioning of cultural and educational institutions of the society, and participation of a man in integration, internationalization of economic, political, cultural and spiritual life of history subjects. The second chapter - "Modern educational system axiologization: joining the globalized world" provides a philosophical interpretation of axiological mechanisms to bridge the gap between the "information boom" and scientific explication values orientation, " the community divide", according to which a man is hard to navigate in the civil identity, to set the difference between the level of civic culture of European countries and ex-totalitarian countries, to evaluate the contextual and global relations, as the transition from provincial thinking to the metaphysical understanding of the world.

Research and practical (scientific and pedagogic) experience of the authoring team reflects the diversity of cultural identities, where the considerable space has been recently occupied by the spiritual and religious values, as a vector of revival of people's souls innermost components. Religious ethics as a formula of human relations based only on scientific and educational programs can regulate the creative spiritual work of a person, especially homo economicus, who oftener than others, is influenced by the consumer psychology. In the chapter "The man of economics and the man of religion, transformation of priorities and the search for spirituality"

on the example of the historical destiny of Ukraine and contemporary religious practices the idea of possible cultural and educational progress is grounded on the basis of science, education, social and economic activity axiologizing, everyday life and on the basis of spiritual consolidation of various cultural identities representatives.

# **CHAPTER 1.**

## **CONCEPTUAL GROUNDS OF MODERN EDUCATION AXIOLOGIZATION**

### **1.1. Philosophy of sustainable development as a conceptual response to the time challenges**

Multifaceted systemic changes, including globalization that embraces all sides and aspects of modern man's life, directly influence the personality development. Notably, the process is inherently ambiguous and contradictory, since it, on the one hand, expands interpersonal communication possibilities through information technologies, and on the other hand, it gives rise to phenomena of alienation, breach in the personality relations with the inner circle, violation of social ties.

The intensification of information processes is accompanied by accelerated human potential development, increase of the level of education and awareness of people. Therefore, information appears to be the basic production resource under present conditions. The use of information and technological capabilities is primarily focused on man's adaptation to changing conditions of his existence. Creation of the global network society leads to the formation of a single world information space which offers everybody an unlimited access to intellectual resources, promoting sustainable development of the individual and society.

In this connection it is necessary to determine the impact of globalization on the personality formation. It is natural to assume that any impact can be both positive and negative. The feature of the personality formation under the conditions of global changes is the development of new value-semantic guidelines that can be described as "globally post-industrial". The above defined is associated with the extension of personal space at the expense of active use of innovative technology and modern means of communication. As a result, new forms of interpersonal relations



appear that make the relationship between the people and countries closer and intensive [122, p. 5-23].

At the same time, as noted by researchers, the personality finds itself in a fundamentally new situation where it faces the necessity to solve complex problems, one of which is the problem of the personality identity. According to A. Giddens, under conditions of globalization one observes decomposition of solid forms of social identity – national, class, gender and so on. Traditional forms are changed by the personality creative self-projection as a reflexive and responsible act related to the development of the strategy of creating the way of life – lifestyle [74, p. 35].

In his research A. Giddens points out both the positive trends of globalization associated with the deepening, strengthening and elimination of nations and countries isolation, and the negative ones which contain a risk of identity loss by few in numbers nation sand nationalities.

Another issue that is of fundamental importance is the personality freedom. Possessing freedom for the personality is not only historical, social and moral imperatives, but also a criterion of its identity and the level of society development. The personality development in a globalized world is complex and contradictory: on the one hand, it is due to the expansion of the external freedom borders through the development of new types of information technology and communication, on the other hand, it is related to the process of strengthening the individual alienation from society, state, other individuals and from its own nature [1].

Despite the research devoted to the globalization process and its impact on the personality formation, the mentioned phenomenon requires further study and deeper analysis. Because of its novelty, the globalization phenomenon rouses controversial evaluation and thoughts. In particular, according to some researchers, globalization has a negative impact on the personality formation. Others believe that it discovers new horizons in the relationships between people [144].

Most scientists, who study the modern world processes, single out the range of tasks to be solved in the globalization process, including:

- combining all key issues (both national, regional and local) in a single unit;
- involving separate economic structures of the world to the only man-made space;
- reforming and reorganization of political structures, legal forms, culture, science and their community establishment;
- national rapprochement of peoples and nations (through traditions, customs, mentality);
- movement to gradual unification of all aspects of human life;
- exchange of experience among the countries in the area of democracy, security and enforcement of the private rights;
- active dissemination of the latest scientific and technological means, legal ideas, solutions and projects etc.

Thus, the process of globalization should be understood as creating a single zone for free exchange in various fields of human activity. As a result of the effective globalization the international community is able to move to a qualitatively new level of its development and understanding of the defined process allows people to orient better in the world living space [84].

Communication and informatization revolutions created preconditions for the worldview change and emergence of a new world outlook. Informatization has become a global inexhaustible resource of mankind and made possible the transition to a new era of civilization development – the era of intensive movement of information resources and unlimited possibilities of management phenomenon. It is informatization, management and organization that enable the movement of developed countries to a new civilization.

The issues devoted to determining the role of education in the defined process, also problems of educational environments formation and their transformation are extremely relevant and widely discussed, although there is still no consensus on the

question of developing and understanding the priority of a certain direction.

Modern philosophy of economic development unfolds as a philosophy of man in the system of economic relations. The principle of human dimension in the modern world becomes a dominant one not only in ideological and propaganda sense, but also in real life. At least, this statement correctly extends to the consciousness of the developed democratic countries. However, it is the focus of the ideological and determinative environment that shapes the laws and features of the deployment processes in economy and politics, culture and everyday life. That is why, the core foundation of a new philosophy of economic growth in Ukraine is the concept of sustainable human development.

The problem of the harmonious development of man as a part of the biosphere and nature has had a long history. Even the ancient philosophers considered the problem of man's place in nature as that of the major ones. In particular, Diogenes- Cynic (400-325 B.C.) called for restriction of consumption, and considered man's convergence with nature as an imperative condition for a successful life. One and a half millennium later this statement has acquired a new polemical emphasis. Jean Calvin believed that moderation and providence are the best human traits, so he preached the principles of secular asceticism. The Italian philosopher T. Campanella in his work "The City of the Sun" thought as necessary "to consider the laws of nature", limiting the living to only the most necessary things. In contrast to these views, empiricism and rationalism of modern period (F. Bacon, R. Descartes, D. Diderot, B. Spinoza) considered the increased power of man over nature, "change of nature by human understanding" to be the purpose of knowledge [52, p. 115].

As a Ukrainian researcher on sustainable development L. Melnyk says, "Man depends on nature – it is an axiom. But this is only a part of the truth. In modern conditions the nature found itself depending on man's activity. Correspondingly, its state can be considered as being supported by man. Therefore, sustainable development is a supporting development" [133, p. 23].

Long before the industrial revolution one could hear warnings about the negative consequences of anthropogenic effect on nature for the human being. In particular, P. Holbach remarked that man is a part of nature obeying its laws. So, it is evident why neglecting them has led humanity to the fact that it has become a victim of his personally chosen management system. Nevertheless, the overwhelming number of experts did not recognize the indicated problem as an important one. The thanks latter was justified by V. Vernadsky's statement made in the 20<sup>th</sup> century. It is owing to V. Vernadsky's works the problem of the relationship in the "nature-man" system gained a scientific foundation, since the humanity is responsible for the state of the biosphere, and the human mind is called to save civilization from self-destruction. According to V. Vernadsky, it is owing to the human mind that the biosphere will turn into noosphere where harmony between all living will reign [52, p. 116].

Awareness of the need to solve all these issues gradually shifted to the sphere of industrial relations. Contrary to Taylorism, the theory of "human development", primarily in the person of E. Mayo, D. McGregor and J. Friedman, introduced psychological, moral and other anthropological factors into the industrial activity. The second half of the 20<sup>th</sup> century gave significant popularity to that worldview emphasis, especially among the Western entrepreneurs. This theory has become even more important for employment nowadays under the conditions of post-industrial production, high requirements to such personal traits as intelligence, general culture and morality [19, 130].

At the same time, by establishing the theory of "human relations" in the 60ies of the 20<sup>th</sup> century the scientific category of "sustainable development" contributed to the scientific thought. Awareness of the importance of human development, environmental issues and the need for a paradigm value shift in the system of "man-society-nature" led to the concept of sustainable development, which was formulated at the UN Conference of Environment and Development (UNCED) in 1992 in Rio de Janeiro. First, the attention of researchers was focused on the

problem of solving global problems of human survival against the background of interaction between society and nature. The very term “sustainable development” was introduced by the Declaration of the UN Conference on Environment (Stockholm, 1972) and reports of the Club of Rome which clearly conveyed the problem of negative consequences caused by anthropogenic effect. Established at the UN World Commission on Environment and Development identified its main task as that of developing a corresponding program which was proposed to name using the concept of “sustainable development” [143, p. 4].

The defined term thoroughly supplemented the concept of noosphere that was formulated by Academician V. Vernadsky, the essence of which is compulsory coordination of economic, environmental and human development in a way that could increase the quality and safety of human life, improve the environment and carry out social progress taking into account the needs of everyone [59].

Thus, sustainable human development is understood as, firstly, being based on justice, freedom and creativity and, secondly, on ensuring the irreversibility of economic, political, and socio-cultural growth of generations.

The need for equitable distribution of wealth in the process of human development, taking into account the prospects of future generations, shift towards empowering rights and freedoms of man on condition of co-evolution with the environment, agreeing the vectors of social and environmental development on this basis objectively lead to the formation of a new conceptual approach – the concept of sustainable human development. The establishment of this concept requires a special attitude to the man as a key figure in the process of any development, and also to comprehensive analysis of the nature, characteristics and targets for sustainable human development as the main lever of any socio-economic progress [65, p. 35].

According to some researchers, the term “sustainable development” is not good enough, because the concept of “sustainability” and “development” are mutually exclusive.

Nevertheless, the term “sustainable development ”has been universally recognized and understood as a complex and multidimensional concept. It integrates both natural and socio-economic parameters of the environment, as well as ethical, legal norms providing equitable distribution of shared natural in heritage between generations [130, p. 56].

Etymologically, the term “global” comes from Latin *globus* – the globe. Hence, there are the problems which overlap with the interests of not only the individual, but also of humanity as a whole. They significantly influence the development of individual countries and regions; they are a powerful objective factor of the world economic and social development. Their solution involves the joint efforts of the absolute majority of states and organizations at the international level, otherwise their underestimation or neglect threatens dramatic consequences for the future of humanity.

According to T. Sokhraniaeva, modern globalization processes are being realized at the expense of recognition information as the major resource, and knowledge as a factor that stimulates or restricts the development of society [132, p. 75]. Under the conditions of globalizm the “new class”, that is “the air people”, is growing [100], who latently subordinate the positions of power in modern society. They have more freedom and are independent of the various hierarchies because they are above them. These people success fully use the benefits of obtained in dependence for their own purposes.

Globalization is not only new opportunities and prospects, but also dangers, challenges and problems. And the more this or that society neglects the opportunities and prospects, the more clearly it increases the dangers, challenges and problems. It is like the speed kind of transport by which you can either considerably save time, or get into an accident. As rightly recalls Zygmunt Bauman, “the global financial markets across the planet dictate their own laws and regulations; actually “globalization” appears as totalitarian spread of certain logic to all aspects of life” [13, p. 241].

The concept of global challenges as a conventional term appeared in the 70ies of the 20<sup>th</sup> century after the first report of the

Club of Rome “Limits to Growth” (1972). The report was prepared by a team of scientists led by D. Meadows, who worked out a set of ideas put forward by his teacher – Cybernetics professor J. Forrester a year earlier in the book “World Dynamics”. Since then, the global problems are called those ones which are overarching, universal and threaten present and future, they also demand joint efforts and common actions of all nations and peoples for their solving.

The first report of the Club of Rome “Limits to Growth” has caused great public outcry. It unveiled D. Meadows’s ad predictions for the future, in particular, he pointed out that if the economic development is not reduced to simple reproduction and demographics is not put under tight control, after 75 years most of the Earth’s natural resources will be depleted and food shortages will become catastrophic. The released scientist’s conclusions of the report became known as the concept of “zero growth”.

The second report of the Club of Rome “Survival Strategy” (German version) and “Humanity at a turning point” (American edition) which was published as a result of the two groups of scientists that conducted the research under the direction of M. Mesarovic (USA) and E. Pestel (Germany), contained economic calculations and model development for the period from 1975 to 2025 years. The authors of the report allocated two versions of the world development. According to the first one, the result of saving the existing trends of the world economy will be inevitable series of regional disasters, which will be felt much earlier than scientists of Meadows’ group thought. Emphasis was also placed on the fact that in case of a linear extension in the future of the current dynamics of population growth the food problem will greatly escalate. It should be noted that the “Survival Strategy” by M. Mesarovic and E. Pestel aims at implementing the transition to “organic growth”, that is such an option of the world development that provides a differentiated and controlled development of various parts of the world that will enable the sustainable human development.

The third report of the Club of Rome “Review of the international order” (1976), which was made under the guidance of

Jan Tinbergen, aimed at identifying the ways of overcoming the gap between rich and poor countries.

The fourth report, "Beyond the Century of Waste", authored by D. Gabor, reflects the results of the study on natural resources of the planet. It was quite revealing as the epicenter of attention to sustainable development paradigm is just inefficient use of natural resources and management in general. In particular, the report noted that of all the world food reserve produced for human consumption the losses amount to about a third.

From the time of T. Malthus, who argued that the Earth's population growth was significantly ahead of food production rate, in the minds of scientists demographic and food crises are closely linked as two variables of an equation. It took mankind nearly a million of years to reach the number of 2 billion people, 46 years to gain the next two billion and 22 years to increase by another two billion.

Analysts say that world population should not exceed 8 billion for sustainable human development. However, even in this case significant changes in the nature of production and lifestyle are required. Unlimited population growth exercises such pressure on nature, which may prove stronger than any efforts to ensure a secure future. If we want to stop the destruction of the environment, we should observe certain limits of this growth. According to World Bank estimates, world population will not stabilize at a level lower than 12.4 billion people, and according to the calculations of the United Nations, it may achieve a mark of 14 billion.

From 1950 to 1984 the increase in grain yields far exceeded the rate of population growth in the world that raised the level of grain production per capita per year from 247 to 342 kg (increase by 38%). However, over the next 14 years, the growth of grain production lagged behind population growth, which led to a drop in this indicator to 317kg (decrease by 7% or 0.5% per year).

According to FAO (Food and Agriculture Organization) and WHO, an approximate food standard for one person is recognized 2400-2500 kilocalories per day. However, some scientists argue that an "average" inhabitant of the Earth requires 2700-2800 kilocalories



per day for normal life. Of course, this figure can be slightly adjusted depending on factors (gender, age, type of work, climatic conditions etc.). Clearly expressed malnutrition is considered reduced consumption by 1800 kilocalories and distinct hunger – by 1000 kilocalories per day. Nutrition which lacks not only calories but also proteins (especially animal), also fats, vitamins and microelements is called hyponutrition. Sometimes it is referred to as latent (chronic) hunger.

Throughout the twentieth century, quantitative indicators of nutrition in the world improved markedly. Back in the 30ies of the 20<sup>th</sup> century, the average consumption per person amounted to 2100 kcal, and in the early 60ies it grew up to 2300. In the early 70ies of the 20<sup>th</sup> century it rose to the level of 2450, and in the early 90ies up to 2700 kcal a day. The said increase resulted from the increase of grain production in the world, which was due to the “green revolution” in developing countries, as well as biotechnology revolution in the developed countries and the expansion of irrigated areas, improving of selection and farming and so on. It is important to emphasize that in the 50-80ie years of the 20<sup>th</sup> century the world’s grain production outpaced population growth, despite the peak of population explosion. The increase in production was observed in important areas of food security such as meat and seafood production.

Because of hunger, malnutrition and related illnesses about 40 million people die each year. Back in the late 20ies of the 20<sup>th</sup> century the League of Nations published data showing that two-thirds of the world’s population as suffering from hunger and malnutrition. In the 70ies about 36% of people chronically starved and were under fed and by 90ies this part had decreased by 25.

At large, hunger and malnutrition are not typical for economically developed countries anymore because they are producers and consumers of over three- fourths of the worldwide food, though less than 15% of the world population live in them. In most of these countries the average caloric intake is more than 3,000 calories a day. The consumption of protein is also approximately 100 grams a day. The total number of those who

overeat is estimated at 600 million people. In particular, only in the United States 100 million people fall into this category, representing more than half of the country population aged 20 years and older. A similar problem has actual in Great Britain and some other European countries.

In fact, the figures which characterize the scale of modern hunger and malnutrition only apply to developing countries. Despite the fact that the average caloric intake in this group of states has increased from 2000 kcal in the late 60ies to 2500 kcal per day in the early 90ies of the twentieth century, it still barely reaches the required medical standards and it is 800 – 900 kcal behind the average index of developed countries. The consumption of protein in these countries is about twice less [85].

According to the experts, "the negative effects of livestock breeding for the environment is significantly increasing because of the concentration of cattle breeding (especially dairy one) around major cities. The emission of a significant amount of methane into the environment contributes to the greenhouse effect. This gas is 25 times stronger than carbon dioxide, and it is exhaled naturally when feed is consumed by the ruminants. It has been estimated that cattle and work with dung "enrich" the atmosphere by 550 million tons of methane annually. Dung is mainly produced by cattle. For example, in the Italian cattle breeding 42 kg of dung accounts for 1 kg of beef. According to some estimates, in a typical agricultural system of the Western countries 73% of dung is not productively used and it is just the factor of environmental pollution [163].

The fact of global warming and its anthropogenic nature is rather doubtful and not sufficiently verified. Incidentally, the warm periods alternated with cold or ice ones throughout the history of our planet. In particular, the last natural warming was observed between the years 900 and 1300 AD when the average temperature rose by 4–7 degrees. As it happens, this period is often referred to as a small climatic optimum, since it was very favorable for agriculture development.

The period of optimum temperatures ended by their falling around the world, which lasted until 1880 and was followed by their

slow increase. The exact causes of these climatic fluctuations are still unknown, scientists can only make assumptions about this. However, one thing is beyond any doubt: all previous warming and cooling were of non-anthropogenic origin.

Thus, the main approaches to defining the essence of the concept of sustainable human development state that: "Sustainable human development is a development which leads not only to economic growth but also to equitable distribution of its results, restoring the environment, not destroying it, which increases the responsibility of people, and do not turn them into soulless performers" [65, p. 35]. According to experts of the Institute for Sustainable Development, sustainable human development is an opportunity to meet both physical and spiritual needs of modern man throughout life. The specified development requires not only the length of time, but also no deterioration of possibilities among future generations of people [82, p. 7].

In addition, researchers note that the concept of "sustainability" does not imply finality of relevant indicators, but their unlimited nature and direction of social development at their growth. To the mentioned indicators one can refer the economic situation, employment and social protection of population, population dynamics (demographic factor), nutrition and health care, environment protection (ecology), education, science and culture. It is the balance of these indicators that is the evidence of civilized development of the state [17, p. 5].

Revealing the essence of the concept of "sustainable development" one should also take into account the difference between such concepts as "development" and "growth". Development is change, movement to a fuller, more important and better status (meaning quantitative and qualitative characteristics). Growth only means an increase in the physical measurement of the quantity indicator. The said difference is important in understanding the process of development in general and sustainable, quality development, in particular [20, p. 66].

Usually, sustainable development does not fix the state of harmony, since it involves neither fixation nor harmony – it is a

constant process of evolution, during which a person plays an important role. It is Homo sapiens that is a factor providing not just development but meeting the needs of future generations. Development that does not rely on such functionally vital principles cannot be recognized sustainable and acceptable [2, p. 10].

The process of global economic progress intensification actualizes the problem of research how efficient the use and possibilities of resource management for sustainable economic development at both the national and global levels are. The leading countries of the world recognized human potential development which is considered a major factor in the production of goods and services in the transition to an information society and economy based on knowledge as the main resource for sustainable economic growth and competitiveness in the long term. At the end of the 20th century scientists Mahboob ul Haq and Amartya Sen developed the concept of human development UNDP, the guiding principle of which is the assertion that the main wealth is people, human resources, human capital [80, p. 40].

As Mahbub ul Haq said, "the primary purpose of development is to expand people's choices. In principle, a person can make a choice infinite number of times and eventually change it. People often value achievements that are not directly or entirely reflected in terms of growth or income, for example such as greater access to knowledge, quality of food and health services, safe housing, low crime and street violence, leisure enjoyment, political and cultural freedom, sense of participation in the life of community. The purpose of development is to create an environment that allows people to enjoy long, healthy and creative lives"[141].

Summarizing these approaches, we can identify the sustainable human development as a process aimed at expanding the rights, freedoms and opportunities of both contemporary and future generations, ensuring a smooth, continuous and harmonious development of people that will undoubtedly stimulate further development of their descendents [65, p. 36].

Traditionally, the main components of sustainable human development include economic growth (in the sense of

development – i.e. quantitative and qualitative characteristics), which is not based on the polarization of societies and the minority's wealth accumulation at the expense of the majority, but on the fair distribution of the results of economic growth; restoration and conservation of the environment's sustainable condition; improvement of the people's welfare as the environment and welfare are interdependent; reliance on regeneration and increase of the nation's cultural potential under the conditions of globalization challenges of society.

Modern economic growth often destroys the environment, and the environmental degradation undermines the economy and prevents the development process. This fundamental relationship became obvious only in the 80ies of the twentieth century in the process of identifying the crisis phenomena in economy and ecology. Ecology and economy are intertwined with each other on all levels: local, regional, national and global – creating a complicated system of causes and effects.

Economic development cannot be carried out under conditions of degradation of the resource base. It is impossible to preserve the environment whereas the growth does not consider the financial losses associated with the destruction of the environment. These problems cannot be solved in isolation from one another. They are interconnected in a single system of nature-society-man. There are no autonomous environmental and economic problems: modern humanity has to deal with the same problems of human and environment development. Therefore, ecology and economy should be fully integrated into the decision-making process and prepare laws to preserve the natural environment and to provide socio-economic development [79, p. 129].

Creating environmentally friendly and functionally efficient economy at the same time is an acute necessity, since inadequacy of current economic system is in the destruction of the ecological foundations of any living creature, species and human's existence in particular. To stop the destruction of natural ecosystems, it is necessary to solve a number of principal tasks such as:

- slowing population growth on the planet;

- introduction of alternative energy sources;
- limiting the growth of individual material consumption.

The process of creating an environmentally sustainable global economy is impossible without limiting the consumption of natural resources. Sustainable economy is the sustainability of ecosystems and economic development in future. This position is shared by the majority of scientists-economists and ecologists [96, p. 138].

Thus, the current economic approach to economic growth provides the optimal use of scarce resources, nature-, energy- and material-saving technologies in order to provide at least preservation of the physical, natural and human capital, which use creates total income. At the same time, the transition to information society causes changes in the structure of total capital for the good of the human one, thereby increasing intangible flows of finance, information and intellectual property [59].

Economic co-existence with nature on principles that ensure efficient environmental management is essential for sustainable harmonious development. The economy of harmonious development cannot lead to depletion and degradation of renewable resources, to impair natural conditions of comfort life. Sustainable development provides ecological education of society and as a result the use of environmentally friendly production technologies that result in minimal pollution of air, water and soil [96, p. 140].

Sustainable economic development makes no sense without a fair distribution of its results. The main principles of sustainable development are: the principle of "meeting the needs" which involves updating the needs of the poorest population groups and the principle of "setting the limits" which requires the imposition of restrictions on human and technologies development to preserve the environment. Sustainable development involves the careful attitude to nature considering the level of resources renewal [106, p. 11].

In this context the forefront factor is the social component of economic growth that can ensure a decent human existence and focuses on human development, maintaining stability of social and cultural systems and to reducing the number of conflicts in society. In the defined context the person appears to be not an object but a

subject of development taking responsibility for participation in the formation of personal life, adoption and implementation of decisions and monitoring their implementation. Of special importance for ensuring these conditions are equitable distribution of resources, pluralism of thoughts and tolerance, preservation of cultural heritage and its diversity.

The systemic coordination and balancing these components is a task of outstanding complexity. In particular, the relationship of social and environmental components entail the need to maintain equal rights of both current and future generations in the issue of natural resources use and requires achieving justice in the distribution of wealth while giving the first targeted aid to the poor groups of society [59] .

In a situation of excessive gap between the needs and possibilities of their satisfaction by various population layers e in countries with different development, it is important to follow two principles, namely:

- imbalance should not affect the basic necessities of life existence (i.e. society must ensure meeting the conditions of physical survival of its citizens through a system of minimum guarantees);

- imbalance requires regulation and control by the authorities.

The above requires that the state and its relevant organs should possess accurate and current information not only about the level and quality of the existing social deficits, but also about the number and categories of citizens which this or that their complex "spreads" upon [139, p. 41].

Restoration of the environment was also marked among the most important factors of sustainable development. The complexity of the current situation is that for the first time in quite a long period of the planet development managing biosphere as a system that is organized by itself ought to change into scientific, deliberate human intervention in the process taking into account the laws of nature. It was V. V. Vernadsky who talked about it at the beginning of the 20th century, implying that humanity as the major geology forming

force in the world will sooner or later assume responsibility for the consequences of being on it.

Global environmental impact from the man's side is evident everywhere. It occurred in two directions – the development of resources and release of waste into the environment. The total environmental load, which man makes towards the environment is determined as a result of population growth and specific consumption by an ordinary man. Ecological trace (or ecological footprint) is a convenient critical evaluation index of human consumption and related to it environmental load [133, p. 179]. An important feature of the concept of ecological footprint is that it is based on the principle of sustainability, i.e. the use of the environment without causing environmental damage.

The current stage of human development requires addressing the idea of the noosphere, promoting interaction of society with nature on the principles of prudence and self-sufficiency. The concept of development focuses attention on a specific person, not the abstract society, setting the main objective of promoting the transition to a new civilization that is based on noosphere principles which are grounded on the principles of progress and continual development where man is not the master of the Earth and Nature, but only one of its elements.

Nature does not require submission, but understanding and reasonable use of the things which it can provide according to its capabilities being based on its laws. Global stability of the entire biosphere depends on sustainable development that ensures the integrity of the biological and physical natural systems and their vitality. That is why in recent years the emphasis is laid on the ability of such systems to self-renewal and adaptation to various changes, break with a static state or degradation and avoidance the loss in the realm of biodiversity [59].

In the Project of Concept of Humanitarian Development of Ukraine harmonization of human and natural environment is recognized a guarantee of the country's sustainable development which is able not only to summarize a process of preservation and reproduction of the nation's genepool but also helps to enhance the



role of the individual in society, ensuring his/her rights and freedoms, enables preserving the environment and creates conditions for the restoration of the biosphere and its local ecosystems, focuses on reducing human impact on the environment and promotes harmonization of human development in nature. At that, qualitative feature of man's relationship with the environment in specific socio-economic conditions is considered public health as a whole and that of each person individually [71].

In addition, attention is focused on the need to constantly monitor compliance with the basic balance in the socio-economic and environmental development. The factors of the mentioned balance include the balance between demographic and technological impact and the environment sustainability, its ecological capacity, between the ability of nature to compensate natural and anthropogenic disturbances there and the level of anthropogenic impact [130, p. 59].

To ensure the reproduction of the environment and minimizing the load on ecological system it is extremely important to improve welfare. The economic basis of social development neither provides conditions nor creates opportunities to improve its level. The accumulation of unresolved issues related to human and social development has caused deterioration of quantitative and qualitative parameters of human potential, conditions and possibilities of its formation and development. The demographic crisis that is deepening, low level and quality of life, worsening of environmental conditions, social and political instability, insecurity of lower living standards, rising prices, inflation etc. are visible factors that characterize low possibilities of human development. There are also hidden but no less striking socio-economic conditions that restrain social progress, human and social development, they do not stimulate positive changes in social, economic and innovative spheres, including prosperity of shadow relations when illegal behavior becomes the norm [102,p. 57]. This situation is typical for most developing countries.

A manifestation of the concentrated expression of the society's capacity to protect the human right to have decent life is provision a

sufficient level of profit for citizens. The basis for effective conservation and reproduction of labor potential, development of health care, education, culture and other areas of social infrastructure are rational solutions of the tasks for improving living standards, fighting poverty, reducing property and social stratification [71].

Introduction of the average consumption and welfare indicators, and bringing all the countries to this indicator are also impossible without a careful calculation of the environmental and economic conditions. As noted by L. Melnyk, if you imagine that the world population is at capita consumption of natural resources by the USA resident, then meeting the needs of people in the world would require an area four times larger than the area of the world [133, p. 181]. In addition, human development can not be limited to overcoming poverty, it implies considering the needs of insufficiently educated people experiencing discrimination or lacking access to health services.

At present, human development has gone beyond the growth of national income and requires the creation of the environment which will allow people to disclose their potential to the full, they will be able to live productively and creatively in harmony with their needs and interests [142, p. 26].

As for Ukraine, the radical transformations of social and economic system actualized the problem of preservation and enhancement of human potential. The appointed task can be realized on condition of implementing sustainable and dynamic development, which should be based on a new adequate and socially guaranteed economic support [139, p. 3].

Ukrainian political science and humanitarian thought in general, and Ukrainian theory of state building in particular actualized the task of understanding the quality of life in the paradigm of human values and sustainable human development. The mentioned approach is considered to be upgraded and such one that not only preserves the positive aspects of formational analysis, but also expands our assessment and prognostic capabilities, allowing to deepen theoretical vision of new social realities and

simultaneous implementation of the forecast for them to develop in the near future [17, p. 3].

In the context of contemporary globalization process an essential condition for the sustainability of human development is the revival and fusion of the nation's cultural potential. Culture is precisely that formative factor that creates constant human development. Man actually began with the appearance of the first elements of culture as a kind of mental formations in his ancestors. The adaptive role of the latter in the phylogenesis process was steadily increased, eventually giving a real basis to the statement that unlike animals, man is born twice: once physically, for the second time – in the spiritual reactor of culture. And the second stage of birth, as a rule, appears to be more important: unfulfilled cultural birth "abolishes" the physical existence [42, p. 187].

Thus creating conditions for sustainable human development without culture is impossible, because the importance of higher values as the spiritual foundation of sustainable society is significantly increasing through expanding possibilities to manipulate consciousness through destroying obsolete ideological value systems and emergence of new, artificial created, spiritual and political idols of today. So the importance of spiritual values as a factor of sustainability and security of society is determined, in our view, by the functions that are ideologically specific. Spiritual ideals contribute to the definition of the higher senses of existence and guide social development. It is the determined values that being a "spiritual code" of the nation they spiritually unite and strengthen it.

One of the important conditions for a stable political and social system of society is spiritual values and moral norms that serve as the "immune system" of society as a living organism, protecting it from being "infected" by devastating and destructive ideas of violence, xenophobia, radical nationalism, separatism, moral permissiveness etc. It is owing to higher values that the core of the spiritual potential of society and the spiritual core of the individual are formed, providing spiritual and moral-volitional stability, the need for upholding national interests, protecting the sovereignty and

territorial integrity of Ukraine [41, p. 155]. These ideas should be laid in the reproduction of the national idea, since the national idea is the integrative total factor of uniting society and man's sustainable development.

According to authoritative scientists, the lack of a universal value system based on a higher spiritual and moral absolute is one reason that leads to self-destruction of society. "The critical state of spirituality, says I. Stepanenko, leads to the fact that the human being loses its significant anthropological parameters –human authenticity, spirituality, universality. Therefore, the formation of a qualitatively new state of spirituality with new value-semantic principles and horizons becomes one of the main preconditions for avoiding anthropological disaster" [135, p. 6].

Thus, the meaning of human development is to lead people to self-chosen way of life and provide them with the tools and opportunities for this choice. So, changing the consciousness of society and its shift from utilitarian and pragmatic orientation to higher value principles and also update of environmental imperatives and a return to spiritual roots is one of the ways for people to get out of the global crisis and the condition to form the society of sustainable development [41, p. 138].

Creating the conditions for sustainable human development on the national and cultural basis requires balanced development of the state in general and any region in particular which leads to solving three major problems:

- economic (to ensure a balanced development of efficient production that meets the environmental and social requirements);
- environmental (to restore the original state of the environment to the level that will not harm human health and the integrity of natural ecosystems, to keep it at this level and contribute to its greatest possible improvement);
- social (to improve the living conditions and reproduce population, improve the gene pool, enhance financial security and quality of life) [130, p. 61].

These tasks also include the formation of the culture of sustainable development based on the value system of sustainable

human development. One can infinitely create concepts and ideas, but without implementing them into social and individual consciousness, without creating everyone's motivation to steady growth and self-development these ideas will remain utopian acquisition.

According to Yu. Pavlenko, the definition of an acceptable for all mankind system of spiritual and moral values is still an urgent problem that threatens the restoration of totalitarian regimes and global wars [105, p. 348]. The said system of spiritual and moral values of mankind requires recourse to biosphere principles taking into account the interests of humanity and a deep understanding of its place and participation in the biosphere process. At the same time, mankind should not keep apart from globalist, post-industrial and civilization processes occurring in the biosphere during evolutionary development.

It should also be noted that the main goal of sustainable human development is to create such conditions for people in which their lives would be long, healthy, full of freedom and creativity. Sustainable human development is a gradual, balanced, stable, permanent, mutually agreed expanding of freedoms and opportunities in all spheres of public life on condition of active, responsible human activity aimed at achieving such development, at maintaining the ideals of social justice and equality, including those between generations, and ecological balance.

## **1.2. Education as the mechanism and the result of sustainable development of society**

The extension of basic human capabilities such as to live a long healthy life without any sickness; to get appropriate and sufficient the level of education for the full realization; to have access to high-quality livelihoods and the opportunity to participate actively in the life of society is a guarantee of higher quality of life. At the same time, the very presence of these possibilities, if they are properly used, is a perspective for further human development.

The defining characteristics of sustainable development are the following: the human involvement in the process of their own development; human freedom to live the life which he values; reasons to value freedom and accessibility of personal development, free choice of goals and methods of its achievement; responsible attitude of mankind to themselves, their descendants, the environment; the humanity awareness of responsibility for their own lives and the results of their actions; the harmonic development of both regional (simultaneous, harmonious and interactive development of different regions) and structural (cross-stimulated development, empowerment in all spheres of public life) principles; the principle of justice for all generations, which is the basis of sustainable human development and the ultimate goal and a key reference; compliance with the quantitative reproduction of the population to the environmental conditions and the requirements of the national stability while maintaining the key role of the reproduction quality of potential descendants.

Creativity is a defining prerequisite and an important criterion of spiritual processes. The creative function of consciousness provides the ontological contents of spiritual processes, as the spiritual cannot be understood only as a process of reflection. The appeal of the personality to the higher value meanings, moral and spiritual absolutes is a spiritual process of integrated nature. With regard to the substantive criteria that determine the direction of spiritual activity and make it a core value, we can accentuate sense-making spiritual values of goodness, truth, beauty, faith, hope and love. V. Gorlinsky identifies the following forms of spiritual processes realization that are important in the formation of the spiritual foundations of sustainable human development. They are cognitive, scientific, educational, creative, culture forming and religious activities [41, p. 140].

Moreover, an important aspect for understanding the essence of sustainable human development is the concept of harmonious development. This concept can be considered on a regional basis from the point of view of providing a certain level of human development while minimizing the gap between human

development indicators under the frame of different regions, countries, administrative units and settlements. On the other hand, it is also important to pay enough attention to the interaction of the various components, indicators and spheres of human life in the process of human development, because the extension of some of the basic human features may not be accompanied by the simultaneous development in other important areas of life. Sustainable human development should be characterized by harmonious empowerment in all spheres of public life and its quality level for modern generations, and in the long term [65, p. 36].

According to UN experts, "sustainable human development means a moral obligation to create a friendly environment in which all people of present and future generations will be able to develop and expand their potential and opportunities" [59, p. 14]. Any country, therefore, forms its own humanitarian policy in accordance with these principles; the same applies to Ukraine.

The draft Concept of humanitarian development of Ukraine specifies the basic principles of its development:

- anthropocentrism, which is defined as a system of beliefs, which can not only reveal human capabilities as a criterion for evaluating the effectiveness of the state and maturity of public institutions, but also to provide the right of every person to freely develop and realize all its abilities;
- enjoyment of the rights and freedoms of man and citizen, which stipulates gender equality and guarantees of equality of citizens before the law;
- equal opportunities for the harmonious development of the man, which call for justice, guarantee an adequate standard of living regardless of gender, religion, ethnicity and region of residence;
- individual's social status increase on the basis of the improvement of its educational level and professional qualification characteristics;
- amplification of the space of freedom, the assertion of human dignity, realization of the communicative potential of the Ukrainian

culture are the three most important components of national identity formation and socialization of the person;

- development and the full capacity of cultural achievements of the nation in multifaceted connections with other national cultures, promoting cross-cultural interaction that will ensure the proper place of Ukraine in European and global humanitarian space;

- the interaction between government and civil society, business structures and government agencies, that will allow to create the necessary socio-economic conditions to improve the quality of life of the population, create conditions for the harmonious development of the man and protect his rights and freedoms [71].

The implementation of these guidelines is a prerequisite for creating sustainable human development. This can also be done through the recognition of the priority of education improvement and healthcare system that are considered the key resources for ensuring of the sustainable human development philosophy.

However, a modern era doesn't really contribute to the approval of the humanitarian idea. Computerization of humanitarian knowledge leads to impoverishment, simplification, loss critical and tragic attitude, establishing quantitative, hedonistic, primitive and pragmatic, even a purely accounting relationship to the main factors of individual and supra personal human activity. It is notable that the rise and assertion of the computer hegemony coincided with the decline of humanitarian ideology. Owing to the computer, the consciousness of a modern man is an amazing combination of incredible knowledge and awareness and the feeling of omnipotence and neurotic insecurity. The progress of education and successful knowledge dissemination are paradoxically combined with the fragmentation, diversification, compartmentalization of knowledge, the limited perception of the world, the loss of the ability of an ordinary human to perceive a holistic and comprehensive reality.

The specific character of modern human culture manifests itself in the fact that it is based on totally different principles than the classical humanitarian culture of the Renaissance and post Renaissance eras. The apotheosis of the classical type of culture



came at the time of the triumph of positivism, that is, in the middle of the XIX century, when culture was a harmonious hierarchy of absolute values, when cultural values and their relationship were generally accepted, and the main aesthetic oppositions (beauty/abnormity, high/low, etc.) were indefeasible.

According to A. Moles, the existence of a humanitarian culture is almost impossible nowadays. First, it is due to the fact that the "encyclopedic" paradigm means the dependence of the level of knowledge on their amount, while learning is limited by the natural capabilities of the human brain. Brain capability is incomparable with the amount of knowledge offered by the world; therefore the mind is objectively forced to remain shallow. Second, the very structure of thinking has undergone a profound change: individual and mass consciousness is determined by what individuals read on the poster in the subway, heard on the radio, saw in movies or on TV, read in the newspaper or learned from conversations. Thus, a contemporary human develops the key concepts in a statistical way, according to the laws of chance and by the cut and try method [93].

In this case, A. Moles defines the projection of individual's knowledge as the individual fibers which are randomly linked by associative relationships. This culture appears as the result of continuous and random flow of incidentals that affect us daily. We learn it via the mass of sources which leave only transitory impressions and remnants of knowledge and ideas in our memory. We remain on the surface, getting random impressions from facts that affect us [93].

Education, science and culture are considered as important components of sustainable human development, which are a spiritual base for a civilized state, which in its turn ensures progress and humanization of society. Today the educational system of Ukraine is in a state of reforms carried out through the optimization of the educational institutions network, program tracks, content of education and the introduction of new pedagogical technologies. The reforms have also touched the sphere of science and culture, however, democratization requires the development of mass media, political and civil processes as well.

The term "education for sustainable development" is to illustrate the modern approach in the educational process which involves informing the members of the society about the main problems of sustainable development; outlook formation on such principles as the permanence; refocusing of the education from knowledge transfer to a dialogue; the focus on the practical solution of local problems [149, p. 84].

Education is an important feature and the backbone of the continuous social existence of the man. It is the most powerful and one of the most effective instruments of social development, evolution and modernization. It is a multi-step social process (activity, organization) of development and self-development associated with the acquisition of socially meaningful experience embodied in knowledge, skills, creativity and forms of spiritual and practical comprehension of the world. Unlike the individual in the personality, which is unique and unrepeatable, social is a concrete historical type of culture, the thing "to be delegated to the education".

One of the key results of the historic genesis of education is its function as a civilized mechanism for mobilizing resources of the society, the updating of culture and social life. We pin our hopes on education striving for convincing answers to the "challenges" of the epoch. This fact determines the relevance of reflections regarding the content of education. For an adequate understanding of its content it is crucial to grasp what is the educational sphere of the social reality in the context of individual and social life, culture and civilization. The desire to find new effective ways of development of the world determines the appropriateness of research of civilization nature and functions of education in an increasingly dynamic modification of information flows.

Modern educational process requires not only the enrichment of the personality with a particular system of knowledge and formation of practical skills, but also a comprehensive preparation for life in a globalized information world via the creation of equal conditions of access to high quality education, education for life and the formation of a tolerant outlook.

In the radical pedagogy critical consciousness is considered as an attribute of a free person. P. Freire defines the following stages of its formation: the first is an intransitive consciousness, oriented on the solution of biological human needs, i.e. limited by the survival interests; the second is a magic consciousness, inherent in people who live in a closed society, the manifestation of which is a culture of silence, when people perceive the facts of socio-cultural situations as unchangeable. This form of consciousness is characterized by a fatalistic mentality; the third is – a naive consciousness. P. Freire also calls it a national consciousness. Silence is not a characteristic feature of this form. People with this mind start to think about their life, acting on a primitive level, and therefore quickly fall under the influence of populist leaders and become the object of manipulation on their part; the fourth is a critical consciousness that is achieved through a process of awareness, understanding, confidence in discussions, reflexivity and responsibility. A Brazilian educator associates the emergence of such form of consciousness with education [161].

According to V. Landyk, sustainable human development must be based on the formation of flexible, effective, and accessible throughout life and adequately funded system of education, which is considered as a prerequisite for enhancing human potential and improving the welfare of citizens. The outlined process should ensure free access of citizens to reliable information on various aspects of social life that will provide adequate decision-making and create the system of education, propaganda and information to help citizens shape necessary professional skills, qualifications and knowledge, which as a result will make it possible to navigate in a changing economic environment and understand the interdependence between economic prosperity, environmental protection and social justice [82, p. 12].

In Ukraine significant attention is paid to ecological education as the most important component of education for sustainable development, its substantive and conceptual basis. However, education for sustainable development, that covers all areas of human activity, is a much broader concept than the environmental

one. Education should be a key factor that will contribute to the sustainable development of society and the growth of its capabilities. Along with the replacement of the vector of education on the one for sustainable development, the urgent issue is to implement stabilization measures in the area of nutrition and health. The problem of reforming the health system management and bringing it into line with the requirements of a market economy is extremely important. In this regard there are the following measures to be taken: optimizing health outcomes, termination of population impoverishment and the removal of restrictions on accessibility of medical services. The system of nutrition of the population also requires significant improvements.

The inconsistency of socio-economic processes leads to deterioration of quality of life and health of the population resulting in a critical demographic situation and serious difficulties in the way of intensive economic development of the country. Having immense natural and reproductive potential, Ukraine is characterized by the fact that quantitative and qualitative indicators of human capital are close to the line, when it will be impossible to overcome the challenges of development and reproduction. This threat also extends to such important areas as the economy and development of territorial, natural, raw materials and energy resources. Thus, it is urgent to improve the quality characteristics of human capital, primarily by investing in the education and health.

According to the Draft Concept of humanitarian development of Ukraine, the most important components of the state of humanitarian policy are improvement of the life quality, strengthening of human potential, preservation of gene pool, preservation and strengthening of health of the population, the extension of the period of active longevity and life of people, orientation to health as a social value that provides to the citizen competitiveness in the labour market, professional longevity and the welfare [71].

The concept of human development aims to be fully responsive and reflect the diversity of human life. However, for practical use and implementation of this concept into public administration

policy it is essential to identify concrete criteria, indices, indicators, and conceptual benchmarks that adequately reflect the dynamics of human development opportunities. For such purpose the methodology of measuring human development was established.

According to leading researchers of this field, human capital is increasingly replacing financial and physical resources as the main factors of production; it becomes a powerful tool in competitive business structures. Mainly it is knowledge, not the range of activity and property, give preference to one company over another. For this reason, the intellectual capital appears as the subject of a fierce confrontation. "The fight for a talent is becoming increasingly hard" (B. Gates). Leaders in the competition are the enterprises which are based on new knowledge and possess significant intellectual capital [109].

The quality of human life, health, environment, the assessment of human impact on the environment and human health are indicators of the sustainable development .They are specifically determined for each individual area regardless to the priorities and objectives of sustainable development and characterize the economic, social, environmental and institutional development. The best indicator of human development contains information regarding all aspects of human life. However, the more complex and informative is the index, the harder it is to cut it fine and collect comprehensive baseline data for its calculation with respect to all countries of the world.

The human development index introduced by the UN in 1990 is the main indicator of the level of human development in the country. The HDI appears an integral indicator of the average achievements in a country in three main areas: the average human longevity at birth; level of education; the standard of living of the population [80, p. 40]. These are the measurements that determinate the key positions to ensure the entire process of human development: long and healthy life (longevity measurement); acquisition, expansion and upgrading of knowledge (measure of education); access to livelihoods that guarantee a decent standard of living (measurement of material standard of living).

It is worth emphasizing that the determination of these measurements is based on the principle of choice, according to which each person will prefer a long life, higher level of education and material wealth. At the same time, the person chooses not only a longer life, the higher the level of education and income, but also all the benefits and advantages that are associated with them. Thus, for instance, a high level of education is associated with greater opportunities for self-realization, getting a good job, gaining high status, high income, and the like. Therefore, the identified measurements of human development reflect a wider range of human opportunities than it seems at first glance [43, p. 105].

Longevity gives a person the opportunity to live a long and healthy life. Despite the fact that it is difficult to trace a direct link between the longevity and health of the population, the increase in life expectancy is always desirable. Longevity is measured by the indicator which reflects average life expectancy at birth.

The significant indicator is also the level of education that reflects the ability of a person to acquire knowledge, ability to participate and contribute in public life. A characteristic feature of this indicator is that it contains two components: the level of education of the adult population and a significant number of those who study.

In economically developed countries the literacy rate is a minimum characteristic of the educated population. That is why it was supplemented by the indicator of a significant number of students (total gross enrolment of trainees). An indicator of material standard of living involves people's access to material resources necessary for a decent existence, including maintaining a healthy lifestyle, territorial and social mobility, the exchange of information and participation in public life.

This indicator is certainly the most difficult to assess and interpret the human development. UNDP stresses that the material standard of life (or personal wealth) only opens opportunities for the person, and does not define their use. In other words it is a means of enlarging people's choices. O. Grishnova notes that the material standard of living when calculating the adjusted HDI is

characterized by the real (i.e., calculated at purchasing power parity of the national currency) gross domestic product (GDP) per capita [43, p. 109].

However, in this technique the measurement of sustainable human development index does have some drawbacks. First, it is limited by the number of indicators used in the UNDP methodology and does not provide a complete characterization of the state of human development in the country. International method relies only on the information that is collected from all countries. However, the statistical base of Ukraine allows considering a much broader range of factors influencing human development.

Secondly, indices of human development proposed by UNDP, are somewhat depleted because of the very positive characteristics (promoters) of human development considered (i.e. the higher the index value, the higher the level of human development of the investigated object). It is worth noting that there are still some negative indicators of the development of society (in particular, the state of crime, unemployment, etc.). As the latter indicators provide valuable information on the unwanted but existing processes of human development, it is extremely important to take them into account.

Thirdly, the integral index, which is an important and universal indicator of social development, should contain redundant information content, which provides reliable guarantee against its distortion, overstatement, or understatement of figures. Calculation of human development index employing four indicators makes crucial their potential contribution to the final result. In this case, the inaccuracy of the information regarding any of the baseline characteristics significantly affects the choice of region within the list [88, p. 87].

Institute of applied system analysis of NAS of Ukraine and MES of Ukraine proposes to evaluate the level of sustainable development using the appropriate ISR index, which is the set of indices for economic, environmental and social dimensions with appropriate weighting factors [59]. Of course, indicators that impact the components of the indicated indices are differently measured

and interpreted. For this purpose, they were reduced to a normalized form so that their changes and the indexes changes were in the range from 0 to 1. Thus, the worst values of the mentioned indicators correspond to the numerical values close to 0, and the best approach to 1.

The index of economic measurement is influenced by two global indicators: the index of competitive development, which was developed by the organizers of the World economic forum, and the index of economic freedom, which is measured by such indicators as the technological development of the country; and civil institutions and macroeconomic environment, trade policy; fiscal burden of government; government intervention in the economy; monetary policy; capital flows and foreign investment; banking and finance; pricing policy and remuneration.

The index of environmental dimension is assessed through ESI (Environmental Sustainability Index), computed by the Center for environmental law and policy of Yale University. This index is formed by environmental indicators that provide information about the level of use of environmental data on the state of natural resources in the country, the dynamics of the level of environmental pollution, the country's efforts to manage its environmental status and ability of the country to improve the environmental performance and the like.

The ESI index quantifies the ability of any country to protect the environment, considering such factors as: availability of the national environmental system; opportunities to counteract environmental effects; the degree of human dependence on environmental influences; social and institutional capacity to respond to environmental problems; the ability to control the environmental situation of the country. The index of the social ranging takes into account the average global indices such as the quality and safety of life, human development and Knowledge society. The sustainability index is calculated by adding together these indices and coefficients for equal consideration of economic, environmental and social indices.



The scientific community of Ukraine is concerned about the low rankings of Ukraine in human development, competitiveness rankings and high corruption. The most relevant researches in different scientific schools of Ukraine have reached the social consensus to the issue of human development. The founders of this research approach are S. Pirozhkov and A. Vlasyuk, who in 1995 were the first to present scientific research results of the human development index in Ukraine. Methodology of measuring human development of Ukrainian regions was developed and introduced into the practice of state and regional management under the supervision and with the participation of E. Libanova and N. Vlasenko [102, p. 55]

The Ukrainian methodology is more broad, comprehensive and high quality than the international one. It provides the opportunity not only to assess the level of human development, but also to monitor social risk factors for each of the nine areas established in practice, and to ensure their forecasting (demography, welfare, labour market, education, health, living conditions, social environment, ecology, financing of human development).

Sustainable human development cannot occur unmanaged. Therefore it is necessary to determine the role and functional features of the state participation in the implementation of the concept of sustainable human development in the process of formation of market relations and to formulate the required ratio of public and public actions along with public and individual responsibility.

Since the driver of social life in Ukraine is its people, and according to the Constitution of Ukraine, a man, his life and health are the highest social values, the main goal of all parts of society should be formulated as follows: "Better quality of life for everyone now and for generations to come" [106, p. 7]. It is also worth noting that the sustainable development of society as the main, strategic goal requires the implementation of a number of concerted and coordinated objectives, taking into account the objective laws in the process of formulating socio-economic policies, adherence to the

conceptual principles that will determine the level of consistency and justice of a particular development.

"One of the major problems of economic policy of the next period is rethinking the place and role of the state, – said A. Halchinsky. – We need to get rid of the very primitive belief «the bigger the state – the smaller the market", and vice versa. According to the researcher, the basis of serious policy may not be the contraposition of an "either – or". Destroying the foundations of administrative economy, the Golden rule was broken according to which the economy could not exist without attention of the state and without complete, efficient market mechanisms [33, p. 10].

This problem has attracted the attention of the World Bank , where the latter in a special study "The State in a Changing World" notes that "the low level of the state's capacity in many CIS countries is a serious and growing obstacle to progress in most spheres of economic and social policy" [18, p. 77].

Many researchers believe that governmental influence is reduced in comparison with the role and influence of corporations. At the same time, some areas continue to be regulated by the state, and in some specific areas the influence of the government is increased slightly, in particular in the field of communications [6, p. 61]. Thus, the role of the state in the formation and realization of the concept of sustainable development should not be eliminated; moreover, there is a crucial need to develop methodological bases and mechanisms of state influence on the above-mentioned processes.

As a first step in this study the strategies of increasing sustainability of development of man and society are discussed. The scientists identify two strategies [11]: first, it is a strict adherence to the rules, excluding the deviation from the stable trajectory, – a strategy of prohibition; second, it is the establishment of mechanisms that will automatically place any system towards a sustainable trajectory, even in the case of small deviations from it – the strategy of self-regulation.

The Russian scientist I. Ashmarin offers "to consider these strategies on the model of mechanisms that protect the human body

from pathogens. The first strategy is manifested in obligatory observance of rules of hygiene (washing raw fruits and vegetables, disinfection of wounds and the like). In this case bacteria and viruses are banned to penetrate the human body, which reduces the risk of body disablement. The second strategy is implemented through the functioning of the human immune system, which allows the real possibility of invasion of microorganisms, in case of their detection; the system switches on the immunity factors, which perform the function of self-regulation, returning the human body to a steady condition". Designing these mechanisms to social practice, it can be assumed that the first strategy is implemented through the activities of state institutions, while the second is provided mainly by the existence and the actualization of the ethical norms of society. Despite the fact that the strategy of prohibition was the major in the Soviet period of our history, the primary mechanism of sustainable development of modern times is a strategy of self-regulation [11, p. 87]. It should be added that such an idea is efficient for any post-totalitarian country.

The most important among the national strategies of development of Ukraine are high rates of economic growth and innovative development while ensuring the social orientation of the economy. It should be noted that in the process of implementing each of them there is certain isolation in the context of solving social problems, as they are neither interconnected nor interdependent. Thus, in particular, the excessive spending of the budget on social needs has led to the economic slowdown without making progress in solving social problems [102, p. 57].

In 2000 at the Millennium Summit of the UN, in the Millennium Declaration the world leaders identified the key goals and objectives of development up to 2015, known as the Millennium development Goals, including priority identified tasks such as overcoming poverty, ensuring quality education for life, sustainable environmental development, improving maternal health and reducing child mortality, limiting the spread of HIV infection, AIDS and tuberculosis, reducing their incidence, gender equality and others [141, p. 2].

An alternative approach to the justification of the objectives of sustainable development was proposed by the Concept of Ukraine's transition to sustainable development [82], which contains the idea of the integral system of interrelated strategic objectives, in particular: achieving social justice and sustainable human development through ensuring equal opportunities in access to development resources and basic social services for all segments of the population; satisfying both physical and spiritual needs of a person throughout life; the extension for the person's choices and the achievement of economic, social and environmental well-being without compromising future generations.

At the same time, modern economic policy is still mainly based on protection of socially vulnerable layers of the population. However, the meaning of the new strategy is in the correction of incomes policy, namely social policy emphasis primarily on working citizens. Existent undervaluation of the labor force combined with insufficient levels of social spending significantly restrains the development of the domestic market and the dynamics of economic processes. The incentive function of wages is completely lost, and its influence on the development of production has been reduced to a minimum. The economy based on low labour costs cannot ensure high standards of consumption, the processes of accumulation and qualitative reproduction of the labour force. Under such conditions, suppression of the development of housing and communal and social spheres is observed, in particular the establishment of insurance funds, pension and education resources [18, p. 85].

Global transformations inspire to a new understanding and application of social responsibility at the national level within individual countries. The mentioned phenomenon should be focused on achieving a high level of human development with the involvement of public mechanisms for the management of social processes to achieve human, social and sustainable development. Social responsibility of the state requires the definition and concretization of the responsibilities of the state and its institutions in such an important matter as the adoption and implementation of

laws, normative and legal documents that would be sent and would ensure the preservation, efficient use of human and natural resources, compliance and the full realization of the state social guarantees and social standards; and would create the conditions and opportunities to form and accumulate human and social capital and the like.

Therefore, the chance of success of Ukraine in the globalized world of the third Millennium provides only the effective implementation of its human potential. The state in its development should be based on the European human-centered value system, which has repeatedly proved its effectiveness. In the European belief system intelligence, education, professional experience and social mobility are the core components of national wealth and essential resources for socio-economic development. In recent decades, these traditional indicators of competitiveness were added up with the capacity for innovative professional activities and social life.

Ukraine in the system of indicators of sustainable human development of the countries of the European space also occupies certain, but quite a low place. According to the index of sustainable development, the leading countries are not treated as superpower states with dominating ideologies and economies, and key industries are not focused on the use of significant natural resources and cheap labor. A characteristic feature of these countries is a significant share of intellectual and high-tech labor in the structure of the value added of their economies, and economies are among the world leaders in the environmental dimension indices, competitiveness and the knowledge society. It is worth noting that these countries direct about 3% or more of GDP to the innovative activity [59].

The crisis processes taking place in Ukraine in the 80-90-ies of the twentieth century led to the weakness and inadequacy of economic, social and humanitarian spheres, which significantly worsened the human development indicators [71]. The human development indicator was first calculated for Ukraine in 1993 and Ukraine occupied 45th place. In 1995, the state moved to 54<sup>th</sup> place,

in 1996 – to 80<sup>th</sup>, in 1998 – 102<sup>nd</sup>, in 2000 it occupied 78<sup>th</sup>, and in 2001 – 75<sup>th</sup> place. The slight improvement was observed in 2000-2001, which was associated with a change in the method of calculation. It stands to mention that along with the developed countries of the world Ukraine is ranked only by such indicator as the level of population literacy [106, p. 12].

Today Ukraine is in a state of demographic crisis, as evidenced by the figure of the birth rate, which is twice below the minimum needed to ensure reproduction of the population. Ukraine has crossed the red line of fertility decline, which leads to the destruction of the demographic potential. The European regional office of the WHO showed that the mortality rate in Ukraine is one of the highest in Europe. The health of Ukrainian citizens was negatively influenced by environmental pollution, poor living conditions, lack of nutrition, bad habits, weak state policy in the sphere of health care, low quality of health services and the like. The result of the above processes was a significant increase in morbidity of the population, which, in turn, leads to the growing needs in health and social care and brings additional burden on the budget [71].

For Ukraine the World Bank has calculated the knowledge economy Index, which contains development indicators of the modern educational system and human resources, information communication technologies, economic regime and governance. If in such leading countries as Sweden, the United States of America, Finland, Ireland, the UK, Canada, France, Germany, Japan and the Netherlands it exceeds 8,21, then for Ukraine it is 5.55. It should also be mentioned that on the world market of high technology products Ukrainian part does not exceed 0.1%, and the share volume of executed scientific and technical works is about 1% of Ukraine's GDP. As for innovative activity of industrial enterprises, it remains at extremely low level [59].

However, the educational indicators in Ukraine are quite high. Thus, in particular, our country occupies the 20th place in the duration of the study, determined for people aged 25 years or more. Much more modest are such indicators as gross national income and

life expectancy. The highest GNI per capita is observed in Qatar – \$107,721 and Liechtenstein – \$ 83, 717 while Ukraine according to this criterion is on the 100<sup>th</sup> position. In comparison with other countries the situation in Ukraine in terms of life expectancy is much worse – 123rd place (68.5 years). The highest life expectancy is observed in Japan (to 83.4 years). In 24 countries the life expectancy is 80 years and above. In 34 countries it is between 75 and 80. In 55 countries it is between 70 and 75 years. Today life expectancy in Ukraine is lower than in Bangladesh – 68,9 and Nepal – 68,8 years [113]. With regard to the level of shadow economy, as noted by O. Amosh and O. Novikov, Ukraine is ahead of almost all post-Soviet republics [5, p. 124].

Thus, at the beginning of the XXI century the idea of sustainable development is not only deeply rooted in the international discourse on environment and development, but has also acquired the actual status of a determining factor in the process of discussing the problems of global development. International and national policies, recognizing sustainable development as acceptable and undeniable goal, see it as a three-pronged idea: the convergence of economic growth, social progress and environmental protection. Therefore, the neglect of at least one of the elements of the triad means to deny the possibility of sustainable development.

According to B. Danylyshyn, sustainable development implies the proper level of democracy and respect for fundamental rights and freedoms. Despite the fact that the relationship between sustainable development and democracy is complex and ambiguous, it cannot be simplified or exaggerated. At the same time, a decade of sustainable development experience shows that the effective involvement of the civil society contributes to sustainable development, and therefore it is necessary and promising [47, p. 140].

Thus, environmental protection and natural resources conservation must be integrated with economic and social problems. Historical experience proves the effectiveness of the outlined approach, since if the people live in poverty and sufferings

and the national economy is weak, the environment is also suffering. That is why the success in one area of development needs the one in others, as this is the only way to ensure a constant progress.

The dynamics of human development in Ukraine, according to O. Amosh and O. Novikov, is acquiring the status of the strategic directions of state and regional governance. However, despite certain achievements in this sphere (in particular the development and implementation of national methods for the assessment of the integral index of regional human development, support of the initiatives of the World Bank in the implementation of priority areas of human development through the Millennium development Goals, etc.), the actual state of human development remains unsatisfactory [5, p. 122]. Its quantitative representation is reduced, the conditions and possibilities of development are not formed in accordance with the needs of social progress, and the system of state administration eliminates the human development among the strategic priorities of the state and its regions, which leads to the lack of developed mechanisms of social responsibility, lack of policy makers' motivation to optimize the situation in this sphere.

Ukraine doesn't implement the Millennium development Goals at a desired level, as the system of state and regional social governance is flawed. Social governance in Ukraine does not meet international requirements for preservation of humanity and national interests, preservation of the nation and its worthy existence and development. The observed processes are caused by the mismatch of both state and regional management to needs of human and social development. Declaratory provisions of the existing legislation on provision of social rights and guarantees are not regulated clearly as to the recipients of their implementation and responsibility for the failure.

Ukraine has some problems in the management of human and social development, which are typical for post-Soviet countries. At the same time it possesses the specific features to solve these problems at national and regional levels. They are aimed at the implementation of the Concept of human development, the



formation of methodology for assessing human development in the regional context, at the development of institutional provision for human development, at the implementation of human development monitoring based on a combination of statistical and sociological data [102, p. 61]. Unwillingness to accept negative processes in social sphere in Ukraine, the presence of powerful human capital in the country, tolerance and diligence of the nation are key prerequisites to meet the needs of effective management of human and social development.

### **1.3. Axiology of nature as a spiritual answer to the challenges of sustainable development**

At the turn of the 20-21<sup>st</sup> centuries, when the world has entered a period of qualitative changes, society, science and culture as a whole have entered the era of post-non-classical rationality, which manifests itself in all cultural spheres of human existence and, in particular, in education. Education today takes on particular significance, as the radical changes in different spheres of social life require adequate and essential interpretation. It should be recognized that both the society and the system of education as one of the most important social institutions are in the state of crisis.

The distinctive feature of post-non-classical paradigm is, first and foremost, the presence of humanitarian and humanistic components; it actualizes human dimension that implies taking into account the product production process parameters, which, in turn, is correlated with universal values of the culture.

Post-non-classical stage of science development requires transition to human dimension in education, formation of qualitatively new ideal. Today, as never before, understanding the genesis of the idea of education through the prism of the rationality type and particular attention to its praxeological aspects are in demand. Thus, at all levels of the system of education its components (methodological, subject-scientific, methodical and practical) require a new philosophical and axiological charge.

Qualitatively new stage of education, adequate to the logic of human dimension intentions of post-non-classical picture of the world, focuses on the humanitarian approach in the modern educational paradigm and implies the correlation of the anthropological aspect with a concrete historical situation, human dimension in science, subjectivity and interdisciplinary nature of scientific research.

Human dimension in search of new approaches, strategies of education, first of all, is reflected in the goal-setting, the mechanism of which requires interpretation in all its varieties. The orientation of the goals of education to human dimension becomes a priority, therefore the function of the science is to transform external and internal factors of scientific development so that problems that arise are addressed to science not as external goals, but as the main goal of an educated person that transforms the world.

In this context, harmonization of educational space requires not only the recognition of the need to change the dominant in society anthropocentric worldview where man is the center of the universe and which does not contribute to overcoming the problems of the present, but also scientific justification for the use of humanitarian knowledge which has a strong potential to form man's respect to nature.

In modern educational space there is a contradiction between man's quest for unity with nature and its partial use in educational and cultural space; a significant amount of accumulated axiological potential of socio-humanitarian knowledge on the correction of man's respect to nature and the lack of demand for this knowledge in the theory and practice of education; the pressing need for use of ideas and theories on axiology of nature in the educational space and their insufficient reflection.

Main task and purpose of education in the traditional system is to provide knowledge about the world and the existing means of activities in science and production, to train people for future life. This does not accord with such tasks as to provide the methodology of creativity, to predict possible consequences of human activity, to learn to live in harmony with the world of nature, to learn to live in

a world of constant change, self-development, self-improvement, etc. In this sense, the harmonization of educational space is possible due to a new education paradigm, which significantly changes the scientific basis, background, orientation, and nature of learning, and recognizes as the main dominants creative innovation, critical and logical comprehension of specific situations, focus on solving the real problems facing society and man.

It is well known that global problems are the result of contradictions in the strategy of human transforming activity and development of human relations. The crisis of modernity forced the scientific community to seek for the new understanding of the system "man-nature", that is displayed in the new orientation of thinking (it should be noted that that man's respect to nature is interpreted by most scholars as a global (co-evolutional) philosophical project of historical and cultural development of mankind, which requires not only the orientation of human efforts to solve global problems, but also to reflect post-material values, human outlook on the harmonization of relations with the environment).

Consumer attitude of man to nature has not only challenged the theory and practice of education, but also demands that representatives of most sciences (philosophy, pedagogy, psychology, sociology, and other Humanities) should intensify the efforts to guide research on the correction of the interaction between man and nature. Mentioned above is confirmed by public documents: "The Conceptual foundations of development of pedagogical education in Ukraine and its integration into the European educational space" points to the need to adapt the content of socio-humanitarian training with the requirements of the information technology society and changes in socio-economic, spiritual and humanitarian spheres; State national program "Education" ("Ukraine of the 21<sup>st</sup> century") focuses on the priority of universal human values, harmony between man and environment, society and nature.

Undoubtedly, the formation of personality, ready to relate the values and ideals of the surrounding world must rely on education,

which can only to teach students to get knowledge, but also to follow the rapid flow of information and improve themselves. The progress of the society largely depends on the amount and quality of knowledge which the younger generation has. Thus, according to V. Kremin "the most prospective sphere in the 21<sup>st</sup> century is science which produces new knowledge, and education which humanizes knowledge and, above all, provides the individual development of the person" [76, p. 10].

In this context, we believe that the modern socio-humanitarian education, with its ideological, philosophical, and axiological components, makes it a multifaceted system which is aimed at understanding the meaning of the relationship "man-nature", because its specifics is that it requires adherence to the principle of "anticipatory reflection", which makes possible the formation in the mind of the person continuing evaluation of the possible consequences of intervention in the natural world.

In our opinion, socio-humanitarian education, built on axiological principles, will contribute to the formation of personality, able to see the world in all its diversity and unity, mutual dependence with others and to understand the importance of taking into account priorities and values of all individuals, groups, nations.

The focus of socio-humanitarian education on the formation of the axiology of nature is provided not only by its content, but its procedural aspect as well. The study of socio-humanitarian disciplines provides an opportunity to reveal general regularities of interaction between nature and society, the social character of the global movement for the protection of the environment, attitudes toward nature, ways of introduction of achievements of scientific-technical revolution and the optimization of human interaction with the environment. The cycle of the subjects mentioned above summarizes systematic knowledge about complete structure, state and evolution of the biosphere, versatile value of nature, its multifunctional role in people's lives.

Thus, socio-humanitarian knowledge and its ideological, cultural, and axiological components, in our interpretation, is an

important part of the process of solving the complex problems in modern society: environmental, biotechnical and psycho-pedagogical. One of the results of the socio-humanitarian education and upbringing should be the formation of ecological identity, whose attitude to the environment is based on moral norms, understanding of the absolute value of all without exception natural objects and their needs, the uniqueness of the natural world and appropriate correction of their own life needs and motives.

Socio-humanitarian knowledge has a significant resource for the implementation of the strategy of formation of man' to nature, namely:

- contributes to the social adaptation of an individual;
- acquires the status of a spiritual search, transforms from professional activity to life orientation;
- searches for the universal knowledge;
- forms the ecological culture;
- is based on man-centred approach;
- is committed to the integrity of the knowledge;
- determines character traits, worldview and behavior of each person, and as a result, moral and spiritual potential of society and civilization in general;
- can change the negative trends in the spiritual realm, which are dramatically increasing;
- can change social ideals and work on their improvement;
- forms the worldview of unity of human civilization, the urgent need of spiritual convergence and integration;
- has gained experience of emotional respect to the world;
- promotes the spiritual and moral education that is directly associated with psychological restructuring of personnel, their psycho-pedagogical training, development of professional and pedagogical orientation and the humanization of pedagogical communication;
- cultivates new thinking, based on the principle of dialogue;

- summarizes the greatest scientific and cultural achievements on the basis of which humanity builds its sociability, designs the future, trains the younger generation for life in it;
- is based on the principle of humanistic orientation;
- there exist different interpretations of the world, different worldviews;
- provides the ability to navigate in fleeting life, to embrace change and to create them.

In the process of formation of man's respect to nature of the actual there arises a question of anthropoecological approach in education (S. Kryvykh, A. Makarenya, L.Rakhlevska, T. Troitska, V. Floria, etc.) that uses components and functions of antropoecology. For instance, S. Kryvykh considers antropoecology to be an integrated course that studies the process of man's activity in cooperation with nature, society, and culture, the determinants of life's quality and the necessary conditions for the realization of the values of the individual, as well as difficulties that should be overcome [79, p. 136].

The researcher believes that anthropoecological approach to the solution of educational problems is based on the fact that man is the supreme value and measure of the success of civilization as a way of organizing people's lives and their communities [79, p. 136]. The scientist points out that when considering all subjects antropoecology determines all the facts of anthropogenic impact on nature and their back effects.

According to the researchers(S. Kryvykh, A. Makarenya, L.Rakhlevska, etc.), anthropoecological approach allows to create at a qualitatively new level the appropriate conditions in the design of curricula and educational programs, which include subject training, global (subject) education, the organization of the plans and programmes on the basis of the principles that make possible the exercise of reflection and self-reflection, correction certain ways and change (if necessary) the nature of the sociocultural and natural environment.

Anthropoecological approach in education means the study of the process of man's activity in cooperation with nature, society,

and culture; the study of the determinants of life's quality and the necessary conditions for the realization of the values of the individual, as well as the difficulties that must be overcome. We believe that this approach is a synthesis of the resources and possibilities of formation of respect to nature, which is based on the idea of co-evolution of man and nature, the ecological imperative of work, the genetic priority of the nature concerning man and the ethics of responsibility.

The idea of unity of nature and man has become the most significant trend of the second half of the 20<sup>th</sup> century. It especially concerns the practical aspects of this issue, which has been escalated with the emergence of global problems of humanity, when the question of preservation of both nature and man became vital. In the past the relationship in the system "nature-man" was interpreted only as opposition, struggle, submission and the like. Now scientists almost unanimously insist on the revision of this situation, and prefer to speak about co-evolution, cooperation, coexistence, etc. The combination of man's ambitions and respect to nature has become the primary condition of the survival of mankind.

It should be noted that man, despite the difference from other representatives of the animal world, is fully integrated into a single global ecological system. Therefore, the highest value is the harmonious development (co-evolution) of man and nature. The paradigm of co-evolution actualizes the revision of man's attitude to nature, makes man change the style of activity and reassess life values, that is, develop certain imperatives of conduct.

Thus, the paradigm of co-evolution appears to be one of the key ideas of educational space, the priority concepts of which should be as follows: inclusion of man in a single global ecological system, as a representative of the animate nature; awareness of the fact that the man lives both in social and natural world; understanding that man is not the master of nature, but just one of the members of the natural community who is charged with the full responsibility of its condition.

It is impossible to imagine the paradigm of co-evolution without such components as ecological imperative, ecological

consciousness, new attitude to the world, new needs, etc. It definitely denies the traditional understanding of nature as the inorganic world, indifferent to man, and the attitude to nature as to a mechanism which can be subjected to experiments, converted, and conquered. It is worth noting that modern educational process cannot be limited to environmental education. It needs to be backed by a live, practical work on the protection of the environment, and education must take into account the principle of the unity of environmental consciousness and practical activity.

Of course, such education means not only preventing environmental violations, but also bringing-up a civilized person of eco-active type, who has a highly developed ecological culture. Therefore, education aimed at formation of ecological and active personality type with a developed environmental culture, cannot be reduced only to the mechanism of normalization of relations in system "man-nature". It must be based on ecological culture and implemented throughout the educational system.

An ecological imperative manifests itself in the awareness that man depends on nature and the understanding that survival is possible, provided that everyone, in any corner of the planet, protects nature, not only for present, but also future generations.

Genetic priority of nature concerning society arises, develops and functions as a manifestation of interaction between society and nature. Of course, this priority determines human behavior in relation to natural reality, requiring understanding of the genetic priority of nature as a form of consciousness that, at a certain stage of development of a society, includes the total environmental knowledge, attitudes, beliefs, emotions, preferences, motivations, and is aimed at maintaining normal functioning of nature as a whole system and an optimal phase of the system "society-nature". In this regard, the ecological genesis should be understood as the relationship between man and nature that contains a complex of ethnic and legislative principles and rules of eco-ethics.

Lately, within the genetic priority of nature in relation to man, there has been forming the understanding that humanity will secure



its own future under the condition of responsibility for the development of the biosphere, society and nature.

The genetic priority of the nature in relation to the society should be formed, in our opinion, on the basis of at least two postulates:

- first, understanding that man should live according to the laws of nature;
- second, stability and balance in the system "nature-man" should be maintained.

Thus, recognition of the genetic priority, as one of the components of anthropoecological education, is one of the regulatory principles of behavior and thinking not only of individuals, but the whole world civilization. With this purpose it is necessary, taking into account methodological fundamentals of the integration and humanization of the education content, the theory of biocentrism and emotional empathy, to develop technologies of formation of ecological outlook of young people.

Creative, conscious activity of people in the process of mastering and preservation of essential values of the natural environment is the ethics of responsibility. Of course, is not generated spontaneously in the process of human activity. The ethics of responsibility is formed consciously in the process of education due to vital need for man to live in a friendly environment.

Ethics of responsibility as a praxiological aspect, directed at the harmonization of interrelations of society and nature, can have a real impact only in the presence of stable conscious self-control behavior of man towards other people or natural objects.

National humanitarians, working at the problem of environmental responsibility and formation and development of environmental education, took into account J. Gibson's investigations devoted to problems of ecological psychology (mid 1990-ies). In his research the scientist has identified the characteristic features of formation of the individual's ecological consciousness, the mechanisms of its development. As a result, there was created the background for coordination of the environmental education with the

psychological process of formation and development of ecological consciousness of the learner.

According to representatives of environmental psychopedagogy (T. Hardashchuk, S. Deriabo, M. Drobnokhod, A. Kmets, V. Yasvin, etc.), the goal of modern education is to form the personality with the egocentric type of consciousness, i.e. the personality that is conscious of views (individual and group ones) on the relationships in the system "man-society-nature", in the nature itself, existing attitudes towards nature, and corresponding strategies and technologies of interaction with it. The eco-centric approach to the development of the ecological consciousness of the personality emphasizes the necessity to form and develop responsibility and tolerance, which (according to UNESCO) are among the most important characteristics of man of the 21<sup>st</sup> century [50].

Despite numerous examples of ethics, environmental imperatives and codes of environmental management which are really anthropocentric in the classic sense of the term, the realization of this fact leads to the appearance of concepts, which exclude anthropocentric idea at all. Thus, according to R. Atfield, environmental ethics, ethics of environmental responsibility, requires the development of principles of unity of biological evolution and social progress. The violation of environmental laws results in the neglect of moral requirements [10, p. 232].

According to T. Troitska, ethics, as the philosophical science that studies morality and its impact on the system of social relations, gives a theoretical substantiation of the system of moral beliefs. Therefore, the goal of environmental ethics is the search for moral and ethical principles of man's relationship to nature. The scientist proves that the methodological foundations of the ethics of responsibility contribute to overcome primitive ideas about the democratization of the educational process in the theory and practice of education; the revival of such philosophical-pedagogical and socio-pedagogical views happening in recent years, convincingly demonstrate that the world community needs the upbringing of the responsible personality, whose creativity takes place in complicated social systems [140, p. 85].

It should be noted that in the formation of the ethics of responsibility towards nature all educational institutions are involved, the spectrum of their activity is very large. However, not all organizational structures perform the function of promoting harmonious relations to the surrounding world naturally, taking into account psychophysiological features of the person.

We believe that education based on the ethical principles of responsibility, can form the individual's desire to build the life in such a way as to ensure a better future for the descendants.

The consumer character of civilization, formed due to scientific and technological progress, declines the moral foundations, and leads to a spiritual crisis. This makes possible the emergence of a fundamentally new ethics – "ethics of responsibility" (H. Jonas) whose main objective is to establish reliable control over consumer attitude to nature.

It is realities of present day that have created the need for the ethics of responsibility, which forms both personal and collective responsibility for the natural environment. Originally ethics was exclusively anthropocentric (the relationship "man-man"), then the concept of "morality" has spread to other forms of life, among others to nature (the relationship "man-nature").

The ethics of responsibility, as one of the concepts of the anthropoecological approach in education, is manifested in the focus on positive, environmentally friendly, safe and competent work of the individual in the system "man-society-nature", whose purpose is preservation and self-realization; the achievement of strategic aims, connected with the co-evolution of processes of development of mankind and biosphere of the Earth. The level of development of this quality is a measure of ecocentric development of human consciousness. Environmental responsibility is a moral guide and ethical delimiter that defines the measure of freedom that the person can afford in a relationship with a man, society and nature.

Thus, one of the main goals of the present-day education is the formation of ecocentric relationship to nature, that is expressed in the formation of the ethics of responsibility, because it aims to control the environmental content of reality, expressing the attitude

to nature as the goal, not the means, which corresponds to ecocentric type of ecological consciousness, which is characterized by three main features:

- psychological involvement of the man to the world of nature;
- treating natural objects as subjects;
- non-pragmatic interaction with the world of nature.

Thus, mentioned above concepts of the anthropoecological approach in education (coevolutional worldview, the genetic priority of the nature concerning society, ethics of responsibility, and the ecological imperative of human activity), reinforced by the socio-humanitarian knowledge, is the main condition for the formation of axiology of nature in the context of harmonization of educational space on the basis of intentions concerning human dimension.

In our opinion, the anthropoecological education performs "splicing", "humanization" of man, capable of cultural creativity, productive dialogue with society, noosphere and nature. The anthropoecological training is not limited to the extension and completion of environmental knowledge, it provides the understanding of the essence of phenomena and processes taking place at the present stage of interaction between society and nature, the ability to use acquired knowledge, to compare the facts and to assess the state of the environment, to make informed judgments, to predict the results of impacts on nature and be able to make decisions in a given situation.

One of the major principles of the anthropoecological education, in our view, is the understanding of the ideas of sustainable (balanced) eco-friendly development by the humanity in general and by each person in particular. Stable development involves mutual coordination of economic, environmental and social factors of development, meets the needs of both present and future generations.

The orientation of the present-day education on the sustainable development depends on the consideration of problems of ecology and ethics, the formation of values, development of skills and behaviour that are compatible with sustainable development.

It should be noted that the departure from the traditional model of education, the change of global objectives, the focus on the formation of personal characteristics require each teacher to revise the positions, values, strategy and tactics of pedagogical influence. The practical aspect of the humanization of the educational process and the dynamics of its development depend on the science-based, systematic approach to the problem [44, p. 69].

Taking into account the mentioned above components of the anthropoecological education, we must say that formation of ecological culture of the individual is impossible without formation of axiology of nature. By themselves, environmental knowledge does not guarantee appropriate behavior of the individual, it is necessary to develop an appropriate attitude toward the environment. This attitude determines the goals of man's interaction with the world of nature, his motives, and the willingness to choose a particular strategy of behaviour. In its turn, interaction with nature provides great psychological and pedagogical potential of environmental education.

Technocratic thinking that dominates in the mind of people, at least those living in developed countries, prevents solving the problem of consumer attitude to nature. Mentioned above makes it urgent to refocus the consciousness of people so that to preserve the planet and its resources as their living environment. And it is not high technological capabilities of mankind that matter, but their use on the consumer level of consciousness.

Man's respect to natural environment is formed in different ways: through politics, economics, education, etc. It should be emphasized once again that education plays an important role in this process. Usually, the task of formation of the responsible attitude towards nature is realized through the cycle of natural sciences such as ecology which – being a general education course – does not provide necessary psycho-pedagogical activity to form consciousness, in particular to correct consumer-pragmatic attitude to the nature.

The system of education has a variety of methods to form the axiology of nature and to increase the level of socio-ecological

competence of learners (in the field of human interaction with nature). Unfortunately, the level of the socio-environmental competence of the contemporary teacher is not high enough; it prevents from solving socio-ecological challenges, and requires changes within the system of teachers training— there is a need to increase the competence of the future teacher in the field of interaction of man and nature, and his psychological readiness to perceive the axiology of the nature.

A great potential of humanism, as one of the leading principles of introduction of eco tradition in education, is the ability to determine man's place in the world and the society, to develop one's own attitude to nature and to other people, and the desire to solve problems and conflicts through consensus, dialogue and tolerance.

Today, in the process of humanization, education faces a number of challenges - the mechanism of practical implementation of the idea is not developed, there is a need to overcome stereotypes and to form a new, non-consumer, way of thinking and a new mentality based on universal values and categorical structures of thinking corresponding to these values.

According to N. Zolotnikov, it is necessary for the contemporary man to revive the need for an aesthetic component of the relationships "man-nature", i.e. "return" the nature its special spiritual and aesthetic value [60, p. 123]. This idea is shared by T. Troitskaya who believes that in the methodological training of the teacher it is difficult to overestimate philosophical-anthropological intention of man's relationship to nature which is an essential landmark for a future teacher in understanding the modern world [140]. Therefore, effective solution of the environmental problems needs to change man's ecological consciousness; education cannot be limited to information teaching methods - eco-consciousness must be formed, new training programmes must be prepared, and the process of education must take into account the ontogenesis of ecological consciousness. Thus, there is a range of psycho-pedagogical problems concerning formation of ecological consciousness, its diagnosis and correction.

It is not enough to give scientific evidence of destructive human activity to overcome consumer-pragmatic attitude of man to nature and to stop the environmental crisis. It is relevant to change ontological assumptions of man's behavior and his ideas about his place and role in the world, the meaning of his existence. But this means a global revision of all the usual values and the foundations of human life and therefore represents serious difficulty. The importance of this task is emphasized by the fact that there is a centuries-old tradition of mastering nature and it determines man's attitude to nature, defines his life style.

In this context, we should refer to psychological methods, in particular the theory of psychological correction, developed by the academician T. Yatsenko. The method of active social-psychological training, suggested by the scientist, allows to free the individual from internal destruction that cause hatred, anger, irrational desire, etc. not only in the interpersonal communication but also in relation to the environment. We believe that one of the consequences of such internal psychological destruct is a consumer, destructive attitude towards nature.

The general purpose of the present-day education is the formation of the personality with a developed environmental consciousness. It is specified by three main tasks: first, to form an adequate environmental vision; second, to form a subjective attitude to the nature; third, to form the technology of interaction with the world of nature.

As for the formation of subjective attitude to the world of nature, the task of education and upbringing is the development of non-consumer attitude to nature. Speaking about the formation of strategies and technologies of environmental activities, it is necessary to direct the content of education on mastering the skills of aesthetic attitude to nature; getting scientific information about the world of nature; interaction with nature in conditions of anthropogenic habitats; implementation of environmental activities.

Man's behavior in the natural environment depends on his feelings and attitudes to nature, on his values about nature.

The category of values takes the main place in philosophy and psychology. Philosophical studies note that values is a social ideal developed by social consciousness. Psychological studies define values are as a social formation which, reflected through the prism of the individual life of a person, is attached to the psychological structure of the personality as the source of motivation of behavior [159, p. 44].

In this context, humanity stands as the methodological basis for the formation of all the best qualities of personal development, the source of its vitality. Humanity, as a system of beliefs, claims a high rank of man, his values and their transformation into sustainable skills.

According to I. Bech, spiritual values are indicators of developed personality. Personal development depends on the degree of combination of personal and conventional spiritual values. The developed personality is a person who has reached the highest level of spiritual development of the world. Therefore, according to the scientist, it is necessary to form an individual's ability of self discovery [15, p. 127].

According to R. Belanova, the process of humanization means the spiritualization of man and the development of the personality [16, p. 17].

Some researchers, such as V. Derkach, N. Kiselev, A. Tolstoukhov and others, believe that only under condition of shift of research emphasis from ontological realities to realities of existence there open productive possibilities to search the principles of combination of science and morality, the formation of a sense of responsibility for everything that happens in the world.

Studying the question of the harmonization of the personality, the academician T. Yatsenko notes: "... the psychological maturity provides exemption from stereotypes of behavior and destructions and sensitivity to the nature of your own "Self". It gives you the opportunity to accept and love yourself (without selfishness and egoism), to form humanistic values and trust them. A mature person does not seek the exploitation of another person; a mature person is able to accept criticism, to be responsible and adapted to the



environment. A mature person knows how to be happy and to enrich the world with the energy; a mature person combines reproductive and creative functions, the interaction of which provides formation of character; a mature person sees the other the way he is, respects his individuality and uniqueness; a mature person is able to listen to the inner voice; a mature person believes in the positive potential of human nature" [159, p. 28].

Taking into account the above mentioned, we believe that a psychologically mature person will be guided in the activity by humanistic values. This is confirmed by the opinion of the academician T. Yatsenko, who finds the general criteria of corrected personality in "the formation of a system of human values that does not contradict individual uniqueness and enhances creative self-realization in society" and "the attainment of a state of psychological maturity which is the ability to take responsibility for one's actions, life and professional self-realization" [160, p. 33].

The researcher proves that the "deep psychological changes include the transition from automatism to reflection; from primitiveness to sophistication of personality patterns; from the primal instincts and feelings to the highest desires and emotions; from subordination to stereotypes to conscious empathy and flexibility of behavior; from the state of "educated by someone" to self-education; from psychotherapy to auto-psychotherapy; from addictive behavior and outer expectations to conscious autistic overcome of this barrier; from impulsive actions to actions that are consistent with the essence of individuality and freedom of personality" [159, p. 87].

At the same time, the academician T. Yatsenko underlines that personal correction is not understood as perfection, completeness of work at one's development. It is the ability to analyze not only the complex life situations of one's own life, but also other people's problems; it is the ability of self-realization [160, p. 34].

Thus, deep psychological correction of personality is an important premise of self-improvement and provides harmonization of the personality, the essence of which, in our opinion, is revealed in the adjustment of consumer attitude to nature, and in particular,

to human nature. That is why we consider that it is necessary to develop and implement psychological methods of diagnostics, correction and formation of ecocentric tradition, not only in environmental education but also humanitarian and psychological ones that reveal the destruction of the psyche, caused by the drawbacks of the adults in the process of up-bringing.

The psychology of ecological consciousness as an alternative of anthropocentric consciousness that generates consumer attitude to nature, emphasizes ecocentricity of consciousness. The latter means that man acts and perceives himself as a "process unit" of nature that is man has a greater awareness of his responsibility for the condition of the environment.

The values that express the nature of man's relationship to different aspects of the material and the spiritual world reflect the level of the development of the personality, and regulate man's activities and behavior. However, the analysis of scientific literature testifies to the insufficient amount of data about meaningful and structural-dynamic characteristics of the system of values of the personality, their relationship with other personal qualities. This makes it impossible to have a holistic view of the personality and the personality's spiritual potential.

The above mentioned requires to refer to the environmental imperative of human activity, which cannot be achieved by traditional scheme of adaptation of society to changing conditions of existence, but requires a new moral imperative, the new nature of the relationship between society and nature.

According to L. Sidorenko, the environmental imperative is ideological-ethical principle that governs the relationship of modern society with nature, man's behavior and activity in the world of nature and requires the exclusion of any possibility of destruction of natural ecosystems [125, p. 149].

Analyzing the state of relations in system "man-nature", M. Moiseev believes: "We must learn to describe and analyze the conflict between people, between man and the environment. We must learn to expose contradictions that always exist in society, and to find collective solutions, which will always be some

compromises. We should receive a clear understanding of the fact that at the age of nuclear weapons further development of society has no prospects without compromise, without "the institutions of the consent" [92, p. 303].

The man, who is guided by an environmental imperative of activity, is able to direct the cultural-historical process to the way of coevolution that will promote harmonization and overall development of the global system of reciprocal relations "man-nature".

Higher education is not only a continuation of previous phases of environmental education (kindergarten, secondary school, family), but also the next higher level of the system of continuous multilevel eco-education. Universities must educate future professionals to be responsible for the preservation and enhancement of natural resources, their careful and rational use, and protection of the environment.

Therefore, modern high school recognizes enrichment of the knowledge with personal axiological content as one of the global challenges. Fundamental in this context is the fact that training should be not only scientifically valuable, but also personally significant. This, in our opinion, makes possible the active formation of man's ecological consciousness and culture.

Environmental consciousness is not conceived without ideological and moral values; after all, it is based on their individual understanding. It is formed due to such key competences as social, multicultural, communicative, as well as competences of information, self-development and self-education, productive creative activity. One of the ways of formation of such competences is a humanistic oriented learning task, i.e. a task aimed at the development of not only professional, subject-specific competences, but also to disclosure of various aspects of human life and society.

Thus, humanism as a universal strategy that does not contradict human internal strategies is recognized as the right impact. But man in his activities is often encouraged to the uncontrolled use of natural resources. This makes scientists pay their attention to man's values. Since axiology of nature is in the motivation-consumer

field, which is primarily a psychological one influenced by external factors, psychological correction, which frees man from internal destruction and gives him the opportunity to change radically consumer attitudes to nature, is recognized undoubtedly effective.

Personal correction provides contributes to harmonization and humanistic orientation of the personality. Humanistic approach is implemented in the process of active social and psychological training of future specialists.

Examining the consumer attitude of the individual to the nature from the psychological viewpoint, it should be noted that such human activities regarding the natural environment is the result of the internal degradation, which cause hatred, anger, irrational desires, etc. Exemption from stereotypes of behavior and indifference to nature becomes possible in the process of active social and psychological training, which results in the formation of psychologically mature personality, guided by humanistic values and able to take responsibility for one's actions.

Thus, the use of innovative technologies, in particular information resource, greatly intensifies relations between people, and nations. At the same time the stability of traditional ties of the personality with social groups is disturbed.

These changes require systemic shifts not only in the social sphere, but in the man's world outlook and value orientations, in his understanding of the world and in his economic and environmental culture.

Despite the different viewpoints, the concept of permanent development is today the ideological platform for the harmonization of human relations with the natural and social environment of a multicultural world and finding harmony in personal development, besides it is a key mechanism of "salvation" of the world.

It should be noted: if permanent human development is determined by the process of expansion of rights, freedoms and opportunities for the harmonious development of man, his noosphere, economic, political, civil subjectivity and creativity, the growth of level of culture of the personality must be recognized as

permanent progress of man and society, in which education should be a way to build a culture of permanent development.

Permanent development of the society will become a holistic process, only if the human activity involves respect to nature, if the genetic priority of the nature concerning man and society is recognized, if the environmental imperative and the responsibility of man for all coevolution shifts will become the principles of the cultural and educational development.

Today, a key outcome of education and its civilizing function should be the mobilization of society, renewal and humanization of ideology, culture, and social life. This, of course, requires modification of goals, content, organization and management of education, which should be aimed to reach harmony of man and nature and be based on human dimension of the research and educational process.

## **SECTION 2.**

### **AXIOLOGIZATION OF MODERN EDUCATIONAL SYSTEMS: ENTRY TO GLOBALIZED WORLD**

#### **2.1. The philosophical dimension of globalization impact on the development of education systems**

Philosophy of education in Ukrainian educational space is a branch of philosophical knowledge, aimed to research education and training as a component of a reproduction of social and cultural foundations of society in philosophical, methodological, epistemological and axiological aspects. Due to the fundamental philosophical principles and practical application of theoretical principles of pedagogy, educational goals and ideals obtain concrete historical, socio-cultural content, functioning as a method of design and creation of new educational institutions and systems.

Education influences the philosophy sufficiently, becoming its practice. In this regard, the American philosopher and educator John Dewey stated that philosophical theory will not exist in case of indifferent attitude to education. He considers the educational results to be the main criteria of its philosophical basis, and finds educational system not only the most important means of "improving the society", but also a means of solving the most pressing social problems. It is about such interaction between philosophy and education, which is essential to human development and encourages their integration into educational philosophy.

Academician V. Andrushchenko is convinced that education is "the focus of complex issues of the modern era, combining public and personal, cultural and civilizational, rational and irrational, knowledge and faith, knowledge and morality. Nowadays education is one of the dominants in the life of man and society "[8, p. 5]. Economic, technological, social, information, communication changes, the dynamism and diversity of knowledge elevate the importance of education to a higher level and require an adequate system of its organization. At the same time sharpening crisis in the

world actualizes the problem of finding new ways of further development of education. Moving to a new education system "is related to the changing role and status of the person, to the formation and development of the creative nature of thought, with the integration of scientific knowledge and other means of learning and self-knowledge" - emphasizes V. Andrushchenko [8, p. 5].

Renovating the education of such level of complexity under such controversial circumstances requires generalizations dialectical nature of new trends and fundamental philosophical justification. Academician V. Kremen relates to the tasks solution of which can provide real, not declarative priority in education, that is the following: "To develop a human capacity for conscious and efficient operation of unprecedented complexity in terms of relations in a globalized, information society, in increased communicative information saturation habitat " [76, p. 10-11]. The mentioned requirements for education encouraged to review a number of conventional, over decades and centuries, characteristics and established norms of educational activity, and therefore a significant role in the modernization of education is given to the philosophy of education.

Philosophy of Education has a very broad problem field. In today's cultural space theory, philosophy of education is trying to explore areas such as education and training, because they allow philosophical, methodological, epistemological and axiological reproduction of social and cultural foundations of Ukrainian society.

Ukraine's accession to the globalized space influences the development of educational practices and cultural policy. The complexity of the educational situation in the era of globalization, said the famous Ukrainian scientist V. Andrushchenko, is that "Most acutely we are facing problems of higher education. Unfortunately, the fact is that most state universities proved unprepared to work effectively in the context of globalization and the implementation of a new model of a specialist. There are higher educational establishments in Ukraine which are on the level with the leading foreign universities, and some of them even outstrips

their standards. However, this argument is not enough today. There are still problems in higher education. Development, comprehensive discussion and decision of the National Doctrine of Education of Ukraine in the XXI century is the first step towards bringing our education system into line with the challenges of globalization. The second step should be a phased implementation of the doctrine, the third - the recognition of the European and international community of national education as self-sufficient and competitive. According to our estimation, these tasks require about a quarter of a century" [8, p. 5-10].

Natural challenges, social, and economic processes in the modern world, the information revolution and the emergence of a society based on knowledge, are requiring new approaches to methodological, ideological, professional modern training system. The mentioned requirements indicate practical and pragmatic orientation of education that has been recognized as the most important principles of its further development.

The modern world is quite controversial. Having survived the last two world wars and tough confrontation between the two opposing systems, humanity is watching a number of world tragedies (catastrophes), which lead to a gradual change in its orientation. The general direction of the mentioned changes is directed to humanism and democracy, and therefore the conditions for the establishment of new political thinking. In today's world there is a tendency to strengthen the integration of the peoples, for their cooperation, especially in Europe. In the context of the appointed dominance of globalization, the information revolution and migration processes cause the range of value orientations of a person. However, there has been increasing conflict between the Muslim and Christian worlds; emergency of local people (local wars); international terrorism. perception of the modern world states created on the territory of the former USSR and the "socialist camp" is rather ambiguous. On the other hand the mentioned states are in a position of rethinking the values and establishment of new relationships, contradictory perception of Western standards of living. All this is reflected in education, which has to distinguish its



content in accordance with the challenges of the era. In this regard, Ukraine has developed several public documents which are intended to orient education onto national and global values, including the State program "Ukraine. Education of the XXI century", "National Doctrine of education development in the XXI century" "Bologna Declarations of Ukraine and others. Thus, the Ukrainian education system is in the process of modernization, which brings it to universal standards, the principal of which is the person, democracy, creativity, freedom.

In today's world, which in the postmodern era became linear and controversial, globalization processes are intensifying that affects to all the spheres of public life. It should be noted that the term "globalization" means at least two different discourses. Thus, according to the first discourse, the representatives of which support and promote the value of global culture as new progressive values of the new stage of human development, globalization is considered to be the process of creating of a united market, cultural and information space of the Earth through the development and strengthening of political and economic relationships and development of new information technologies. According to the second discourse, which is divided and distributed by the opponents of global integration, globalization is identified with the expansive development tendencies of capitalism that is gradually reaching their natural limits, causing economic division of mankind into rich and poor countries as well as social and economic differentiation of the population [155].

Multidimensionality and different understanding of globalization is also observed in other interpretations. In particular, modern researchers consider globalization as a historical process that is constantly evolving, as a process of homogenization and universalization of the world as "dilution" of national boundaries [39, p. 20]. Quite often, globalization is associated with the transition from an industrial to a postindustrial society, from the sovereign and unique - to the dependent, standardized and universal. Quite interesting is the understanding of globalization as a universal practice dissemination and implementation of the values

of neo-liberalism, or as a requested political concept of a unipolar world and the formation of a new world order.

In general, all these discourses have the same approach, focusing on the various consequences of globalization. At the same time, their polarity updates the value dimension of contemporary globalization, as economic, political, and cultural integration of information is not a real merger of proper spaces, and provides convergence of national values, seeking to ensure their consistent coexistence and extend the value of global culture. "Europe is not just a territory, it's the way of thinking" - said Mr. Scott [127]. Considering the European integration to be the part of globalization, the set expression clearly emphasizes that the meaning of globalization is not only in the convergence of economies, but also in merger of values. The existence of the world as a global institutional system is made possible thanks to the reliable foundation of values in which participants share really important and common for them ideals, goals and attitudes that are brought to life through the interaction of social institutions. According to V. Sagatovskiy, without a radical reappraisal, the project "globalization" will be "ugly and perverse" [118]. It should be noted that despite the fact that globalization in the world today is officially aimed at economic and political convergence, it affects the moral and socio-cultural spheres of public being, focusing on economic cooperation due to the dominant influence of the economy as well as other aspects of social life as a result of objectification is the largest economic sectors [73].

So we can only reduce the sense of world globalization to the economic sphere under the conditions of complementing its spiritual component of valuation contained in the notion of postmodern and postmodernism. The basis is the concept of postmodern media personality as a spiritual substance that has absolute freedom to adopt and reject the culture and civilization, it is pluralistic in their actions and in its mind, has the creativity, through which can easily absorb all the achievements of culture [53].

Considering the spiritual values of globalization, postmodern confirms the presence of previous destruction of values, emphasizing the importance of traditional social institutions and symbolic systems. In value terms the process of world globalization is seen as cooperation and construction of different national ideas and systems into a single structural formation through finding common goals, values and ideas.

The increasing deployment speed of globalization is best explained by the dialectical law of the unity and struggle of opposites, according to which contradictions serve as the source of any phenomena and processes. In particular, Mr. Scott recognizes the basis of globalization in the following pairs of opposites that form a dialectical contradiction objecting and determining their opposition:

- 1) the unity and struggle of the global market and global protest movements;
- 2) inconsistency of the global technology industry and scientific culture;
- 3) dialectical opposition of the dominant Western culture and its opponents [127].

Some controversy is formed between spiritual values and economic dimensions of globalization, as the focus of world globalization on economic growth is not always accompanied by social progress. In particular, the formation of the globalized economy is accompanied by such negative traits as the uneven distribution of wealth, income and employment, access to education and Medical services, participation in government and social life. It is important to note that in spite of the negative aspects of globalization it time gives mankind a great creative opportunity for a sharp jump in development. However, to implement the mentioned capabilities it is necessary that the relationship between man and the state were based on the principles of morality, but, unfortunately, the market principles that govern social life nowadays are free of morality by their nature. Therefore, a key requirement of the present stage of globalization is to provide assurance that the process of economic globalization is based on

human and social values, because without the possibility of further social progress of the world community is quite problematic [89]. At the same time, the dynamics of the private sector as the main engine of global economic growth of the world is not a guarantee of humanistic orientation of the economy. Therefore, effective social policy should be based on a balanced effort of both private and public sectors.

Thus, globalization of values appears as a necessary condition for the efficient flow of processes of economical and political globalization. However, the issue of what can be considered the core values of globalization is quite appropriate in the appointed context, as if globalization is aimed at maximum profits and meeting the interests of international finance capital, then it should be based on the value of maximum consumption. The mentioned above axiological nucleus is hardly favorable to the power and integration of different nations and populations. Quite important is the question as to how to bring together Western and Eastern values which in many aspects are radically different. So globalization values component raises many questions about its implementation.

Cultural globalization, which in modern scientific literature is associated with the process of the emergence and spread of the values of a global culture, provides not only strengthen of the integration trends, expansion of cultural relations and increase of the contacts between different parts of the world, but also the strengthening of Westernization. According to Mr. Miller, the appointed leads to the isolation of four senior sociocultural mega tendencies of XXI century such as cultural polarization, cultural assimilation, cultural hybridization and cultural isolation [87]. Thus, we can state that there are processes such as consolidation, confrontation, competition and cooperation which are the basic values of cultural archetypes in terms of a united information and cultural space, because globalization causes not only the emergence of new forms of major cultural areas, but also new values.

It should also be noted that individual slice of values of globalization points to the subjective perception of certain values, which depends on the support or objections of the necessity of

globalization, the ratio of which forms a picture of the global identity on a personal level.

It's hard not to agree with Ivan Zolotukhin that globalization is not only able to solve the problem of the dichotomy of "personality-society", but also makes it possible to have a different view on the issue of sharing responsibility between them [61]. It is well known that under the influence of global changes transformation of traditional paradigms of values is performed, including not only the process of internalization of certain rules, guidelines, norms and behaviors, but also the universal values are formed which, in spite of being blocked by the static environment, find indirect forms of implementation. Thus, globalization enables the separation of universal categories forming principles and structure of the new world order.

Removing the contradiction between globalization and group values is today an important condition in the process of global identity, caused by the spread of global culture values, because group values are most stable. The mentioned density and stability of relations within the group is associated with high intensity of everyday communication within a particular group [137, p. 378], which leads to a certain autonomy of local groups and absolute priority of group values.

However, the specifics of the modern relationship between the group and global values go through certain transformation. In particular, there is a significant influence on group values from the others, which is due to rapid expansion of the global market and the diminished importance of spatial factors. In addition to the above, sharpening of value sensitivity of local structures and dynamic tension between the group and global-universal is quite noticeable and is becoming the hallmark of cultural values and world view. In the appointed process an important question arises as to the stability and security of value system, as paradoxical as it did not look, but the power and security values encourage not only to group identity, but also to ease the entry into the global space. As the developed collective consciousness and identity enable the adoption of other groups and therefore its integration.

Considering the value of group values and the values of global culture in another dimension, it should be noted that despite the acceleration of modern globalization exponentially, to prevent collapse some "braking" items appear, which may curb the unlimited deployment chaotic states. Such "brake" is the group values [164, p. 37].

According to I. Wallerstein, structural relationship "globalization – a group" are built around such antinomies:

- unity or diversity;
- mankind or ethnicity;
- universalism or particularism;
- world or nation;
- personality or the tender sign of division (male/ female) [165, p. 31-56].

Thus, globalization influences all the aspects of life, including their value dimension. Despite the complexity to depict the perspective of values interaction in a globalizing it is necessary to state a fairly weak interest of the mentioned problems from the academic community. The situation is complicated by the fact that the process of understanding the problem of values as universal category that enables justification and understanding, emerging of the new meaning of life in the domestic scientific space started only in the 60s of the twentieth century, and today requires rethinking in the context of global social changes.

In addition, in today's world, there has been increasing mutual openness of group values and individual values to new information, new ideas and solutions. The appointed above confirms the relevance of the study of the valuable dimension of globalization in the socio-cultural and cultural and educational dimensions. Taking into consideration the fact that the possibility of a global world and global cultural influences compromise ratio of different value systems, including traditional and innovative, the future development of globalized nations and communities depends on the directional nature of education.

Accounting the fact that understanding of the valuable dimension of globalization is not characterized by particularly active among

scientists, current trends of globalization as well as the development of education are very popular among the subjects of scientific researches [7; 24; 39; 64; 119]. The ideas in these works have a chance to be used constructively in developing of the value matrix of globalization. After all, globalization is one of the most significant macro factors of the present times, the impact of which is felt on a condition of national education systems as well as on education as a specific social institution, which has an exceptional impact on the dynamics of social values. Not only the relevance should be noted but also the ambiguity of globalization problems and multilevel education which is due to globalization demand of increasing objective significance level and quality of education and growing complexity of appropriate adaptation processes.

In addition, understanding the value dimension of contemporary globalization trends and their reflection in education must take into account several conceptual layers.

First, a variety of aspects of the functioning of education issues that are revealed in the works of V. Andrushchenko, Yu. Babanskii, W. Behan, I. Behan, B. Biblepa, G. Volynka, V. Galuzinsky, B. Hershunskoho, C. Goncharenko, V. Davydov, M. Evtukh, A. Zel'manov, V. Zuev, I. Zyazyuna, I. Korsak, M. Klarina, G. Klimov, L. Kogan, S. Kosolapov, B. Lutaya, M. Mykhalchenko, G. Ovchinnikov, P. Pidkasystoho, I. Pidlasoho, V. Popov, A. Prokhorov, J. Pyatona, B. Ruzina, S. Rusova, N. Rozov, N. Scotna, V. Skotny, M. Scheler, F. Sheflera, B. Shynkaruk and others.

The works of such authors as R. Vendrovska, V. Veselova, B. Hershunskyy, V. Karakovskyy, M. Klarin, B. Likhachev, V. Gingerbread, Z. Ravkin, O. Sukhomlinskaya, V. Tkachev, V. Utenkov, G. Shkolnik, A. Yaroshenko's are dedicated to the principles of the educational process. The ways and means of a return to human values in education are researched by G. Gerasimov, L. Zorin, I. Lerner, I. Osmolovsky and others.

Even richer theoretical framework was drafted in the perspective of values, which starting from studies of medieval philosophy is one of the major topics of scientific research.

Theoretical and methodological basis of values are considered in their scientific studies M. Berdyaev, S. Bulgakov, V. Solovyov, V. Rozanov, E. Fromm, W. Frank, U. Habermas and P. Jurkiewicz. Characterized by axiological drama are philosophical reflections of such philosophers as M. Veber, A. Schweitzer, O. Spengler, M. Gadamer, H. Ortega-i-Gasset, K. Jaspers, Z. Freud, K-G. Young, J-P. Sartre, A. Camus, J. Huizinga and A. Toynbee.

The problem of values is the subject of research of the representatives of transcendentalism (V. Windelband, H. Rickert), as well as cultural and historical relativism (W. Dilthey, O. Spengler, A. Toynbee). The sociological interpretation of values belongs to R. Dahrendorf, M. Kovalevsky, T. Parsons, P. Sorokin, R. Sheldon and B. Shilz.

In the national scientific thought the problem of values and value orientations is studied in:

- gnoseological, logical and methodological analysis of the value problems (P. Alekseev, S. Anisimov, I. Bychko, G. Volynka, A. Drobnyskiy, M. Duchenko, A. Korshunov, V. Lectorskiy, M. Parnyuk, V. Ryzhko, V. Tuharinov, V. Yaroshovets and others);

- social aspect of values and peculiarities of impact of value system on the formation of social knowledge, its objectivity, the opportunity to be an instrument of social control (V. Volovich, A. Zdravomyslov, V. Mantatov, M. Mihalchenko, S. Popov, A. Ruchka);

- cultural aspects of research, which emphasizes the relationship between the concepts of value as inherent characteristics of the cultures and their implementation in a specific cultural background of the era and the history of mankind is studied (research works of V. Andrushchenko, L. Hubersky, E. Prychepiy, N. Chavchavadze, V. Shynkaruk, O. Yatsenko).

In addition, a number of scientific studies is devoted to the specifics values in such areas of knowledge as the political, economic, legal, environmental, aesthetic, religious (V. Grechanyy, Y. Zolotukhina-Abolina, V. Zuyev, V. Krysachenko, A. Losev, M. Mihalchenko, O. Semashko, V. Shilov, Y. Fedorov). Recently, the scientific literature has increased interest in the analysis of the



problem of value orientations of the individual in the process of its formation and activity (research works by V. Bakirova, M. Holovaty, E. Golovakha, M. Moklyak, E. Parnyuk V. Tabachkovskoho etc.) [123] . Special attention is paid to the study of valuable dimension of education [148].

The growing impact of globalization on different spheres of national life entails the increasing the number of works in which the problem of preservation and restoration of traditional ethnic and national values, so the task of maintaining national educational traditions in the global spatial integration is considered. In particular in scientific studies by G. Denisova, A. Zakirov, A. Kotova, E. Lis, B. Ryndak, A. Sbruyeva, A. Syvolapova, L. Tarasenko, Y. Chebotarev and others carried out a critical analysis of the concept of borrowing foreign cultural training and education, the necessity to match contemporary postmodernist model of education in line with the national socio-cultural context is reasoned. Scientists determined the modern regulatory and methodological guidelines and scientifically substantiated strategy of Ukraine's integration into the world cultural and educational space (primarily in the National doctrine of education in the State program "Teacher" in the Conceptual Framework for Teacher Education of Ukraine and its integration into the European educational space, etc.) [48; 99; 101].

It should be noted that the most important characteristic of human culture is the close interaction of values and the process of value orientations formation and educational practices. Such interdependence of education and values (including religious ones) means that in the macrosocial sense, such interaction and real interconnection prove to be critical factors facing the full reproduction of society. In the appointed context education appears as the most important institutional channel of reproduction of spiritual values, and therefore, both explicit and implicit target set educational systems are crucial in the spread of spiritual values in society and influence its value integration and cultural homogeneity [117]. So, interconnection of values of modern society and education as specific areas of cultural life is inevitable as well

as necessary for the process of deploying spiritual society, because without conformity to challenges of globalization era is impossible.

Globalization processes are both positively and negatively reflected in national education systems. In particular, the positive impact of globalization on education innovation processes can be considered as the development of a global scientific culture based on the universal desire for search of the truth and increase the openness of scientific and educational space of nation states, which encourages the exchange of ideas.

It is also important to point out this vital positive consequence of exposure values of globalization on Ukrainian cultural and educational space as the spread of fundamental for Western culture values of civil society (parliamentary system, the priority of human rights, the implementation of the rights of all ethnic groups and national minorities as a part of multi-ethnic nation, freedom of movement and other civil liberties, limiting the state's role in society, etc.).

However, one should recall the negative aspects of the impact of globalization on national education system. It is notable that only some aspects of market globalization have negative consequences. For the most part the same negative trends highlighted in the cultural and educational space of a separate nation under the influence of globalization have axiological character.

Thus, following P. Scott [127], there are three main potential threats of globalization onto traditional academic values.

The first potential threat is a shift in the understanding of higher education and science and the formation of a new concept of understanding as elements of a broader "knowledge industry" using knowledge as one of the key economic resources.

The second threat is deepening of professionalization of education, in which the rate of individual return of deposits is considered more important than the common good. As a result of the shift towards professionalization the traditional academic values are threatened, because the value of university education is now estimated by its external qualities - particularly for graduates obtained employment opportunities or the size of income.

The third threat is related to the development of new research paradigms that involve commercialization of research products and involve a departure from the theoretical and disinterested non-applied research. Consequently, there is a number of challenges related to the protection of intellectual property. This trend is accompanied by new forms of teaching which also are a threat to traditional values. The new teaching paradigm include the following three elements:

- transition from education to the conclusion, so that teachers are no more than a means of student support;
- students are increasingly acting as "consumers";
- the use of information technologies and systems in teaching increases the possibility of distant learning, thus changing the nature of teaching with the loss of personal initiation specialist and his involvement in the disciplinary culture. Consequently, the university education is largely losing its intellectual nature.

However, despite the complexity and dimension of many of these three threats, all of them can be avoided through the principle of reasonable compromise.

Education as an influential factor in the development and reproduction of society can not only successfully contribute to the processes of globalization, but also prevent them. Playing an important role in this process, education has prepared a solid foundation for the deployment of globalization trends. Caused by globalization processes the economic, political and social changes require immediate updating of social values and personal priorities, and therefore education processes are of paramount importance. So the involvement of the educational system to global processes is relevant because its isolation is at least ironic. Globalization processes that transform Ukrainian society actualize the formation of new life strategies, competencies and increase of the flexibility and mobility of social behavior. In the new socio-economic conditions education gets higher status as enables the transition to an information society and formation of national priorities.

Education as a powerful factor in the development of spiritual culture of the Ukrainian political nation appears as an effective

mechanism for the formation and spread of global values, making it possible to search for a compromise between the traditional national and global values. And, therefore, the conceptual foundations and national priorities of Ukraine education contained in the documents focus on providing high quality education and entry into European and world educational space.

In this context it is worth mentioning a number of key problems the solution of which leads to the creation of areas of common deployment of globalization and education, including:

- internationalization strategy;
- transnationality of education;
- international level of education quality;
- cooperation in science and education at regional and interregional levels;
- introduction of information and communication technologies, development of digital libraries, educational portals and virtual universities;
- ensuring equal access to education [83].

The current process of reforming of the national education system is significantly influenced by two major trends which are common to modern civilization, namely globalization and strengthening of relationships and interdependencies between world powers on the one hand, and, on the other hand, creating an enabling environment for individual development and successful self-realization. Taking into consideration all the ideas mentioned above, can it be possible to highlight the following key strategic priorities of the Ukrainian education system:

- being based on such principles as humanism, democracy, priority of universal humanist and spiritual values;
- educating an educated creative individual provided with priority development rights;
- sufficient openness of knowledge and values of the national education system as for the educational systems of other countries;
- achieving the quality of the progressive national education systems.

The major ways in reforming the education system are the following:

- promotion of national education;
- basing on new advanced concepts, implementation of advanced technologies, scientific and educational achievements;
- overcoming leveling universal and humanistic values and separation of ethnic sources;
- being apart from authoritarianism in pedagogy and training a new generation of teaching staff (with a developed democratically oriented ideological culture);
- integration of education and science with active involvement into education process of the scientific potential of educational institutions and motivated students to participate in research and development;
- reorganization of existing institutions, taking into account the above-mentioned priorities, creation of educational institutions "new generation", radical reconstruction of management in educational sphere [98].

Especially significant positive role in the process of improving the quality of education and management of schools take such measures in the field of globalization as:

- democratization of the management of educational institutions due to the spread of decentralization;
- development of creative, initiative educational groups and their involvement in the management of educational institutions;
- attracting of qualified managers to control educational establishments and educational institutions;
- focusing efforts on the creation and development of the Open University;
- promoting political and civil education in schools;
- rational combination of central, regional and local education authorities and priming on the principle of dual subordination;
- implementation of innovative models of education sector management.

All these measures in varying degrees have already received implementing and proved their efficiency, that actually stresses the

need for their continuation and strengthening of relevant trends. At the same time positive results can be noted in the case of strengthening human values inherent to global culture as well as orientation of education to free development and self-identity, and also in the democratization of educational activities. The latter was made possible by the development of a new legislative framework, the introduction of continuous multistage education (particularly in the social and humanitarian spheres) and updating the content and forms of education, providing variability of the network of educational institutions and educational programs. Humanistic character of education, declared in the National Doctrine of Education, means that the state provides the humanistic nature of education based on the cultural and historical values of the Ukrainian nation, its traditions and spirituality. The doctrine emphasizes that education enables assertion of the national idea and development of Ukrainian culture, and notes that a modern higher education is subordinated to the consolidation of the Ukrainian people in one nation that wants to live in cooperation with other peoples and nations of the world. The focus of education in forming national self mastery enables the individual wealth of world culture and affirmation of human values and global distribution of world values.

In addition, steps of "bolonization" and joining the European educational space are being productively implemented, which is the actual adoption of global educational values and forms of the educational process. By joining the Bologna agreement at a summit in the city of Bergen (Norway) in 2005, Ukraine thus expressed solidarity in spreading of such key values of the global educational space as integration and mutual understanding, the need to develop a close relationship between the Education and Science, autonomy of educational establishments, academic freedom, equal opportunities and democratic principles – the values which are focused on facilitating the mobility of graduates, teachers and researchers, enhance employment, attractiveness and competitiveness of European education.

In the State National Program "Education. Ukraine XXI Century" conceptual basis of public policy in education and common focus of globalization values are determined. The program provides definitions of achieving a new quality state of higher education and its real integration into international educational space. Due to this aim the program identified the ways that ensure priority development of education in Ukraine, involving active participation in these processes of all state and public institutions, private institutions, labor groups, families and each citizen. The mentioned above integration into the global educational system is realized by maintaining and developing the achievements and traditions of the Ukrainian higher education that is certified by such legislation and regulations, as the Law of Ukraine "On Education", "On Higher Education" and acts of the President of Ukraine and the Cabinet of Ministers of Ukraine .

The results of the national education system were analyzed and summarized at the Second National Congress of Educators (2001) and subsequent strategy was defined by the National doctrine of education, which is a public document determining the system of beliefs and the main directions of development of education in Ukraine for the first quarter of the XXI century. The state program "Teacher" designed to modernize the education system taking into account the challenges of the information age and globalized society and it worked out for the period until 2012.

National Doctrine of Education Development considers it to be the basis of the development of an individual, society, nation and state and regards it to be the key to guarantee the future of Ukraine, as well as political, social, economic, cultural and scientific life factor of Ukrainian society. Higher education and research are announced the strategic resources in ensuring Ukraine's national interests and strengthening the credibility and competitiveness of Ukraine in the international arena.

Documents, which regulate the modern development of Ukrainian educational system, proclaim the following principles of education integration of Ukraine in the international educational community as: priority of national interests; preservation and

development of intellectual potential of the nation; peace and culture-creative orientation of international cooperation; focus on national, European and universal basic values; developing, systematic and mutually beneficial cooperation and tolerance on the assessment and perception of foreign education systems [98]. The main areas of international cooperation which are recognized in education and science are the following: joint research and cooperation with international funds; holding international conferences, seminars and symposia; facilitating participation of the Ukrainian teaching staff in relevant events abroad, encouraging various forms of educational and scientific exchange, training students, teachers abroad; publication and distribution of foreign scientific and educational literature.

All in all what is declared is the openness of the Ukrainian education system as a social institution that has to cooperate with international institutions and organizations according to the nature of its activities involving teachers and young people to form social competence and contribute to obtaining experience in understanding, tolerance, building a "common European home" cultural diversity while preserving their cultural achievements.

## **2.2. Socio-cultural values as a determinant of educational systems evolution**

Modern standards of higher education in Ukraine were developed according to the requirements of the European level, making possible a more complete involvement of Ukraine into the world educational and social values. Standards of particular importance to the humanistic orientation of higher education, in particular, have 20% of class time on ethnological disciplines. The documents also declared the humanistic orientation of fundamental and special disciplines, which provide not only the European level of education and develop professional skills, but also form a harmonious, well-developed, socially active, tolerant, spiritual person, capable to self-development and self-improvement.



It is important to note that these documents focus on the functional specificity of education as a social institution, which provides for the restoration of the unity of values and cultural foundations of society. In the process of realization of the axiological approach to training and education it is important not only arming the youth "with knowledge, values and skills of core competencies and vital activity in conditions of dynamic social change", the formation of personal value systems [117, p. 5]", and the development of the value field, which will create conditions for enriching the content and forms of individual and public life. Therefore, comprehensive and modern axiological dimension of education requires the inclusion of such a hierarchical structure that will contain the value of personal, family, ethnic, values, global culture and universal fundamental.

In this sense, it is interesting opinion of Hershunsky that considers the main social function of education is the development of common cultural views of socio-cultural integration [36, p. 145]. Subject to the formation of defined functions, the society is able to recreate a single specific value-cultural design, and the disruption or reduction of the specified function, will lead to rupture and deformation of social cohesion. Therefore, ensuring the unity of knowledge and spiritual values in the content of education makes it possible for its normal operation.

Such an understanding of education as unity of knowledge and values points to several contradictions that can be identified in the national educational environment irrespective of globalization. First, it is the contradiction between outdated knowledge in various spheres of social existence and modern democratic values. Secondly, the contradiction between the knowledge about the principles and mechanisms of occurrence of contemporary social processes and ingrained in the minds of many Soviet values. That is why, when these contradictions accumulate new inconsistency value of national-cultural and educational systems from a global one, unity and educational value of the planes is quite problematic.

Overall, the domestic system of education stresses the continuity of the relationship of the educational sphere of society

and its value domain. Noted concerns are not only the content of educational material and orientation of educational practices, but participants in the educational process. It is well known that the indicator of unity with the eternal human values within the educational system has always been a high level of spirituality of the teacher and teachers in relation to their own academic subject and students. It is interpersonal communication in the educational process contained a significant component of sacred teaching, which is a dedicated value-oriented work, socially demanding and significant. Therefore, in the educational process in addition to the direct transmission of knowledge, the transmission of cultural models that contributes to the proper functioning of the system of education as Institute of social and cultural reproduction of society is carried out. At the same time, unfortunately, the current level of corruption in the educational sector and depatriotization of Ukrainian intelligence negate the classical value-highly spiritual and moral characteristics of teachers. Therefore, it becomes clear why the cultural model of education based on spiritual ascension and sacred interaction between the student and the teacher can no longer provide value to the functioning of the Ukrainian education system. The marked fact indicates the tendency of the exclusion of education from the values.

As to the content of the educational process, at the present stage of social development at least there are two gaps of relationships between education and values are observed.

First, the progressive joining of Ukrainian educational system to the global educational space leads to the reduction of the role of education in the reproduction of ethnic and national cultural identity. The negative value of the trend is difficult to overestimate, since, according to A. Zapesotsky, ignoring the spiritual foundations of national culture leads to the loss of society's ability to maintain their vital parameters [57]. As an example, there is the impact of introduction of Western system of values in the domestic social space. Contacting educational activities to the Western ideals of individualism and self-sufficiency, in domestic practice, cause a shift of focus on individual career growth and a rapid enrichment.

Another plane of the specified educational value of the gap can be called the disposition of axiological and cognitive components of the content of the educational process, which contributes not only to the devaluation of the spiritual components, but entails alienation from the knowing component. Detachment of education from the axiological dimensions at the national level causes a significant reduction in competence and social potential of the population, the pragmatism, depatriotization and emigration of the Ukrainian intelligence.

It can be noted that the deepening alienation between generations, which disintegrates and destabilizes the nation-state community due to a gradual widening of the gap between educational processes and the processes of creation and transmission of values.

The influence of globalization trends significantly complicates the implementation of the education functions of creation of mentality, because in the current model of the Ukrainian system of education focuses mainly on the needs of the global market of education and labour, which to some extent runs contrary to the values of national development. However, today there is more and more the inability of quality level of competitiveness of the Ukrainian economy at the global level, namely the lack of conservation of the constructive traditions of national education and restore traditions of unity of education and values. An attempt to recreate a unified model global culture and the move to further distance education based on spiritual values of national culture are deprived of the graduate the opportunity to increase their competitiveness. So, the importance of rebuilding and strengthening the unity of values education requires not only commitment to maintaining the value of national cultural models, but becomes a deep pragmatic sense.

Modifying influence of processes of globalization impact on public values and education is the main channel of intergenerational transmission. Marked impact on the national education system, in particular, in Ukrainian, has both positive and negative traits.

The negative impact of global trends on educational processes in Ukraine is in violation of such principles of implementing change as a natural and gradual (the desire for quick results in the absence of a full modernization of the content of the system, and the like). Thus, in particular, this negative trend is the adoption of Western and American educational concepts and models of educational process organization, use of foreign programs and methods of training leads to the displacement of national educational traditions, and erodes national identity. It should be noted that a modest account of positive experience of other educational systems is quite useful, but does not provide strategy of modernization, because in that case, borrowing someone else's experience encourages the isolation of educational practices from their own ethnic and national values.

Such trend as globalization of the labor market and education adversely affects educational systems and processes . It despite obvious advantages, yet encourages explicit such as: the levelling of the ideals of patriotism, values service to his country; initiating the activation process of emigration of intellectuals in socio-economic conditions. The result thus obtained knowledge is not spiritual growth of the individual, and its pragmatic orientation to financial enrichment and career growth.

Thus, the value dimension of the globalization trends of today actively influences on the domestic education system. It demonstrates the major contradiction, namely, between the desire to increase the openness of the Ukrainian educational system and the desire for self-preservation value of the nation. It should be noted that full integration of the Ukrainian education system into the European and world may manifest itself in a significant erosion of the real possibilities of the play of the specificity of the Ukrainian world. The outlined the contradiction can be solved by modernization of the educational processes on the basis of universal values. The reforms of the national educational sphere in the context of "Bolonization" must take account of national and cultural specifics of Ukraine, as well as traditional ethnic groups of Ukraine the values of education and upbringing. A compromise between the

universal and the specifically Ukrainian values should become a model for globalization reforms in the educational sphere.

The value dimension of globalization affects not only the content of the educational process, but also the form of its organization and requirements. In marked sense the question on the relation between the requirements of socio-humanitarian education, among which we can distinguish three levels: international, regional and educational industry is extremely actualized. There are the basic universally valid values in the basis of international requirements, and approach to implementing these requirements involves two points: first, the discussion and adoption of educational requirements in the international community; secondly, the adoption and implementation of requirements at the national level [157, p. 116-117].

Therefore, in the process of implementing the principles of the Bologna Declaration, the Ukrainian education system has adopted the international requirements. Therefore, it is difficult not to agree that in the process of making any system of international educational requirements, it is important to overcome certain prejudices, after all, natural is the emergence of concerns about the imposition of external requirements to the national system of education. So, according to A. Yaroshenko [157, p. 117-118], one of the leading ideological factors in the development of international relations has become a high standard of protection of human rights and the relevant political-legal, socio-economic and environmental values. The defined principle is gradually taking root not only in the informal system of international requirements, but also in national legal systems. Paying attention to the fact that different regions of the world and different civilizations can have different views about the importance of various indicators of rights and freedoms, the scope of the intersection recognized in different countries of the values is large enough, and it allows to speak about general interest of modern global values, universal human nature.

Quite noticeable is the impact of globalization on forms of organization of educational processes that is controversial and causes the convergence of the education sector with the market [23,

p. 74]. This trend is more inherent to Western Europe, but manifestations can be seen in Ukraine. The image of the selfless scientist and educator has been gradually deteriorating. But the relatively high earnings and social prestige of University professors quite often lead to the fact that energetic and enthusiastic people that do not consider science and humanistic aims of education to be the highest and decisive value occupy such posts.

Private firms with the aim of translating their theoretical insights into practice and sales of scientific achievements are created by teachers of high school. Quite often it is possible to observe the organization of the printing business on the basis of private profitability, or the transformation of the research laboratories of higher educational institutions to private firms with their leadership and funding sources.

It should be noted that the approximation and the actual plexus of educational values with a market are controversial. Thus, in particular, the invasion of market relations in high school causes deformation of its goals and objectives, destroying the system of academic values. At the same time, the entrepreneurial activity of teacher of higher educational institution can recognize useful, because it helps effectively prepare students to work in the business world.

The inseparable relationship of modern globalization tendencies and the processes of formation of the information civilization creates some dynamic processes in the axiological space of education. It is advisable to specify that the new value trends that are clearly emerging in the field of modern education, directly affect the professional activities of teachers, including transforming their professional functions. So, I. Gushlevska [46, p. 155] in her dissertation indicates that in the early XXI century. in the USA and Canada, the teacher is perceived as the bearer of modern social change in school, community, society; as a Manager-organizer of the educational process; as a researcher's own teaching activities and their colleagues (individual and collective professionalism); as a technologically competent communicator and autonomous professional.

It is well known that for the development of education in any society affects a wide range of factors, including: historical-political and economic-social context; cultural and ethnic, cultural and national traditions; public beliefs and attitudes in relation to teaching staff, their status, role, competence and professional functions; the influence of such modern international trends as globalization, fundamentalization, computerization, integration, humanization, humanitarization and the like. Some guidelines, spiritual vectors indicate the evolution in which you can recognize traditional and new values, which are approved on the way to European and world integration in each country.

According to the "National doctrine of education development in the XXI century" education in Ukraine is based on cultural-historical values of the Ukrainian people, its traditions and spirituality; it claims a national idea that promotes national identity, development of culture of the Ukrainian people, the acquisition values of the world culture and human achievement [99, p. 3]. It should be noted that major traditional educational values are necessary but not sufficient for personal development and preparation for effective integration into society in conditions of globalization, changes of technological transition to postindustrial, information society, adoption of sustainable development priorities, and other features inherent in our civilization. In this context, education requires the optimal combination of traditional national values with innovative values of the global culture.

The interaction between old and new values should be a specific regulator of educational transformations and changes in the activities of Ukrainian teachers. The marked one encourages progressive examples of educational systems of countries that have already felt the impact of globalization [46, p. 155-156]. Thus, in particular, axiological experience of this interaction between the accumulated values of the American and Canadian societies, where in the end of XX – beginning of XXI centuries there was a change of attitudes. Over the past few decades, these countries suffered a lot of radical shifts in value priorities, in particular have moved from an individualistic orientation to social. The effectiveness of the

approaches to the 60s of the twentieth century was associated with personal success and prosperity, dominance in all spheres of life and personal development. Subsequent decades, the traditional American and Canadian societies of individualism provided new content, in particular, socialization, through which the person realizes their worth, value their rights and freedoms must be consistent with the new values of community and nation. At the designated level the value of cooperation on mutually beneficial terms, the pursuit of partnership, tolerance, and the like. However, projecting the specified progressive experience in domestic education system, it must be borne in mind that Western society integrates the individual and social, while Ukrainian society unites these processes in the reverse order, namely, social integration and individual. Close attention and the absolutization of the individual in the vector of development of our society contrary to the ideological orientations of the world community, as evidenced by the documents of the international educational organizations.

It is worth emphasizing, transforming values of the globalization processes cause certain changes of the functions of educational institutions, because such traditional educational institutions function as the production, development and distribution of cultural patterns gradually fades into the background, and more essential functions such as adaptation to modern socio-economic and political changes, cooperation with institutions of the national state and globalized world. Complicating the situation is the fact that education in Ukraine is in the process of double adaptation – not only to global trends of globalization, but also to the internal system transformation of post-totalitarian society.

Consequently, education, which is a specific social institution serves as an innovative arm, which is designed to "move" the society forward, facilitating the transition to a new stage of development. The main tool, which makes possible the performance of specified functions of the educational sphere, is not just a transfer in the process of learning information, and the formation of values. So, thanks to inter-generation transfer the updated values education becomes a source of innovation and social change. But in the



current situation, when the deployment of social processes contains the globalization trends indicated innovation it is advisable to restrict or supplement such educational mechanisms that will preserve traditional values. Modern education is intended not just to ensure the introduction of Western values and the development of a global culture, and to preserve the authentic values of each nation and ethnic group that becomes possible thanks to the eternal human values. The intelligence can recreate the cultural model of the unity of education and values in the context of worldwide globalization intellectuals.

Further socio-economic and political changes in society, the strengthening of statehood of Ukraine, its entry into the civilized world community is impossible without structural reform of the national system of education aimed at promoting mobility, employability and competitiveness of specialists. One of the prerequisites for the entry of Ukraine into Europe is the achievement of education system objectives of the Bologna process.

Modernization of values and the transition of the educational system of Ukraine to the Bologna standards process actualizes the saving and merging of the system of national (historical, traditional) with European values. A similar problem faces the leading countries of the European Union: States with highly developed educational infrastructure the Bologna innovations fit and balanced mechanical changes to their own systems to make not going.

What of the Bologna innovations should expand Ukraine?

First, it is strengthening of the scientific component in the activities of the universities.

The entry of Ukraine into the EU, accession to the common educational and scientific space require a high level of scientific and technological development of the country. The modernization science is impossible without the active decision of problems of integration of science and education. This can be achieved through the activation of the scientific component of higher education, the potential of which is considerable and not fully used.

According to scientists, in universities the principle of unity of teaching and research is realized. This consolidation of efforts of

teachers and scientists has a positive effect not only on research but also on the level of training, helps to solve the painful issue of renewal of scientific personnel [21, pp. 46-47]. On the other hand, the unity of teaching and research affect the preservation of personnel potential of scientific and technical sphere, in particular, the introduction of replenishment of scientific organizations by specialists trained by the state order, to intensify the creation of joint departments, research centers, and the like. It promotes the development of integrated programs of study and training, the effectiveness of funding for research programs and increased mobility of scientific personnel. Indicators of scientific work of teachers and students become important in determining the potential of higher education institutions in general [77, p. 280-281].

Strengthening the research component in the universities is due, first of all, the transition of the European economies on the path of innovative development, which requires certain changes in the mechanisms of formation and implementation of educational policy. Recent studies, conducted in leading research centers of the country show that the development of models of innovation-oriented economy requires a comprehensive approach, incorporating a large number of closely interrelated elements. V. Bobrov and O. Padalka [21] consider these elements of the innovation model include the systems:

- implementation of innovations in the sphere of material production, science, education, culture;
- the production of scientific knowledge and innovation;
- education, mainly higher and the training of professional personnel;
- governance and regulation of innovation development of economy;
- the commercialization of scientific knowledge and innovations in conditions of market transformations.

Each of the given system, in our opinion, play a certain role in the innovation model, because each has direct impact on the achievement of positive results. It is also important to note that particular importance is attached today to the development of

education and training, management at both the state and regional levels. In particular, government policies affect the opportunities and pace of development of all components of the model, including providing priority support to the University science and education to promote effective aiming of the reproductive process regarding the establishment of a high level of competitiveness of the country. So, high school, creating conditions for the provision of priority support for the development of science, is not only to protect intellectual property, but also to create conditions for the growth of market demand for innovation and highly qualified professionals.

Actualization of scientific activity of higher educational institutions requires timeliness and completeness of pedagogical influence on the development of cognitive abilities and interests of young people. The main focus, which contains different aspects of developmental education are the desire and ability to learn, the pursuit of knowledge, in particular in the process of scientific research. Developing training that is based on the active position of young people and their cognitive independence, promotes in European practice, such means of intensification, as a system of cognitive and creative scientific problems, the use of different methods of cooperation and scientific dialogue, group and individual research work [26, p. 86].

The growing popularity of the scientific component of universities encourages the solution of such important question, as the informatization of education, because new scientific and innovative communication technologies (ICT) are today connected with real prospects for the development of education. It makes possible to select each way in teaching based on such important didactic property of the ICT, as individualization of the educational process through dynamic programming and adaptation of curricula. Info sphere, which consists of innovative communications technologies, opens new opportunities for teachers, scientific and telecommunications (email, teleconferencing) allows young people to develop their views on world events, encourages self-awareness and study of many phenomena, i.e. contributes to the formation of the first collaboration skills, learns to think [35, p. 124-125].

According to R. Buzikova, these processes cause the installation to a new type of education, which is characterized, in fact, opposite in scientific and technocratic paradigms of ideas and principles, in particular:

- the primacy of the learning process;
- the value of cooperation based on dialogue or polylogue, improvisation;
- orientation process that promotes efficiency;
- creating conditions for the successful development of each of those who are learning;
- training that is not limited to training programs and is regarded as the basis for three-dimensional learning (characterized by breadth of vision, depth of knowledge and constant updating in the process of attracting young people to scientific studies) [26, p. 87].

Despite the fact that Ukraine has a powerful scientific and technical potential, it does not use it fully in the national interest. A large share of these opportunities is implemented outside the needs of innovative development of the domestic economy. Mediocre attitude of our scientists to new knowledge and high technologies has led to a certain isolation of research institutions from the business environment and led to their reorientation to the execution of works which are not relevant for the economic development of Ukraine [145, p. 10]. That is why it becomes extremely urgent problem of creating such conditions which will enhance the level of scientific research in universities.

It should be noted that the current overall level, structure and mechanisms of financing of scientific and technical sphere in Ukraine hinder the real use of the capacity of the scientific-technological potential, which is a powerful factor in the development of the economy and its movement towards an innovative model of development. Financial provision of scientific and technical sphere remains insufficiently solved problem, because the research funding is academic institutions, universities MES still remains insufficient, considering the needs of the national economy and on the importance of entering higher education in Ukraine to

European scientific and educational space within the Bologna process. Indicators of financial security require legislative definition, as effective government support will make possible a reorientation of financing the research and development sector on the principles of public order and competition, including in the framework of base funding [150, p. 93-94].

The European experience proves that an effective mechanism for the creation of competitive scientific and technical environment is the reduction of basic funding of institutions of science to increase costs. Such costs for scientific research are allocated on a competitive basis depending on their priority in the institution. It makes possible the concentration of material and intellectual resources to address strategic scientific-technological problems [104, p. 45-46].

Ensuring a high level of scientific research cannot be left to the state. Basic science is usually funded by the state budget, and applied research and development government and industry are supported on a parity basis. It is worth noting that Europe is committed to funding scientific and applied research at the expense of private investment (around 2/3 of the total volume of financing of the scientific sphere).

Strengthened research component of University activities, contributes to the improvement of the system of Ukrainian education, the creation of such conditions under which the level and quality of educational potential and human resources of the country will meet the requirements of innovation-oriented economy and European integration. According to A. Oleynik, in the axiological sense, it will contribute to the establishment of baselines development of the educational potential, in particular:

- achieve in the next five years the average level of education of young people, which corresponds to 12 years of schooling, and the tendency to its increase;
- creation of conditions, necessary for mastering all graduates of schools, colleges, high schools high computer literacy;
- the enrolment in higher education in natural and technical specialties up to 20% of young people aged up to 24 years of age;

- creation of equal conditions for the development of science in educational institutions of various forms of ownership while providing the advantages of public schools, which share must not be less than 90 % and will gradually approach the rate of the developed countries of Europe;

- harmonization of natural and humanitarian disciplines in programmes of higher education institutions [104, p. 47-48].

Scientific activity not only has direct impact on the quality of the educational process, but also provides a scientific cooperation of teachers and students, the atmosphere of creative search. In the indicated sense, students have a unique opportunity to get acquainted with modern scientific techniques to investigate scientific problems in the chosen field of knowledge and to continue the traditions and achievements of the best scientists of Ukraine.

The creation of globally competitive research output, which would ensure innovative development of the economy and society of Ukraine is important for universities. We are talking about the need to improve the mechanism of organization of scientific research, which will allow the most specific implementation of the function of fundamental and applied research. Another important task requires the introducing in higher educational institutions of the state certification scientific and scientifically-technical activity, because the lack of information regarding the level and status of scientific activity does not allow to predict its further development. Relevant is also to improve the work on attracting talented youth to scientific research, because the purpose of providing creative and scientific growth of talented young people attracted not only scientific potential of higher educational institutions and scientific institutions of the National Academy of Sciences of Ukraine.

In this context, the expansion and deepening of relations with the scientific workers of the state academies, primarily from the national Academy of Sciences of Ukraine and Academy of pedagogical Sciences of Ukraine; practice spelling the joint divisions, of travel masters for training in institutions of NAS and branch academies, including the APS are important. Scientists designated institutions should be involved in the development and

review of standards of higher education, to determine the content of those or other knowledge-intensive programs of training, the structure of the state exam Commission for certification of Masters. It is very important to ensure equal access to quality education for all segments of the population.

A society in which conditions are favorable for the education of children of different social background, has an education system that facilitates the comparison of incomes of various social strata and groups of population. Because when children from poor families are deprived of education because of financial difficulties, they do not have the opportunity through education to improve their financial and social situation, and, therefore, will remain poor. At the same time, children from affluent families have the opportunity not only to reaffirm but also to improve their condition. In this case, education is a powerful factor for economic and social development of the country, increasing their competitiveness [45, p. 26-27].

Therefore, it is possible to agree with J. Senko, the state should create such an organization of the educational system, which would overcome the social segmentation of society [124]. The creation of an equitable system of education that would be accessible and free, is impossible through certain economic conditions. First, it is economic efficiency, because resources invested in education, must be reasonable and rationally used. Therefore, the organization and financing of education requires public mechanism for implementation of socially important purposes and private mechanism for insertion of the element of responsibility.

The essence of a category of efficiency is the economic organization of the functioning of human society, which encourages the use of resources as effective as possible. However, the economic feasibility may not apply to all aspects of human society. Therefore, another important characteristics of education is the category of justice, then there is equality in the distribution of the generated result among members of a society [31]. The most important and traditional function of education is to prepare citizens as members of national communities and the formation of a unified culture. So today, thanks to the growing importance of human resource in

economic development such function of education as the formation of professional skills and qualification of the employee is actualized. It must be noted that the competitiveness of education in any country depends on the ability to provide the bulk of the population overall education and specific professional skills [121].

In the conditions of modern production, the role of such qualities of the worker as the ability to solve a problem, to make the right informed decision and ability to constantly learning. At the same time, in the process of formation of man as an individual and as a worker employs different arrangements of the organization.

Therefore, a high level of education is due to high educational standards, which the person who studies should fully fit. Access to higher education, which is based on selection on the level of knowledge and general and special training, updated by the designated level of education. However, according to N. Scoto, in the modern world, as in Ukraine, there are processes that gradually break specified the elitism and exclusivity of higher education [126, 116]. The growing social demand for higher education is diversifying institutions of higher education, forms and methods of teaching, contributes to the growth in the number of students in higher education institutions that, in turn, causes an increase in the number of institutions of higher education, public and private universities, and the like.

Competition in the field of education provides modern elite role of universities in society. Thus, in particular, in Ukraine universities, with a long history and tradition of work, are leading centers of education and science. Existing fundamental scientific base, highly qualified teachers create the fact that the University becomes a center of formation of the intellectual elite of the society. This role requires confirmation to ensure the high quality standards of educational services.

The twenty-first century radically altered the system of public priorities. Globalization and the information revolution, migration and international terrorism, local conflicts and competition of the superpowers largely undermined traditional values, put the issue of formation of new socio-cultural dynamics strategy.



Features of socio-cultural dynamics of value orientations in the Ukrainian society related to the fact that our countrymen, like the other inhabitants of post-Soviet countries, all the globalization challenges you experienced suddenly and immediately. Moreover, the feeling intensified the process of modernization of political and economic systems of society, which was accompanied by a drastic change in moral values and behavioral orientations of all layers of the population. At one point the moral compass of Soviet society, such as the commitment to the revolutionary Marxist-Leninist ideology, membership in the CPSU and the Komsomol, the feeling of class hatred for the enemies of Soviet power, the rejection of Western standards of civilization and social activity and priority of public interests over personal, of the modest life and the consumption of material goods, obtaining a source of livelihood only from working in the public sector, atheism, patriotism and the like are impaired, and become an acceptable opposing actions and phenomena. In the resulting years political apathy of the population could be seen, copying the entire foreign and neglecting domestic dominance, the development of entrepreneurship and Commerce, which, by the way, fed is prohibited in Soviet times speculation, the desire for accumulation of material goods, "fashion" on religion, common emigrant sentiments.

Of course not all citizens are easily and immediately change their moral and value orientations, resulting in the appearance of a large number of marginalized groups among the population. In such conditions of value and of moral ambiguity and contradictions young people "the generation of perestroika", the "first" and "second generation of independence" grew. Even today, students of first courses, which can be attributed to the next "third generation of independence", is still affected by the costs associated with the revaluation of former and adopting new values and moral priorities.

As sociologists testify, today's students are interested in politics, social and political life less, few of them are fond of reading, visits to cultural and artistic institutions, sport activities, art and creativity. There was a definite strain of moral value orientations.

Studies show mass consciousness in recent years, in the first place are such priorities as career and economic success (wealth), family, religious, political, moral and other standards. Thus the dominant mass values become the values of privacy, which seems to fit the context of the global value changes of our time, and remain far behind the value of service to society. Moreover, such values are typical for most social and age groups of our country that allows modern sociologists talk about the tendency of formation of value consensus that emerged in the Ukrainian society. This trend is fixed by monitoring research of Institute of sociology of NAS of Ukraine, regular opinion polls, conducted by A. Yaremko Ukrainian Institute of social studies, together with the center "Social monitoring" and others.

Outlined orientation to the business and career confirms the fact that among the qualities which, in the opinion of today's students (which is confirmed by various studies both quantitative and qualitative), to the right people in the twenty-first century, are distinguished for qualities such as resourcefulness, efficiency, persistence in achieving goals, organization, the ability to find a common language with the partner, ability to overcome difficulties and the like. Moreover, young people demonstrate some of these qualities becoming students . After all, they make choices in life, give a request to join the intellectual elite, accept obligations to loved ones and to himself, mobilize spiritual resources. Although insanely not all today's students show dedication and organization. A certain portion of the student youth leads a purposeless existence, demonstrating consumer attitude to life, lethargy, passivity, dependence, laziness, sloth, and carelessness, which, incidentally, is condemned not only by the older generation, but also their peers.

It should be noted that numerous studies among Ukrainian youth demonstrating quite a high level of youth orientation to education as a value. According to the research of the Ukrainian Institute for social research and Center "Social monitoring" [134], 95% of respondents referred to education as one of the most important conditions for success. While today's young people, as emphasized by the authors of the study, make a special emphasis on

those aspects of schooling that meet the needs of the market reorientation of social and economic life, i.e. on the pragmatic value of education. It is primarily about the knowledge of foreign languages, computer technology, the latest communication technologies, which are submitted to Ukrainian youth the necessary condition of adaptation to a new socio-cultural situation and a means to achieve significant results in production, in business, in Commerce. That's why 92% of young men and women consider the ability to use computer technology as an important factor of success in life; more than 90% of the same measure knowledge of foreign languages [134].

Certain requirements, caused by transformational processes in Ukraine and civilization development trends raise new challenges for human development in modern society, scientific-methodological support of education, psychological studies and support of the educational process.

One of the primary objectives is to prepare man for life in an innovative society, which naturally argues in the modern world. To this end education needs to navigate in the formation of an innovative culture, innovative thinking and readiness for innovative activity. The dynamism and volatility become essential features of a person's lifestyle, the development of a person, capable to work seamlessly and to embrace change is an important component for system progress of society.

The important task is to prepare a person for life in the global namespace, which provides many communicative influences on the person. This requires special attention to such processes as the development of personality, formation of a person, capable of effectively and consciously cooperate in a global living space.

Another urgent task is to focus education on preparation and active person, capable of living in a democratic society, because democracy enables freedom, personal fulfillment, efficient modern production facilities on the basis of research and information technology.

Besides this, education must educate people that they can live in the knowledge society, which will be the identity for which

knowledge will be the foundation, the basis, the methodology of action, because knowledge is not an end in itself but the way, the method of forming the methodology for the conduct and actions of man.

It is also worth noting that education aims to form a system of values, the orientation of which can fulfill your potential, to strengthen the humanistic foundations of society. It is important to focus on the importance of a number of values that are neglected, in particular because of an incorrect understanding of their place in modern society. They say, for example, about patriotism, national unity, not only leveled the globalization processes, and Vice versa, for various reasons, their importance is growing, as globalization calls for increased, widening and deepening of competition between the Member Nations. But because national unity is presented as a positive means of achieving success state.

Thus, education is the sphere that helps to relieve dynamic stresses of globalization, because globalization today, which is evident in the diversity of natural and poorly managed processes of global socio-cultural system, like the volcano, which at any moment can make unpredictable and dangerous release of their bench. Therefore, the coordination and regulation of this variety that can be effectively implemented based on the principles of synergetics. It is education that initiates the construction of a "cultural matrix of globalization", with its subordination to the norms of relative stability, senses and universal values, the norms of humanity and humanism. In the end, the modern educational system combines three completely different value of measurement – the measurement of culture, politics and the market. Therefore, on the one hand, modern education is most enriched in valuable relationship that provides it with more opportunities to support globalization processes; on the other, it is oversaturated with axiological internal contradictions.

Education as the most important institutional channel for the reproduction of spiritual values determines the degree of dissemination of spiritual values in society and affects the value of integration and cultural homogeneity. The influence of the values of

modern society to education as a specific field of cultural activity is inevitable, and, therefore, appears a necessary condition for the deployment of spirituality in society, without which compliance with the challenges of the globalization era is impossible. An important positive effect of values of globalization processes on Ukrainian cultural-educational space is the proliferation of such fundamental for Western culture, values, civil society, parliamentarism, human rights priority, the rights of all ethnic groups and national minorities in the multiethnic nation, freedom of movement and other civil liberties, limiting the role of the state in society and the like.

**CHAPTER 3.**  
**ECONOMIC MAN AND A RELIGIOUS PERSON:**  
**TRANSFORMATION PRIORITIES AND SEARCH**  
**FOR SPIRITUALITY (UKRAINIAN CONTEXT)**

**3.1. The spiritual progress of a person in the functional field of religion**

Analyzing the current situation in the world, a vast majority of scientists note great influence of technocracy on the individual. Moreover, some of the academicians point out that despite the capture of mechanization one may have to look out for the alienation of a person from nature and its consequences, namely the entry and spread of the phenomenon of spirituality, focusing of the human being on the interests of the present, “humanless” of the nature, its commercialization and utylitarization [153, p. 124-133].

These processes induce humanity to seek spiritual foundations of further social and cultural development. The search can be explained by an amount of stress in the sphere of higher humanistic values, leveling the importance of identity and its life, the dominance of violence in social life. All the mentioned reasons lead to alienation of the individual from true spirituality, increasing his interest in fake values. Therefore, nowadays the phenomenon of spirituality study in the new socio-cultural context is being developed, which, in its turn, predetermines lots of meetings for a person and the ground for a dialogue (*Martin Heidegger*).

The problem of spirituality has been studied for a long period by foreign and domestic authors in various areas of philosophical knowledge. In particular, such authors as: Plato, Aristotle, Aurelius Augustine, Thomas Aquinas, Kant, Friedrich Schelling, Hegel G. studied spirituality in historical and philosophical context.

At the same time A. Bergson, M. Buber, M. Weber, E. Husserl, W. Dilthey, S. Kierkegaard, Nietzsche, Bertrand Russell, P. Ricoeur, J.-P. Sartre, P. Teilhard de Chardin, Erich Fromm, M. Heidegger do not only critically rethink the spiritual

phenomenon but also examine the specifics of its discovery in the society.

There is a great input with religious and philosophical ideas in studies of spiritual issue by such philosophers as: M. Berdyaev, I.Ilyina, V. Soloviev, P. Florensky and S. Frank.

In the studies of E. Babosov, L. Dorogov, V. Orlov, B. Safonov and V. Nemirovsky the examination of spirituality through a human being outlook and its spiritual world are quite profound and sensible.

Hence, in our opinion, philosophical and educational thought formed a paradoxical dilemma between the amount of material impact on spirituality and its quality among its potential in the formation of nature axiology and the almost absolute lack of its use in the educational process, between the need of harmonization of the cultural and educational space of a personality and huge potential in this context, the phenomenon of spirituality.

Once, Berdyaev wrote that human affirmation causes self-destruction, and therefore people should do everything for their self-realization which can be real only through the victory of spiritual element as the energy [14, p. 286-287]. Perhaps that is the reason why in modern circumstances the meaning of spirituality is becoming more significant. We cannot but agree with the opinion of A. Koretskaya who says that it is too long enough to equate spirituality with religiosity. It can be explained by the fact that spirituality being a synthetic concept, includes also high moral principles and conscience, it contains generosity, sensitive perception of beauty, the adequacy of opinion and behavior understanding and preservation of cultural heritage, professional competence, civic activity, nature of axiology. A spiritual person has positive but not negative ideas and emotions; such a person understands the importance of laws and issues.

According to the scientist it is important to emphasize that such aspects of spiritual consciousness as a sensible attitude to the environment, establishing optimum conditions of human life in its natural environment, cultural and aesthetic orientation become very

significant. Therefore, according to the researcher, to ensure their development is possible only through education [72, p. 297-303].

Taking onto regard the fact that the spiritual life of the individual covers all the "design" of the human world order, being a kind of inner reality, such modern scholars as (V. Tabachkovskiy M. Bulatov, N. Khamitov, E. Andros and others) emphasize that the for the individual its spiritual world seems to be a spiritual universe and the planetarium, which can simulate any variants of world order and its life. Life in the spirit world enables the expansion of space, time and circumstances of the personal life, it makes the personality to a certain extent ubiquitous. In such a world the individual's own life is experienced by the person for many times, and the lives of others are experienced as their own. Thus, within one biological life a person can live many lives, due to spirituality as a spiritual life is a kind of inner reality no less important than the outside world [146]. If the person's world appears to him as his own "microcosm" where he organizes any options of the world order, then its significance in creating human measurement world becomes unlimited.

Thus, human's spiritual life enables the harmony not only internal, but also in relationship with the world (the natural world). That is why Foucault said that spirituality is nothing but a human perspective direction inward [147, p. 286-287]. As it was noted by L. Krinsky, spirituality is a way of "self design" of human personality and constituted in the form of calling of its carrier as it is associated with the choice of own likeness, fate and role, and eventually meeting of everyone with itself [ 78, p. 2].

Exploring the ideological culture of an identity, V. Ivanov concludes that the highest level of a reflective ability of the human consciousness, as the capacity that is made in the inner spiritual world of the individual, is the correlation with absolute moral model [90], as spirituality, as remarked by L. Krymsky is the ability to transfer the universe of outside being into the inner world of the individual based on ethical ground [78, p. 23, 27, 28].

Hence, in modern philosophical research anthropological sense of the spirituality phenomenon lies in the individual care of



themselves and the world (including the natural world). In our view the specified principle is the basis not only of rational human behavior in any form of active life, but also moral and ethical basis of man's attitude towards nature. It is noted by V. Tabachkovskiy, M. Bulatov, N. Khamitov and Ye. Andros [146] that a person's taking care of their self-realization and self-improvement happens simultaneously with taking care of himself/herself, his about the world. The person's attitude towards himself/herself that goes beyond self-centeredness, applies not only to others but also to a world where the highest the aim lies in harmony with the natural world and with himself/herself.

Undoubtedly, every expression and every step of such activities requires a moral and ethical content. The mentioned person's activity requires a sufficient value availability that must be raised to the level of ideologically-activity principle of human existence, for its self-realization in the world is above all moral and ethical boundary and enables human dimension focus of their creative abilities.

Thus, modern philosophical and educational thought has worked out original concept of spirituality as moral and evaluative dimension not only of the human world, but also the general world order. Today spirituality is presented not only as the guiding attribute of harmonizing personality's cultural and educational space but also means self-improvement, self-creation and movement to human dimension world.

It's hard not to agree with V. Tabachkovskiy that "taking into consideration the valuable ambivalence of eidos-images of possible available in the human mind, there is a paramount importance in the carrier's ability of the outlined moral capacity for self-regulation. Morality – is a kind of "limit" for man's creative self-realization. Therefore, spirituality can be determined as the ability to transfer the universe of being outside in the individual's inner world on the ethical basis" [146, p. 222], because spirituality is the highest level in the hierarchy of values of human correlation with the world.

Spirituality, according to M. Scheler, is the highest level in the hierarchy of human outlook values, which is launched by values

“pleasant-unpleasant” and ended by values “holy – not holy.” That means that value of the individual is the realm of “holy” [151, p. 323-328]. Therefore, as V. Tabachkovskyy emphasizes for the modern understanding of the relationships between a person and a world it is important not only the roots of the spiritual life, but provision a new sense of being “being-for-another” for your neighbour [146].

Undoubtedly, any activity beyond spirituality stops being humane and without activity the spirituality loses rational and sensual features, social sense. In this connection, spirituality is of particular importance as the harmonious unity of truth, goodness and beauty. This is why the formation of ideology of the individual through education should ensure the development of science and culture, education of the person with a modern outlook and level of knowledge.

Therefore, analyzing the mentioned features, an actual issue arouses as for the practical expression of spirituality, as a healthy intelligence, gained through education, on the basis of which there is a principle of human dimension. Education has a task to take into consideration the person’s requirements and social factors, finding optimal conditions of harmonization of cultural and educational space of the individual, his/her relationship with the world (the natural world) that enable full development of the individual life and all physical and spiritual powers of her/him.

Most modern scientists share the view that one of the ways out of the systemic mankind crisis is in understanding the development of spiritual culture of modern man. It can be explained by the fact that preserving its unique identity a person simultaneously must take responsibility for his/her environment and natural world. It is important to note that spiritual freedom, responsibility are conceptualized through the idea of a dialogue with the moral bases of communicative culture in coexistence of man and nature, society and other people.

According to P. Kozlenko, morality in education is an indication of profound awareness by the subject the received information and comprehending the ways of its realization in

practice, as it (morality) is the common bond that permeates social and spiritual life of the individual. The very morality, according to the scientist, being the harmony of the mind, emotions and will, becomes a subject in a person's act and determines his/her place in the Inter-subjective and sociocultural space and noosphere that complies with the conditions of the inner world of the individual. Morality, which core consists of life purport values that have universal basis, is recognized by scientists as a global backbone core of a new educational paradigm [70]/

So if we consider spirituality as a passionate "caring" by a person of himself/herself, as a gaze, directed by her/him inward for the purpose of self-improvement and self-creation, the morality is a kind of "limit" of one's creative self-realization. Therefore, as V. Tabachkovsky has mentioned [146] spirituality can be described as the ability to translate the universe of being outside in the inner world of the individual on the moral and ethical basis.

Society can support itself, maintain its consistency and ensure the restructuring of mass consciousness in terms of higher values. In this regard it is necessary to redirect educational system, philosophy, culture, morality, art, science and technology into the rise of intellectual and spiritual values over material and substantial.

Education therefore becomes a way of protecting against negative influences of depersonalization of a man, and the key to establishing the place in the complex of production and social relations. The content of human life should be not in the conquest with nature, not in the increasing of material wealth but in moral improvement of a man, which is essential for the harmonization of cultural and educational space of personality. Based on the formation of spirituality through the phenomenon of education there should be a person's preparation for the life in modern society, as education has the biggest potential of collecting and analyzing information.

Interaction of religion with public and other elements of social life, its place and role in society study the sociology of religion. Sociology of religion examines the phenomenon differently on the theoretical and empirical levels. In particular, at a theoretical level

the sociology of religion (in the works of Emile Durkheim, Max Weber, I. Wachau, G. Menshing etc.) reveals the general features of the interaction of religion and society in such areas as economics, morality, art, philosophy and others. As for empirical sociology of religion, it investigates specific states of religiosity (in particular, the level of religiosity in a particular region, types of attitude towards religion, views on religion in different groups, etc.) using applied methods (surveys, interviews, observations and statistical method etc.).

It should be noted that Ukrainian religion study is deprived of their own professional traditions because it developed in the context of socio-political and philosophical thought of Ukraine in XVII-XX centuries. Nevertheless Ukrainian thinkers were eager not only to understand the essence of religion, but also to explore its characteristics as a spiritual phenomenon, because in their works they paid attention to its functional significance, role in the national development of Ukraine. Different perceptions of religious phenomenon by Ukrainian Chaplain and its impact on the national life is closely related to extremely controversial value of different denominations of Christianity in the history of Ukrainian people.

It should be emphasized that all of them were eager to strengthen the influence of Christianity in national development. In particular, H. Skovoroda embodied the mentioned idea through the call for strengthening the principles of Christian life; Cyril and Methodius defended the idea of missionary role of Ukrainians in the Slavic world; T. Shevchenko turned to God to draw attention to the poverty and misery of their people and was willing to "curse" him, watching inaction and waiting; I. Franko tried to subordinate religion to cultural development of the Ukrainian people.

For public opinion in Ukraine it is also characteristic to orient the institution of religion to serve the interests of people. In particular, T. Shevchenko called the religious preachers for love to their neighbors. He advised not to love one's skin but soul, according to the laws promulgated by the Apostles. M. Drahomanov, considered religion a conscience of every person's choice, and therefore he inclined in this way to the idea of multi

confessional Ukrainian people; denying the existence in Ukraine a single national religion.

Quite a long time in various publications there was an idea of predominance in the views of Ukrainian thinkers the anti-religious orientation. However, these allegations were most likely caused by materialism as the main direction of human thought, not an attempt to recreate the true nature of scientific and philosophical aspirations of Ukrainian public opinion. Although Ukrainian thinkers were really characterized by the presence of freethinking tendencies and it was openly anti-religious in the works of such famous figures as M. Drahomanov, I. Franko, Lesia Ukrainka. As for the previous centuries, freethinking was manifested in such forms as anticlericalism, religious skepticism, indifferentism and dissent, sometimes as pantheism.

The desire to find a way out of the national crisis and prevent its degradation prompted Ukrainian Chaplain to the principles of human coexistence. Given the fact that the latter most clearly manifested in the religious world view, these searches ultimately focused on the possibility of building up the national progress on religious principles.

Philosophy of religion that seeks to comprehend the phenomenon of religion and its manifestations, in fact is a part of the philosophical knowledge. In this connection let's consider the immanent philosophy of religious consciousness. The nature of human thought leads to linking the thinking process of the Absolute category that makes us recognize its dependence on the religious consciousness, because the human mind is in close connection with the scope of absolute. It should be noted that, in general, the philosophy of the Absolute category and the category of Unknown are perceived as a result, the final point of interpretation, the limit process of philosophizing, while the philosophy of religion perceives the Absolute as the beginning, the subject of a special study the essential issue. That is where philosophy of religion differs from any other disciplines of philosophical cycle.

The main task of the philosophy of religion is the disclosure of the essence of religious phenomena, research and management of

intellectual dimension of religion that is the philosophy of religion that examines the content of religion and its intellectual foundations.

In general, the philosophy of religion is a particular philosophical discipline that studies the phenomenon of religion with its typical manifestations. However, the mentioned interpretation is not recognized by all scientists. In particular, Yu. Kimelyev, a famous religious scientist, the concept of "philosophy of religion" has got two senses: in the broadest sense it is associated with a set of philosophical systems of religion, in the narrow – with autonomous philosophical speculation about such phenomena as religion, faith, God and the like.

Kyiv professor of early XX century M. Bogolyubov combines two meanings in the indicated term in his book "Philosophy of Religion". According to the first philosophy of religion refers to religious philosophy that is "outlook that recognizes its main source the very religion". In accordance to the second – the philosophy of religion is a philosophical science of religion [22].

M. Bogolyubov said that the term "philosophy of religion" was first used in the 90-s of the XVIII century. To a broad scientific use it was accepted in the first decade of the XIX century. The mentioned facts lead to the conclusion that at first the philosophy of religion as a special teaching about religion grew out of Kantian philosophy [22].

In the process of understanding the concept of "philosophy of religion" it is not so important to know the fact of the appearance of the term, but the mere appearance of the idea of philosophy of religion singled out as a philosophical discipline. The idea about the philosophy of religion emerged in the middle Ages because of the desire to separate the purely philosophical concept from theological schemes. The said is observed in the works of Thomas Aquinas who strongly distinguished the sphere of reason from the sphere of faith. This separation was caused by era of awakening and spreading knowledge. In his reflections Aquinas successfully expressed the spirit of the age. According to his position philosophy as a kind of the subject of the study one should take such realities that are the objects of theological attention. That is why Revelation is

recognized as only a complement to that is opened due to the mind. In this case one may talk about such a dialogical universe as the harmony of faith and mind.

Given the general understanding of the features of the religion and its phenomena and structures in the light of the philosophy of religion, which considers the phenomenon in terms of its rational meaningfulness, it is appropriate to clarify what meaning there is in the term of rational thinking. In the context of the philosophy of religion one can distinguish two levels of rationalization. The first can be termed as a primary rationalization, which provides logical processing of the facts of experience and their conceptual design, and, therefore, accordingly, the philosophy of religion can be considered as a conceptual design of facts and events that are associated with the problem of religion or interpretation of the phenomenon in terms of religion.

The second level may be called as a secondary rationalization, or "ideation" (a term introduced by Y. Husserl), which provides a contemplation and a vision of ideas that is a cognitive process, based on ideas, meanings, knowledge of Eidoses, "theories". In his studies, I. Kant focused his attention on the fact that there are transcendental elements in the cognitive act, namely priori elements of knowledge, i.e. those that cannot be derived from experience, making them the basis of secondary rationalization. For the first time in the history of philosophy there appears an intention of contemplation of ideas in Plato's doctrine of Eidos and then it develops in the teachings of Husserl.

Sociology of Religion using its specific techniques, due to specific categories and concepts enables the comprehension of the social nature of religion as "historical system" and "evolving universals" and religious-sociological study of forms and structures, real interaction and communication with religion beyond religion social spheres.

Sociology of Religion has two levels of understanding of these issues. Hence, at the theoretical level it explores religion as a whole, complex in its structure system that detects the dialectic of interaction with other structural elements of society. At the

empirical level, it uses empirical sociological methods, operational and interpreted concepts and empirical generalizations that enable elucidation of the problem of the phenomenon of religion at the societal level, geographical regions, religions, demographics (macro level) and on a personal level, small groups of believers.

It should be noted that modern sociology of religion is characterized by pluralism of methods and principles as sociological discourse does not adhere to a particular school or tradition that encourages mutual paradigmatic trend setting concepts and methodological approaches.

Analyzing the categories "religious action" and "religious activity" as specific forms of manifestation, it should be noted that they relate to each other as a single unit and a whole. In particular, religious activities, existing in the form of religious activities at the same time is not always seen as them, because there are many forms of religious activity (e.g. individual, collective), where religious action (missionary and charitable activity) is missing. Therefore, the category of "religious activity" is characterized by specific activity of religious production on the subject, the objectification of religious ideas, opinions, ideas and tools beyond religious activities.

Religious activity, which is a specific form of social activity, has a shared agent (human, social, community) and is characterized by another specific object to which a given action is directed, especially the forms and methods of its implementation and maintenance.

Thus, religious activities and religious action aimed at meeting religious needs, interests of believers or religious association, based on confessions and religious outlook, beliefs, attitudes, religious norms and religious interests.

Religion is for certain a socio-historical phenomenon, because functioning in human society; it arises and changes throughout history. It is generated by religious experience and is in the process of development, in a sense, "society in the society", as it is multifaceted and complex phenomenon that has its structure, where the importance is given to the phenomenon of human consciousness, a religious act and religious organization [111, p. 18].



The concept of "religion" can be viewed in a meaningful and functional sense. Thus, according to the first, it is a reflection of human faith in supernatural beings, phenomena and their manifestations in real life, according to the second – the implementation of the system of beliefs in personal and social relations. Therefore, religion can be defined as a social phenomenon that reflects certain aspects of society in general and individuals in particular; as a form of social consciousness; as a means of spiritual and practical understanding of the world; as an ideological frame of reference; a stance and activity [106, p. 43].

The role of religion in society is manifested in the performance of its impact on personal and social life, particularly in the practical impact of religion within specific communities, states, nations, ethnic groups, social groups large (macro level) and the impact on the individual, social group small (micro level). The same religious traditions, feelings and actions can have a positive (functional) and negative (dysfunctional) character within the same social group.

Functionality of religion becomes a way of its life and manifests itself in the totality of social functions that religion performs in a particular community of believers. The said system is reduced to coordination and hierarchy based on ideological and creative, value-regulatory, social, organizational and communicative functions of the public address subsystem.

According to the level of impact on a person and society in the functioning of religion they distinguish basic and non-core functions. The main functions are the most common, the most important areas of influence of religion on identity, human community and the structural elements of society. Theologians have not yet agreed on the issue of understanding the nature and hierarchy functions of religion, and therefore they usually distinguish the worldview, compensation, communication, regulatory, integrative, culture transferring, legitimate, information, training, disciplining, ethical, normative, symbolic, aesthetic, political, ideological, legal, environmental, hedonistic, euphoric and other functions. The said has sense, because religion is directly or

indirectly connected with almost all spheres of activity of human and society [114, p. 75].

Functionality as a way of being religious, to some extent is reflected in its social functions, which are implemented by it in the community of believers. All functions of religion, because of their social role, form and means of implementation can be reduced to roughly coordination and hierarchically structured system, which consists of ideological and creative, value-regulatory, social, organizational and communicative and translational subsystems. It should be noted that this ideologically-creative subsystem is considered as the backbone element of the entire system functionality religion.

It can be explained by the fact that despite the diversity of tasks and functions performed by religion in society, it has a very specific mission – to provide individual by sense of life. In that context it is ideological and creative subsystem allows a person to get answers to questions about the meaning of life, and therefore fills its activity with content, integrity and unity, being its integrative principle. Ideologically-creative subsystem affects the content of other structural elements of religion functionality by providing them with appropriate social orientation, which is consistent with the interests of a particular denomination. The extent of its impact is estimated ambiguously, because other subsystems gained relative independence in specific ideological and religious boundaries. The relative independence and isolation of certain elements in the overall system functionality enables the existence of religion in it functions of different ideological hues, and is a believer does not always behave according to religious requirements [30, p. 36].

Analyzing the functions of religion and its role in society, it should be emphasized that very important issue is the study of social content. In particular, a very important function of religion is a worldview, the essence of which is to attempt to create a picture of the world, to develop socio-epistemological scheme for the improvement of social life, the place and role of man in nature and society. The content of the religious outlook is not divine and human, that is public, despite the extent of his fantasy.

A regulatory function of religion is also very important, because spiritual culture creates a certain system of norms and values, the content of which is reduced to preserve and consolidate the belief in the supernatural. The defined task definitions spreads to religious action, family and domestic sphere, the system of traditions and habits.

Certain historical conditions force religion to perform the function of integration, i.e. maintaining and strengthening the existing social system. At the same time, religion can lead to social protest [111, p. 29]. An exception to integrating function of religion there can be named the emergence of religious conflicts which have remarkable effects on social relations in general.

The first person to explore the conflict as a social phenomenon, was Adam Smith, who in his book "The Wealth of Nations" came to the conclusion that conflict is based on the division of society into classes and economic rivalry as an important driving force of society development [129].

Fundamentals of rational approach to understanding macro conflict was founded by Emile Durkheim, who believed that moral values are deformed in interpersonal relationships, based on material or immaterial interest [9].

According to another concept, personality, despite the perception of society and its institutions as a finished form, is derived from it. In particular, T. Parsons impresses culture and system of symbols that allow understanding the important conditions of existence of the individual in society [9].

R. Dahrendorf saw the reason for conflicts in the division of power and position in the consciousness of social groups in society. The organized structures and informed interest contribute to a rational solution of the conflict. According to the scientist, to find a mutual understanding one can only if a conflict space is ordered and therefore the issue of implementation of conduct standards and involvement into the conflict some relevant state institutions gain actuality [154, p. 43].

Scientific literature considers the essence of religious conflict in two areas. Thus, according to the first, conflicts arising between

denominations or religious organizations primarily on the doctrinal level are recognized as religious. According to the second, conflicts arising between social formations, groups that belong to certain denominations of believers, as well as conflicts within denominations are considered to be religious [67, p. 116].

Scientists differently understood the concept of religious conflict. In particular, Max Weber believed that religious conflict is based on the "struggle of status groups" that defend the exclusivity of their lifestyle and teachings [29, p. 35]. Exploring how religious charismatic leaders influence the formation of doctrines and ethical principles for communities and religions, M. Weber noted that the ideological foundations of world religions shaped and determined in certain social groups that are acquired in specific periods of history dominant position. Particularly interesting for the researchers was the question of how the thought of one person or points of view of a group of people can become an obsessed thought for everybody.

In any society there are groups that will certainly become dominant. According to M. Weber, every social group is characterized by a predisposition to certain ideas that fit their lifestyle. In particular, farmers worship nature and magic, and Christianity is a phenomenon of the urban bourgeoisie. The scientist argued that the interest and purpose of different status groups was formed on the basis of various ideological backgrounds, causing conflict and, accordingly, is finding ways to solve or overcome.

According to Max Weber, the society is an arena for struggle between different status groups. The said approach is applied in the study of religions. World religions from ancient history necessarily came into conflict with other currents which they either won or 'absorbed'. A person cannot practice two different belief systems, but it does not mean that society will come into constant instability. In a period of social development one of the "status groups" becomes the carrier of culture, and therefore, its ethical guidelines approved by the majority that leads to a decrease in the level of conflict in society.

Exploring the theme of religious conflict, V. Haradzha concludes that religion is simultaneously a powerful integrator of

society and disintegrator [34, p. 176]. An example of integration is India, where through the support of the caste system there was an important role given to a belief in reincarnation (samsara). According to V. Haradzhy, the existence of multiple religions in the same social group inevitably leads to conflict, but more often religious differences are only external decoration of deeper conflicts [34, p. 177]. A striking example of such a disguised conflict is in Ireland between Protestants and Catholics. It should also be noted that when the class and ethnic differences are intertwined with religious conflicts, conflicts are exacerbated and can lead to war. External manifestation of religious conflicts includes clashes on ethnic or class basis.

Religious conflicts can exist not only between different religious groups, but also within them. In particular, religious conflicts can be caused by social behavior to meet their own selfish interests, the struggle for power, privilege, conflicts of interest, harassment personal role in the community and so on. Finally, both among institutional and among individuals religious conflicts inevitably lead to changes in society, because religion plays an important role in social processes.

Some experts attribute religious conflicts to a specific type of social conflicts. In particular, A. Zaluzhnyi believes that they should be regarded as special confrontational shear of normal social relations that are caused by their decomposition. Specified approach, according to the researcher, provides no basis for granting religious conflict special legal category, and encourages the study of their causes and finding methods to solve them, minimize and overcome [56, p. 56].

Other scientist consider the religious conflict to be a part or an element of national or geopolitical conflicts, inter-ethnic relations as religious factor influences and so ethnic groups have always developed in close relationship with religion. Quite often the belong to a certain ethnic group is identified with the confessional.

According to D. Malysheva, there is no real confessional conflict, because usually through social contradictions the religious factors are so much intertwined with ethnic, national, political and

ideological, that there is no way to define them. That is why under religious conflicts there are always masked political, ideological or economic conflicts.

The researcher focuses on the study of factors that cause conflicts on religious background. In particular, she considers that internal prerequisites lie in the place which a certain religious group takes in the political system and public authorities, political inequality towards members of certain faiths and desire for formal declaration of one of the religions. External prerequisites are the following: to provide economic, military or political support outside the religious movement and the foreign policy of individual states that seek to establish political, economic, spiritual dominance in a particular region [86, p. 21].

Thus, religious conflict is a clash of interests of different religious groups based on doctrine, religious activities, dogmas, intra-group ethics, rules and norms of behavior. Religious conflict usually has several levels: intra and inter-confessional and due to favorable conditions it may take ethnic and political forms. It should be noted that frequently any religion can become a dominant factor of social struggle it can also be used as a factor of incitement and support.

A communicative function is quite important for religion, its essence is in the support of relations between believers by creating a sense of unity in the process of religious and cult activities, in individual's personal life, family and domestic relations and in the relations between various organizations and clerical political parties [30, p. 49].

In modern public consciousness there is a process of ideological revolution, which can be certified by the formation of a new world view in which the person appears to be a semantic center. Information is a main driving force of the mentioned process which is able to spread the idea of such important principles as freedom, humanism and democracy. That is why it becomes clear why new world view is characterized by a genetic association with religion.

### **3.2. Religious socialization in the entrepreneurial activity: its possibilities and the limits of spiritual uplift**

XX century carried out rather negative influence on mentality of many people, complex of public relations and psychological state of the society, in fact such phenomena as fascism, totalitarianism and bellicose atheism brought to terrible spiritual devastations. The noted processes explain, why in the modern public life in the hierarchy of values the advantage is given to such values as an out of control making money, idleness, deception and hypocrisy, the value of a family as an important social institute is leveled down, the respect to the parents and senior generation is lost, criminal groups are activating, alcoholism, drug addiction and corruption are spreading at rapid rates, and domestic and political treasons became the usual phenomenon. It is scary that today the criteria of moral estimation change in public opinion, and the low level of spirituality of imperious structures, state leaders and social and political organizations, is perceived in quality of something usual, fully natural [131, p. 79].

The contradictory phenomena of interference of religiously spiritual questions in economic and enterprise spheres appear especially ambiguous in this context, and that needs the detailed consideration.

In the context of perception of religious socialization of the personality of a businessman, it should be noted that it must at least form the loyalty for a businessman, the responsibility for the existent system of public relations, or inter-confessional relations, for the system which would create possible tolerance, spirituality and consolidation of the poly-ethnic society. Religious socialization is a process due to which the society passes from a generation to the generation the system of religious orientation, knowledge, settings, having been purchased by an individual, a nation, the humanity. Religious socialization of a personality of a businessman depends on a « religious culture» which induces the personality to the acquaintance and mastering of confessedly religious principles and norms, worked out by the humanity, and

canonical principles of the certain system of functioning of the certain type of religion.

In any state the norms of modern enterprise (as a component part of the civil society) cannot become firmly established by itself. Their assertion should be started with the search of the ways of religious consciousness formation of a personality, which will make possible the comprehension of the phenomenon of «conscientiousness» in the process of social and political and professional realization of a businessman.

Religious socialization, as well as any other (political, ethnic), is characterized by an active character, in fact an important role is given to the consciousness of a personality, is the reflection of manner and matter of manipulative influences of the social environment. It should be noted that the growing interest of a personality to the religion in the process of the religious socialization of a personality of a businessmen cannot be examined in isolation, without taking to the account the features of the businessman, his concrete religious, socio-political and economic environment [138, p. 114].

In the process of religious socialization a businessman is the constituent of the public process, which simultaneously appears as well as in a quality of an object, and a subject of public relations. The process of personal socialization of a businessman is difficult enough, as it lasts during the whole conscious life of a businessman and depends on the circumstances, which are related to socio-political and legal principles of the societies. Speaking about the religious socialization of the personality of a businessman, the noted factors also carry out certain influence on him, especially in the periods of cardinal transformations. It is expedient to understand the religious socialization as a process when a businessman is mastering his knowledge, standards of behavior, norms and values which are utterly important in the process of the successful functioning in society. The universal task of the religious socialization of the personality of a businessman is the formation of such senses as loyalty and devotion to religious ideals, we speak about the businessmen who enter the world of religious life.



In a certain measure the religious socialization of young businessmen in the countries of a former USSR space is problematic, as seventy years of influence of the bellicose atheism created the soil for spiritualless life in society, it mostly influenced on the people of middle and young age. Exactly for the people of these categories the valued orientations, caused by the complications in life of Ukraine, were substantially transformed. In connection with this some western researchers began to talk about an egalitarian culture which turns to acquittal of all useful things to the person, not taking into account the degree of the utility for the society on the whole. All above marked explains the prevalence of some unspiritual acts of «unspiritual» epoch of XX century which caused a greater level of soulessness in modern society.

As K. Girts suitably notices, «the force of the religion is based on the ability of its symbols to express the world which values, as well as the forces that hinder to their realization, are its basic constituents. Here is the ability of human imagination to construct the image of reality in which, according to M. Veber, an «event is not that happened itself, but that has a sense and takes place exactly due to this sense». A requirement in the similar metaphysical ground of values is different and varied sufficiently widely from a culture to the culture and from a man to the man, but aspiring to some real basis for the moral obligations accepted on itself is practically general, as not many people can accept clean convencionalizm in any culture » [38, p. 154].

In the modern world values are the product of free choice, as a man has been already delivered from a faith in the absolute value of ideals which have been forming for a long time (whether they are forming now) by the ideology. Such status destroys spiritual rest of a man, who can also feel the influence of ideological stereotypes, and this induces him to the search of new life-sense values and world view reference point. And that is why today the ideological comprehension of the national idea is activating within the limits of such principles as pluralism, humanism, spirituality, social points and high level of morality.

Young businessmen, as the most mobile part of modern society, actively change its social structure and socio-political institutes. Leaning on the having mastered social-spiritual values, they become the initiators of public transformations which are carried out on spiritual principles. Above marked public transformations need some new knowledge, morality and of principle civil position. «External» (social) and «internal» (individually psychological) factors constantly influence on the process of making of the new valued norms and orientations.

In the noted context it is appropriately to underline that the religion always came forward in the form of the original spiritually moral support of the society, which kept and passed from a generation to the generation the moral norms and principles, traditions, customs and ceremonies, national sacred objects. The religion, caring of the human souls, enables to get an answer to the eternal question about the internal state of man and most secret sides of its life. And that is why it is impossible to claim the principles and norms of civil society and modern enterprise in Ukraine without the religious consciousness [97, p. 37].

A question about the humanity and spirituality in business is not enough researched in Ukraine. It is important to mark that such problems as income, payment of taxes, expansion of business sphere occupy the majority of time of a businessman, and that is why they do not have neither enough time nor financial resources on mercy and patronage. Spirituality which became the bar of the personality of a businessman occupies his consciousness and consciousness, reflecting the most essential necessities, interests, outlooks, relations, not only to surrounding reality and to himself. However, it is possible to bring a great number of examples when the pursuit for making money makes a man spiritually poor, selfish, aggressive, scornful both to the society and to other people.

In our opinion, the formation of a humane, free and responsible personality of a businessman is directly connected with the system of spiritual values which resist utilitarian pragmatic ones. Spirituality is based on the waiver of selfish interests, personal benefit and foresees a concentration on the moral culture of

humanity. It is incarnated in the world view orientations of a man, his hopes, aspirations, ideals, spirit of people, nation, and directs personal necessities, experiencing, predetermining orientation on the proper vital choice.

The spiritual sphere of the mature personality of a businessman consists of a wide spectrum of values and valued orientations, in particular: from forming such humane beginnings in interhuman relations as kindness, justice, tolerance, sincerity, honesty, own dignity, respect to each other; the understanding of the fact that labour is not only a backer-up financial welfare, but it is a sphere which carries out salutary influence on a man, induces him to development of his capabilities, will and character. Due to kindness and justice, decency and education, a person forms a sense of patriotism and readiness to self-sacrifice, a responsibility for modern and future nations and states [66, p. 119].

The formation of a high-spiritual personality of a businessman is the problem of the state level. It is important for the state, society to direct its efforts to the successive and persistent perfection of the organization of the management of the process of the formation of market relations, to carry out the implantation of democratization in all spheres of public activity, conduct the policy of update and subsequent development of the Ukrainian culture, revive and turn the forgotten spiritual values of the Ukrainian people, pick up the authority of family and school, providing them priority role in spiritual life of Ukrainian society, to master the best modern spiritual achievements.

It should be noted that religion and faith occupy the special place and role in the process of the spiritual becoming of a future businessman, because the faith enables a man to understand the harmony of life, which is expressed at peace and consent with surrounding people (a good man always meets good people), with his own conscience (he is not hurt by the pain of wound of his sin), with God – a man is not afraid of the expected punishment. Therefore, the faith induces a man to the spiritual firmness, equilibrium and confidence.

Religion always guarded those principles of human coexistence, which leaned on the association of people and required mutually beneficial and fair co-operation. So, for example, the spiritual kernel of Christianity is common love to all mankind and charity, which expose the maintenance of love of a believer to God, which determines the spiritual constituent of any activity, in particular entrepreneurial activity.

In the Bible it is not talked directly about entrepreneurial activity, but it is possible to find plenty of evidences in which it is estimated positively (it is possible to remember a parable about talents in which the profitable activity and stock accumulation is approved and, obviously, the economic passivity of a man is reprobated). In this parable it is shown that exact implementation of any activity is not enough, yet you need such qualities as wisdom, cleverness and creativity. What about the economy, the motivation to the growth of the production is one of the tasks of any enterprise [120, p. 84].

Capitalistic transformations which perniciously affected the sphere of economy and policy entailed leveling down of moral values of Ukrainian society. It is predefined by the appearance of a new social layer of economically active people for whom their own enriching and getting extra money stands over all. An enterprise is the basic attribute of market relations, and people who are involved are businessmen – occupy an important place in an economic sphere, as having been enriched, they enrich the society. Economy, or management, in accordance with scientific determination is an aggregate publicly production relations and institutes, called to satisfy the human requirements in commodities and personal services. All above marked is characteristic for the developed capitalist countries, and in Ukraine the market relations are in the state of formation, and that is why the business is built in an environment deprived stable legal, economic and organizational basis.

The development of capitalism, which in Ukraine in many aspects is distorted, entailed forming of a pragmatic man who changes the moral under the influence of growing role of money, as

money became the mean of any exchange (trade), in particular the exchange of moral values. All above marked negatively influences the morality of business, in particular, its honesty and openness. In accordance with these and other parameters (for example, the payment of taxes), business got the names «white», «grey» and «shadow». For «white», or honest, business is characteristic the use of moral approaches, and that is why it is advantageous both for a businessman and for the society. An honest businessman never will change the conscience and dignity, will not spoil his decent reputation for the sake of rapid income. At the same time “shadow” business is enriched due to the application of the forbidden receptions, and, consequently, breaks the legal laws and moral principles. «Shadow» business is perceived by the society negatively and it is considered the anti-popular phenomenon [108, p. 52].

Business and an enterprise are difficult types of the human activity (in a post-Soviet country – they were also called «dirty»), directed on the income due to the rapid exchange of money on a commodity and vice versa. The unlimited, uncontrolled aspiring to enriching was observed during all history of the humanity. However, it was changed by the «spirit» of capitalism as to a certain extent rationed lifestyle, or original ethics. Capitalist (market) society is built on the pragmatic interests which prevail above everything. Their money is an original fetish, and the individualism is the prosperous phenomenon. Exactly for the capitalism it is characteristic the creation of necessary subjects of management (businessmen and workers) by the way of an economic selection.

Business, as any sphere of public production, applies such basic moral categories as: good and evil, justice (from the moral point of view) and injustice, correct and wrong behavior (act, choice as well). Moral norms foresee the voluntarily implementation, own will and they are possible due to education, general culture and bringing-up. These qualities should be distinguished from religious commandments, for obeying or not obeying of which a man is rewarded or punished. Speaking about legal norms, they are formed on the mechanism of compulsion, and that is why their violation is punished by a law.

Philosophy examines moral principles in two aspects: moral idealism and utilitarianism (benefit, own benefit).

The first protects the interests of consumers, and the second protects the financial interests of businessmen. The satisfaction of the personal interests in the developed capitalist countries, where the rules of enterprise withstand, becomes possible due to bringing benefit to the society. Speaking about Ukrainian business, it is still distant enough from civilized one, it is evident with the absence of corporate social responsibility, which in countries with the developed market economy is the moral-ethic principle of business which is carried out voluntarily, without a compulsion conducted openly, honestly, on the basis of healthy competition, foresees the social and ecological marking of products. At the same time, the aspiring to the rapid enriching, in particular, at multinational corporations, draws to ignoring of moral norms of conducting business. Under such circumstances an important role is given to a social audit, which estimates the aims, strategy and practice of businessmen, in relation to social responsibility [116, p. 106].

In the process of finding out the essence of «spirit of capitalism» by the well-known scientist M. Veber the ethics principles of West-European and American capitalist types of management were exposed, they are honesty, punctuality, diligence, moderation as well. A researcher marked that all of them had utilitarian character, and that is why he bound the «spirit of capitalism» to Christian ethics, though he did not consider it to be the reason of appearance of the capitalist system of management. In accordance with his conception, Christian values make possible the revision of conceptions about the sense of life and the role of economic factors, forming the society rational ascesis and specific economic ethics. And although the influence of orthodoxy on the indicated processes by M. Veber were not specially researched, the scientist had noticed that the difference between the eastern and western branches of Christianity is almost absented, and speaking about the sphere of economic and cultural transformations, here the orthodoxy is characterized by passivity, is mystically contemplative by character, but not pragmatic [29, p. 52].

A question of co-ordination of moral with economic development always was the article of the personal interest of religious thinkers. So, in particular, S. Bulgakov dispersed the contradiction about the economic activity in Christianity, explaining a duty to work as a display of not personal but social behavior. Evangelic studies about the necessity to help the neighbor induces to the postulate about social responsibility of economic activity, in fact a man works not on his own but enters into the producing relations in the certain frame of society. And that is why a public debt needs to be executed, as a man is in a debt before the society from the moment of his birth [27, p. 97].

With Christianity was closely connected the appearance of such new moral force as unselfish, united, holy and effective love which overcame a man as a child of one Father. Christian position about material welfares is not in their denial, as richness or poverty do not draw a sin. Christianity cautions from the abuse of such phenomena as riches, trade, in fact it results a removal from the higher aims of life. If a man avoids the faith, he cannot reach his moral perfection neither due to riches nor due to poverty. Only the charity is a mean which gives riches the real social value.

Modern realities do not weaken the interest of research workers to the study of the problem of correlation of moral and economic development within the limits of different Christian confessions, which differs for Protestants, Catholics and Orthodoxies. So, in particular, if Protestants created favourable conditions for the formation of enterprise ethics, Catholicism finds out a neutral attitude toward an enterprise, and Orthodoxy approving the labour reprobates an enterprise as mean of enriching.

Therefore, the countries which believe in Protestantism consider business activity to be proper to the generally accepted moral-ethic norms, and businessmen are characterized by the display of worthy attitude toward laws and responsible attitude toward payment of large taxes, by sober-minded actions, a sense of measure, avoidance of ostensible luxury and prodigality. Catholic countries value conscientious labour, and swindle and cruel behavior towards the inferiors is considered a sin. Orthodoxy is

characterized by approval of labour and convicting pragmatism [55, p. 89].

Modern domestic philosophers, teachers of social sciences and economists, carry out the attempts to find Christian moral principles in business. So, in particular, O. Plotnikov marks that a market economy touches all spheres of social relations which are common phenomenon to all mankind on condition of absence with the certain political system. According to this, common to all mankind essence of economic activity is hatched by the scientists from the Bible and contacts with a market economy which is oriented on a concrete man. In our view, all above said refer to any economy, in particular planned, as not a single economic model can exist out of society which, depending on the stage of historical development, acquires certain organization which regulates the relations between people [107].

The economy depends on the political process, and therefore the time of transition from a planned model to a market model, and now economics is called "political economy." Exploring the formation features of market mentality, O. Plotnikov said that , the market economy is not only the "profit" but "profit and loss", not just "reward", but also "a risk". The researcher compares market economy with positive actions of the owner, in general, in his opinion, people should rely on themselves, not expecting on outside help [107, p. 27].

Among the factors that push employers to violate moral norms are: a) the desire to stay afloat in a competitive environment by all means; b) high taxes, which are trying to avoid promiscuity and destruction of morals through large profits and wealth; c) gaps in moral education. That is why occurs that the material rich individual is a poor soul.

An important role in strengthening the moral foundation of business plays a science and education. Theoretical and practical activities from developing business ethics have active with the development of business in Ukraine, namely applied ethics . Emerging as a new field is making its status. In particular, the moral and ethical areas relates to two features: business ethics as a



practical moral issues; combining theory with direct practice moral society.

Ethical standards of business communication reflect the idea of human about justice - injustice, good-evil, correct-incorrect in the actions, etc. For example, "The Code of Honor of Ukrainian banker" involves commitment, reliability, correctness, responsibility as professional qualities and the moral - honesty, charity, mercy. There are ethical and moral codes of international trade, where is the expanded set of principles, including honesty in business dealings, compliance with laws and regulations of advertising, not using discrimination on racial, ethnic, gender, are visible manifestations of virtue. The interpretation of charity under present conditions has its traces. Some authors qualify the charitable activities as ethical business, at the same time call it "an attempt to atone the sins of the guilty conscience" and, finally, its essence is characterized not as sponsorship and patronage, and job creation, higher wages, etc., and most importantly - a respect for economic feasibility [152, p. 47].

Spiritual principles which the church preaches, encourage moral rebirth of Ukrainian business and the formation of new ethical values. Orthodox economic foundations of are becoming a universal character, as a man who truly believes in God is different from others in the way of building all his life according to the Scriptures and not create idols for yourself from material values. The church, blessing all activities that are directed to the service for others, teaches to love your neighbor as yourself.

The economic activity is defined as a service associated with the needs of others, which is the basis of market relations. For the Orthodox, the desire to satisfy the need for luxury, due to other disasters is considered immoral, but because wealth and property is not condemned Christianity condemned only wealth unjustly acquired, and its inefficient use and worship him more than God.

For the Christian sacred is any form of property, and therefore the commandment "Thou shalt not steal," "Thou shalt not covet thy neighbor's house ..." refer to both official and businessman.

Analyzing the foundations of Orthodoxy we can identify several rules. In particular, the first concerns the lack of strictness about the profitability of market exchange, the essence of which is to avoid the cruel bargain with a view to mandatory profit. As it was noted by M. Mishchenko, history of domestic business has always taught that the activity should follow the rule: "Profit is above all, but dignity is over profit ..." and so businessmen who understand the essence of this principle, prefer a smaller profit, which they received in a result of fair and mutually beneficial agreement [91, p. 87].

Another rule of orthodox - economic activity is the unity, the essence of which is a voluntary association of people for joint activities, depending on the deprived property, intellectual and tribal inequalities. Unity does not provide complete egalitarianism, and takes into account the dignity of every individual involved in a building of strong and prosperous society.

People who share the belief in God are able to build their relations on the principles of a Christian ethics, brotherly love and tolerance. Orthodoxy, which supports a market economy based on a fair competition, encourages any market situation seen as the ability to perform God's will or as a test.

So, no matter what the person is - believer or atheist in a business, he should follow appointed Christian principles. In numerous studies is proved that independently of the state and culture can help believers to achieve more substantial progress. They become role models, form a new culture of business, because the moral principles borrowed from religion, not hinder of solving business issues [94, p. 49].

The market economy, the construction of which is one of the priority objectives in Ukraine now, the essence of their relationship – is a kind of some space for the use of spiritual and moral values. The sense of moral solve of market problems is in their close relationship with the vital interests and aspirations of the individual as well as mankind. System of management is focused exclusively on absolute income, as experience has shown, it is not only futile but even apocalyptic terms of complex effects. Solving of a global

problems is associated with the practical implementation of the concept of human spiritual and moral.

The earth idol worship is not an important spiritual principle. Money, power, wealth alienates a person from God and charity. But the great importance is how to dispose of these benefits. And the government may serve for the good, but money and wealth might be given people. I would like to recall the words of a famous billionaire Rockefeller, who said that he was a Jew by birth, formally could not call himself a member of the Union of Christian Entrepreneurs, however sincerely believed that the Christian moral values and standards were the highest, and therefore tried to keep them in life and in a business. One of the most famous businessmen urged all to be honest because under this condition can become richer [94, p. 161].

In order to avoid the negative results of natural "wild market", it is useful to do at the national level the following measures:

- taking into account the experience of building a market economic life in other countries, on the one hand, and the peculiarities of Ukrainian national culture on the other, to develop ethical standards that would be based on Christian ideas such as humanity, kindness and respect for others;

- to educate society on the basis of a thorough study of ethics and human values both in schools and in secondary and higher education;

- for the basis of "moral values" in our opinion, it is advisable to take the Christian doctrine. This approach, as the American and West European experience show, have a positive impact on the economy and society as a general [68, p. 51].

An active discussion of the feasibility of forming new principles of modern business and implementation in the businessmen`s consciousness harmonious world, strengthening the educational functions of the state, its care for public morality is not primarily related with education and training of future entrepreneurs humanize their content.

The school takes an important place in the educational process in the formation of critical thinking in future businessmen and in the

conducting of intercultural dialogue. There is laid the foundations of tolerant behavior based on respect for the dignity of every person. Teaching children the history and philosophy of the major religions will help in the fight against fanaticism. The knowledge of religions is an integral part of knowledge of the history of human civilization. This is quite different than profess a particular religion and respect for religious rites. Even in countries where one religion is clearly dominated, people should study the origin of all religions, but not to give preference to maintain a single religion or proselytizing.

Secular, regardless of the study does not commit any religious subjects is education of general public importance, which is realized through the state standards in public and private schools and is not intended to prepare clergy and not guided by religious organizations. Not belonging to secular education catechesis and spiritual education inside the church, which trains clergy, i.e. narrow professional religious (spiritual) education.

Thus, terminological meaning secular character of education in itself does not mean a ban on obtaining religious knowledge in school. The problem is not "possible" or "impossible" to enter religious subjects at school and in understanding the difference between "religious education" and "the provision of religious knowledge."

However, there are certain restrictions on religious component in the secular school. In different countries they are different and are determined by specific model of church-state relations and, accordingly, by national legislation [54, p. 34]. The Ukrainian version of this model of separation between the state and churches or church and school. Ukraine's formalizes the following legislation:

- no one religion recognized by the state as mandatory;
- religious organizations cannot interfere with the educational process of schools;
- involving pupils and students to participate in religious activities during the educational process is for bidden;

- educational institutions in Ukraine, regardless of ownership is separate from religious organizations and have secular character (other than schools established by religious organizations);
- it is forbidden to create and promote the activities of religious organizations in secondary schools;
- it is not admitted to involve students of secondary schools to any public associations and religious organizations.

The combination of determinate provisions put forward such requirements to the religious component of the secondary schools in Ukraine:

- religious knowledge must be neutral, there must not be propaganda to involve students to a religious organization;
- giving the religious knowledge in schools may be attached to the cult - religious activities (worship, prayers, etc.);
- religious subjects can be taught by secular teachers;
- representatives of churches can be engaged in as consultants in shaping curriculum of religious subjects, they can provide ongoing advice to secular teachers, but can not teach religious subjects in a secular school [115, p. 99].

As far as forms of religious knowledge, the researchers thought the whole match on the feasibility of general education, cultural, ethical orientation of religious subjects. It is necessary to accept the three basic forms of religious knowledge which describes researcher I. Ponkin. He describes the religious-cultural education as a purposeful process of gaining knowledge on a particular religious faith, culture and life of a particular religion. Religious education is associated with teaching comparative aspect of knowledge about existing beliefs, their characteristics, practices, major events and historically significant people, historical, political and socio-cultural role of religion as a phenomenon of social life. Mixed form of training is presented as a combination of religious, cultural and religion - ethnic and religious education, both general awareness of religious knowledge involve students to the spiritual and moral values and culture of traditional religion as an integral part of national culture [107, p. 147].

Confession of any religion, including the election of the atheistic worldview is a personal matter, but it does not deny the idea that the common good knowledge of religions results in creating an atmosphere of tolerance is essential for the education of citizens in a democratic spirit. Education plays a key role in the fight against such phenomena as ignorance, stereotypes and misconceptions about different religions, and therefore the state should promote knowledge about them.

The practice of interaction between "secular" and "religious" in the education of future businessmen at the level of general Ukrainian education may be such : the presence in the public schools of disciplines that provide religious education; of general religious schools that provide general education state standards and sectarian-oriented training and education of general educational nature.

Specified practice will require the following government steps :

- the inclusion to the variant of the basic curriculum of secondary schools of religious subjects direction;
- the recognition as an expedient form of such training as a mixed (combination of religious, cultural and theological education);
- the ensuring the principle of voluntary choice of subjects religious content and availability of alternative items moral and ethical direction;
- the local authorities will have the right to determine the variable part of religious subjects in secondary schools, taking into account regional religious and social features;
- training relevant personnel corps and religious teachers of secular subjects;
- legislative maintenance of capabilities foundation by religious organizations of secondary schools by state standards, licensing and accreditation of the relevant public authorities on a common basis;
- development of state financial support mechanisms for denominational secondary schools [115, p. 101].

Socio-cultural characteristics of the post-Soviet area are not only practical rationality and passionarity but exaggerated desire for achievements, which leads not only to the creative realization but to expansion. Another important feature of the socio-cultural environment of today's business consists of values and a spiritual vacuum that was left in place of the destroyed culture and ideology. Taking the set vacuum, postmodern is being slowly filled with empty symbols such as cultural norms, as well as in a variety of values, ideologies, moral theories and religions, which compete in the spiritual space of modern Ukraine, modern man can freely choose what suits its needs and moods.

For the businessmen of revolutionary period orthodoxy arose outlook and way of life that perceived childhood, considered traditional and its careful adherence was perceived as a natural moral duty. Certainly, among modern businessmen, as well as other social groups, are genuinely religious people who seek spiritual salvation and is an ardent supporter of orthodoxy. Among them there are those who are building and restoring churches are still in search of the true faith. The specificity of the spiritual quest of contemporary Ukrainian businessmen, compared with pre-revolutionary is that it moves from disbelief to fill the spiritual void. Due to its practical rationality he expects tangible results such as assistance in cases of obtaining peace of mind and clarity and sometimes trivial benefits.

The basis of this pragmatism is not faith and strange assumptions about the existence of some other, otherworldly dimension of being of a mysterious and powerful forces, which should secure attachment. For religious search for contemporary practice freakish human characteristic is the interweaving of Christian prayers and mantras, meditation and spiritualism - being of eclecticism, which is usually hidden sociology of religion in formulating "the belief in the supernatural" or "Christian general" (that is, without a clear understanding of religious affiliation).

Given religious uncertainty and incorrect idea is quite understandable, because most people brought up the Soviet system, were non-religious family. And the reason is not so much in

ignorance of God's law or even atheistic upbringing as a materialistic outlook which is more inclined to accept the idea of good and evil energy that permeate space than ethical rationality of Christian doctrine and lifestyle [55, p. 90].

The moral environment that is not very demanding to the social responsibility and moral view of the individual, it has a direct impact on religious orientation and values of the modern businessmen. Intellectuals, who represent society, sees nothing wrong with such features as a businessmen`s selfishness and greed, on the contrary, it justify them . This practical rationality, subordinate to the supreme spiritual and moral values, is the socio-cultural dominant.

In conclusion, the institution of religion is not denying entrepreneurship and enrichment, it makes the following demands on their motives and forms: activities that do not include spiritual content are harmful for public morals and destroy the stability of society, impeding the welfare of others, encouraging sin vice, pernicious passion and sinful habits. At the same time, it is recognized only two moral motives to work, to work to feed themselves, no one bother and work to help those in need [58, p. 46].

Social responsibility businessmen of modern type has become not just law normative phenomenon but deeply personal ideological and philosophical basis of economic, industrial, commercial and socio-cultural activity. Social activity, formation and development of human funds are key characteristics of the type of thinking and acting of modern businessmen . Social business responsibility is that the enterprising individual responsibility for the formation of certain moral and ethical, social and cultural behaviors, activities, personal activities. The key moral principles that define the conceptual foundations of business is respect for human dignity and responsibility, adherence to obligations and fairness, justice and legitimacy, enabling the public good and environmental awareness. Business activities and provides moral categories such as generosity, reliability, openness, honesty, solidarity.

To form such characteristic features of modern economic in Ukrainian businessmen as initiative, creativity, efficiency,



responsibility, creativity, personal interest etc., it is needed to create a system of increasing human funds by means of culture and education. These are effective tools to improve the quality of human capital of the country in modern format.

### **3.3. Spiritual, sacred and ethical guidelines of entrepreneurial human activities (cultural practices of world religions)**

Entrepreneurship as an integral part of modern market economic system, enables normal existence and the development both economy and society as a whole. Businessmen through their mass actively influence the social and economic life of the country. Business promotes strengthening of market economy based on democracy and private property. That is why taking into account the economic situation and living conditions, businessmen are the foundation of the middle class, which guarantees not only social but political stability of the society as well.

Global science offers a lot of research on different aspects of entrepreneurship. In particular, the complete concept of valuable and meaningful principles of the entrepreneurship has been proposed by such scientists as M. Weber, W. Sombart, M. Ossowski, Y. Schumpeter, D. Mc Clelland. It should be noted that such German historians and sociologists as Max Weber and W. Sombart were the first to get interested in religious roots of the entrepreneurship.

It is known that an entrepreneur is the main individual of business activity who seeks to maximize his profits by purposeful increasing of the economic risks which are associated with investing his own funds into business and foresees taking over the property liability for the results of business activity. Typically, the economic behavior of the entrepreneur has the following features:

- energy and initiative, based on legal guarantees of economic freedom, the freedom of choice of types, shapes, spheres of economic activity and the methods of its implementation;

- competence, intelligence and business activities that fully enable realization of human creative potential of the person;
- the ability to make innovative decisions and properly assess the situations, even with a significant lack of information;
- the ability not only to choose the "team", but to manage it, directing and organizing effective work of their colleagues, encourage them to ensure with their work its financial independence and encourage them to high industriousness and dynamism;
- the ability to take risks, because the independence of making decisions encourages entrepreneurs to financial liability for the consequences, to reliance only on themselves, because the ups and downs in business activity are rather common phenomenon;
- leadership and competition, as an entrepreneur should be able to lead the people for a common cause and success, and to achieve the result he should be prepared to work till the end;
- purposefulness and innovation, as an entrepreneur is an innovator who in order to achieve commercial success with minimal cost, always focuses his efforts on introduction of new technical innovations and technologies of organizing and regulating of labor.

These typical traits of the entrepreneur, as a representative of a certain social class in modern society, enable his purposeful training. Taking into account the above mentioned features we, to a certain extent, can get a social portrait of the entrepreneur adequate to the reality. In addition to the appointed, in our opinion, this picture has to take into account such typical features as the right of possession or disposal of capital; capacity for entrepreneurship: propensity for initiative and responsibility; the ability and willingness to take risks; focus on innovation; presence of entrepreneurial spirit and the freedom to enterprise; the pursuit of profit.

Historical social and cultural economic and political conditions affect on the formation and development of entrepreneurship in the society. The impact of economic and political factors on the development of business activities has been investigated quite thoroughly, but such social and cultural determinant as religion, has not been covered rather substantially. Entrepreneurship has always

been significantly influenced by religion, morality, spirituality, traditions and peculiarities of national mentality. Economic activity is relatively separate and independent, but it should be noted that religion, law and morality can play in its development both an important stimulating role and on the contrary, become a brake.

Throughout the evolution of mankind different religions have sought to justify economic processes ideologically. In particular, a huge concrete historical influence on the formation of business has been carried out by Protestant ethic, which has been a powerful ally in the fight against traditionalism in the process of the development of capitalism.

A well known researcher of social and cultural foundations of entrepreneurship M. Weber as the main ideas of Protestantism identified the idea of a professional calling and duty, that is the faithful implementation of human duty within their secular activity was seen as the most important task of the religious and moral life. Thus, all the spheres of human life, including the economy, got religious significance and were regarded as various forms of serving God. Success in business, increase of capital were considered a sign of election, and unwillingness to work, begging, were regarded as sinful phenomena, the refusal to do God's will.

The asceticism that directs capital to the development of the production, forbidding hedonistic lifestyle became an important valuable component of Protestant ethic. Wealth was not regarded as grounds for noble idleness, and a necessary condition for its own growth and required dedicated work. M. Weber, based on statistical data, stated that Protestants dominated among the owners of capital and entrepreneurs as well as layers of highly qualified workers, senior technical and commercial personnel in the West countries of the XIX century [29].

Commitment to the idea of debt to work, strict thrift, moderation, persistence in achieving their goals, attitude to work as to a "calling" are the necessary qualities for effective economic activities that, in particular, evaluated due to religious education. Therefore belonging to Protestantism was a kind of moral certificate that allows to trust a person in the financial and commercial matters.

So Protestantism mostly met the needs of appearing capitalist economy, but because of the protestant ethic business activities began to take on a rational meaning.

Unlike Protestantism, Orthodoxy has developed its own standard of economic rationality that comes from moral criteria, without affecting the profitability of market exchange, mercy and charity. In Orthodoxy the success of business, besides the value of profits is estimated, especially in terms of its moral justification.

Introduction of Islamic countries on the path of modernization also highlighted the problem of legitimizing of business and its ideological justification. The ideologists sought to force out the traditional medieval idea that hinder the movement towards a market economy from the mass consciousness. Besides labor origin of property other ways to obtain it are considered legitimate: buying, receiving an inheritance, a gift to others, but on condition of strict compliance with Sharia Law, that is capital should not be spent in vain. An important issue of entrepreneurship in Muslim countries was to overcome traditional prejudices regarding interest rate.

The prohibition in the Quran of that interest and other "surplus" was a stumbling block for both the financial and credit operations, and for business in general. So the supporters of business emphasize constantly the difference between usury "sinful" percentage and bank "permitted" one. Subject to proof of business activity being permissible and not sinful the main attention focuses on ground of legal ways of obtaining property and capital, on which it is based, and the need for the payment of a special tax for the poor is emphasized.

Quite an interesting issue is the influence of religion on the individual entrepreneur, which can be illustrated through the analysis of Buddhism, which is one of three world religions, the most ancient (originated in India in VI. BC). Other world religions appeared much later: so, in particular, Christianity appeared about five hundred years before, and Islam is more than a thousand. The term "Buddhism" invented by Europeans in the XIX century, the followers themselves called their religion "Dharma" (Law,

Doctrine) or "Buddhadharma" (Buddha's Doctrine). Religious foundation of the Buddhist religion includes:

- Paliysky canon "Tripitaka" (Three Baskets) is the only collection of Buddhist texts that has survived. It, in turn, consists of three sections:

- Vinaya-pitaka that is the description of the requirements for the monks;

- Sutta-pitaka that is a collection of sermons of Buddha;

- Abhidhamma-pitaka that is the latest chapter containing treatises on the metaphysical subject;

- San-Tsang (Triple vault) is common in the Far East;

- Gandzhur is common in Tibet.

There is no unique canonical collection of texts for all Buddhist schools.

The doctrine of the Buddha is in the knowledge of four noble truths:

- 1) the noble truth of suffering. The whole life is suffering. The world is a circulation of births and deaths? That is sansara. And all the events in it are accompanied by constant suffering (dukhka). All the portions of our being are prone to suffering. Even pleasure and happiness are a special case of suffering in the end;

- 2) the noble truth about the cause of suffering, namely, the interest in life and rejection of everything unpleasant. These qualities are based on profound ignorance (avidya) of the nature of personal "I". Buddhists believe that there is no eternal soul, but there is only dharma, which are psychophysical variable qualities. Thus, the main causes of suffering are as passionate train, exclusion and ignorance. The degree of influence of these reasons is karma, which is the set of all deeds and thoughts of a human being in all his or her previous incarnations. Despite the fact that the life of a human is determined by karma, he or she has the opportunity to choose own actions, thoughts, words and actions. The way to salvation is founded in this partial freedom of will, according to Buddhism;

- 3) the noble truth of the cessation of suffering. Nirvana (extinction) is the only thing, which is not subject to Samsara. Nirvana has no grounds (it is not objective), while it is not

subjective. It surpasses the category of no-being that belongs to samsara. Nirvana in early Buddhist was thought to come only with the disappearance of samsara. It is impossible to describe it exactly;

4) the noble truth of the way. The way leading to nirvana consists of eight steps:

- the views and wisdom, agreed with the truth (right understanding);

- thinking, devoid of things like selfishness, anger and cruelty (right thinking);

- truthful speech, avoiding slander and making a slip, attempts not to use rough language and useless words (right language);

- the refusal of murder and harm people and animals, direct or mediated theft, of pleasure, which harms others (right action);

- receiving fair and honorable profession (right livelihood);

- creating conditions for the emergence and growth of favourable and reduction and cessation of unfavorable (right effort);

- the realization of that there is here-and-now (proper awareness);

The recognition of "three values" is at the heart of Buddhist believers worship:

- 1) Buddha (that is any enlightened, including Shakyamuni Buddha);

- 2) Dharma (Buddha's teachings, which contains, both the experience and the methods that lead to this experience);

- 3) sanhhaya (Buddhist community). Sangha also refers to the monastic community, but this concept is not absolutely identical to the concept of "church."

Buddhist Doctrine considers business not to be a worthy case. More over many Buddhist ideas may be useful for the entrepreneur. Some specific prohibitions concerning the nature of transactions in the Buddhist teachings are not met. After all, every person should determine what can improve the karma, and what, on the contrary, can worsen it. But some occupation (not necessarily business) for a man is just necessary to reach enlightenment.

Four biographical cycles of the man are described in Arthashastra, the successful completion of each of them leads him to a new level of personal development.

1) "maintenance" involves a period of discipleship, learning science in adolescence;

2) "staying at home", business activities of a man, family life, which lasts up until the first grandchild in the family of his son. That is a big part of man's life;

3) "staying in the forest" means access to voluntary asceticism, which continues to reach the age of 70;

4) "ascetic journey "which is only available for elderly people. It opens up the prospect of acquiring him enlightenment, free from the shackles of the world makes closer to achieving the goals of religious life.

Buddhism, which is the earliest world religion, is based on moral norms of human behavior. Through meditation and contemplation man opens the way to reach the truth, the right way to salvation and, due to the precepts of the holy doctrine to perfection.

These are elementary and obligatory commandments for everyone: the prohibition to kill living beings, take someone else's property, to touch another man's wife, tell lies and drink wine. For those who seek for perfection, these five commandments and prohibitions make the system of more severe requirements. In particular, the prohibition of murder is to ensure that you cannot avoid killing insects even barely visible to the eye. The ban of the appropriation of another's property is replaced by the rejection of any property at all.

One of the most important commandments of Buddhism is an expression of love and compassion for all living things. It should be noted that Buddhism encourages equally friendly and compassionate attitude to both good and evil, people and animals. Confessing teachings of the Buddha, a man in no way should pay back evil for evil, for it breeds hatred and suffering. It is also required to shy away from the protection of others from violence

and punishment for murder. A follower of Buddhism should be calm, patient and try to dodge from any involvement in violence.

Business in India today is an honorary activity. It is believed that if a person has a lot of money, it proves his nous, talent and hard work. Buddhism does not condemn human desire for happiness and financial success, emphasizing the values of positivity of mind and the desire for enrichment.

Buddhist doctrine contains many provisions that enable a successful career. In particular, Buddhism calls for leadership and cooperation; leads to a reduction in tension, which causes problems; positive attitude to business ethics, which involves moral behaviour at work and conscientious performance of duties; does not condemn high motivation.

One of the tenets of Buddhism is the following: "We do not need the money as a surplus, we need a little money as a necessary minimum". This position for modern Western PR manager is associated with complete loss of motivation to work, money and career. Despite this, this sphere is losing its relevance. Instructing traders Buddha said that one could enjoy three types of happiness. Thus, the first type of happiness is the possession of wealth. Another is enjoying wealth that involves meeting one's needs. The third kind of happiness is the independence from debts and reliance on one's money.

Buddhism has no strict laws and regulations with respect to the business, because it leads people to find the "golden mean" in this field, not going beyond human morality, but without giving up the goal. The principle of no exploitation should ideally operate in every sphere of life. We should have the opportunity to take what we need, whether it is food, clothing, education or something else, but give all we can. So, there is no need for a link between what we give and what we receive. However, unfortunately, everything is usually arranged so that each person involved in any agreement, either the person who receives or the one, who pays think only about himself, giving as little as possible in return for as much as possible. That's what usually happens in life, we conclude agreements, in which what we give is determined by what we can



get from it, and in no case the consequences of this agreement for other people.

After a certain point any commercial benefit is certainly derived by someone else, but the state of the losers in the game usually does not bother winners. Especially shameless form of the widely distributed phenomenon can be observed in poor countries like India, where the traders of grain, including rice, have enormous resources, gather their stocks, refusing to admit that they have something to sell to inflate prices. It may take weeks, especially in remote parts of the country, as long as people really begin to starve, but the traders will hold their stocks for as long as possible before slowly sell them for predatory price on the black market. The poor have to rake out everything to the penny to buy enough food for sustenance. This operation takes place (although usually it is more unnoticed) in all spheres of life, in all the parts of the world [25].

The idea of no operation is closely connected with another of the five precepts (guidelines that form the basis of the moral life of all the Buddhists). Trying to live up to other guidelines, a person assumes responsibility not to take that which is not given. This is more than just an allegorical indication "not to steal." Not to steal is not enough. Too many loopholes still remain. A person can be the embodiment of honesty in terms of the letter of the law and at the same time build his business using illegal, doubtful or openly profane methods. Thus, much of the wealth is accumulated by using immoral money, although no conditional ethical requirements are violated.

But the Buddhist teaching, which requires not to take anything unless its genuine owners, either they are individuals or the society as a whole, give it to you willingly. If you were not given it, do not take it. Between what we give and what we take, there should be no connection. However, what we take, should at the same time be given to us, in this respect giving and receiving are two aspects of a single action. The monks in some Buddhist countries are required so strictly to follow this instruction, that when in some formal cases they are given food, they are not allowed to eat it until the plate of food will be lifted and really handed to them [25].

The same principle is used in the fifth degree of Noble eight-stage Buddha way, in the right or perfect obtaining one's livelihood. Even the fact that the right obtaining a livelihood is included in this list gives an idea of how important in Buddhism is how people earn a living. People can talk about getting the perfect job, but we can guess that this is not meant by the "perfect obtaining a livelihood". But does this evidently human thing as employment take place in the noble congregation of ideals [25].

We all have to earn a living, at least if we are not monks, but no matter how we would do it, we must neither do any harm with our work to ourselves nor to others. Close guidance on obtaining a livelihood in the form of lists of occupations which are prohibited to those who walk along the spiritual path are often given in early writings. The first of these refers to any commercial activity related to trade of any living beings, whether they are people or animals. Slavery has always been condemned and forbidden in Buddhist countries.

Buddhists did not have to wait for the eighteenth or nineteenth century to mark clearly the position of the subject. Of course, the trade of human beings is still in the world practice today, but trade of animals for slaughter is much more widely prohibited in Buddhist societies: you will not find among Buddhists a butcher or a cattle killer. This way to earn a living does harm not only to animals that are subjected to murder, but also to those who commits slaughter. If you spend eight hours a day for killing pigs, cows, sheep or chickens, it will certainly cause some mental or emotional harm to you as a result of suppressing your natural expression of sympathy for other living beings [25].

Trade of poisons certainly not medical poisons and toxins that take away life underwent another ban in early Buddhism. At the time when autopsies were not carried out yet, it was almost guaranteed way to get rid of anyone, the trader of poisons gave you a vial of poison needed (fast or slow, painful or painless), and then you added the required dose of curry. Like the slave traders, traders of poisons in some sense less rare today than it were before. Of course, in today's world one can draw a parallel with the widespread

trade in what is called class A drugs (for example, heroin and cocaine), it is so much harmful as well. In addition, many people are involved in the production and sale of cigarettes and no doubt other harmful substances, as well as their advertising and financing.

The third prohibition concerned the production or trade in weapons. The first Buddhists understood in weapons bows and arrows, spears and swords. However, compared with these primitive beginnings of arms trade the most advanced cultures made significant progress in the development of safe and noble ways to secure victory over the enemies of civilized values. Any participation in the creation of means of destruction, no matter how "smart" they are, is prohibited as a wrong method of livelihood. You cannot justify any war, any idea that weapons are a means of intimidation; no matter how "smart" these bombs would be [25].

These prohibitions undoubtedly are intended for laity people, but there are also some ways to earn a living, which are specifically prohibited for monks. For example, various forms of divination, which were quite numerous in the days of Buddha, are recalculated and absolutely forbidden in the scriptures. However, throughout the Buddhist world today laity seek the monks to predict the future, and, unfortunately, many monks are benefiting from this belief in the power of their forecasts.

Monks also are not allowed to earn a living by demonstration of supernatural abilities or other promises of supernatural abilities to others. The reason for this fact is obvious. It is naturally that people are always interested in supernatural phenomena, psychic abilities and so on. Nowadays, things are usually treated more seriously in the East, but in certain circles in the West, there is also a strong and unhealthy capture by the idea of gaining the mystical and occult abilities that are not available to others. If you lured someone by supernatural abilities, you can, if these people are easily managed, make it anywhere.

These are general bans on ways of getting food. But Buddha was not limited by this, as we know, economic relations are one of the most common areas of operation in a human life in general. Employers exploit employees if they do it, and employees operate

their employers, unless they have an opportunity. We tend to think that the problems of suspicion and exploitation between managers and the workforce, capital and labor, the board of directors and employees, inherent to our time.

But Buddha devoted considerable attention to this issue at his council Sihalake, recorded in "Sihalaka-essential." In the section of sermon dedicated to relations between an employer and an employee, Buddha enumerates five obligations of the employer against the employee and five employee's responsibilities regarding the employer. Together, they form the overall management of relations between the capital and the labor, and business rules of economic ethics for Buddhists [25].

Speaking primarily about the responsibilities of the employer, Buddha states that the employer must give the employee a job according to his physical and mental powers, that is the work that he can do without causing himself any harm. Unfortunately, after two and a half thousand years, this principle is not always respected, and certainly it is not in India. Thousands of men and women earn a living as a molecule and unskilled workers in India today.

They are treated as pack animals, they carry heavy loads on their backs or, more often, on their heads, and anyone who visits India will see them in this work. The molecule are on the lowest economic rung, and they have almost no hope to rise above that level, despite the fact that they might have to keep the growing family apart from themselves.

The problem in terms of them merchant that employs a number of kula to carry, for example, bags of rice, means that some molecules cannot carry as much as the rest and move as fast as the others, especially if they are old or sick. This may shock, but the solution for many successful traders is to ensure that all the molecules work out their money equally. However, Buddha clearly stated that you cannot employ a person to work that exceeds his natural ability [25].

Secondly, Buddha said that the employer must give the employee enough food and money. This is the custom, which still

exists in some parts of India. If you hire someone, you give him food and clothing, and money for small expenses, but not pay. In fact, the principle is to give food and money enough in the sense that to provide the employee with full and decent human being, and not just to give him enough to continue his work.

Between the amount of the performed work and the payment should not be any connection. Even if the employee is strong and healthy, and his productivity is huge, he was not necessary to be paid more than to his weaker or even lazy fellows, he should only get what needs as a compensation. We used to believe that human needed to be rewarded for hard work and those who are not fulfilling their norm to be punished: how much work is done, so much money is received. However, although it is an effective stimulus for creativity and entrepreneurship, ideally Buddhist should find this stimulus elsewhere. If the stimulus acts as greed, you feed this pollution of your mind.

Buddha orders the employee to perform his work to the precision to which he is capable, and to the employer he orders to ensure the needs of the employee. These needs are not just supporting the existence, these are means to enjoy a full human life. Our society is no longer divided so tough on employers and employees, as in the days of Buddha, but Buddha definitely did not recommend this particular social structure of his time, he simply pointed to the key principle according to which the people in his society had to make economic relations as human essentially.

We can try to perform well in our own society. Such a radical plan which is discussed from time to time and actually expresses very effectively the principle of no operation, this is an idea that upon reaching the age of majority the government should select to each person a major scholarship that covers the cost of food, clothing and the dwelling, whether he works or not. If people want more, such as they want to travel, buy expensive electronic equipment, go to theaters and restaurants, to have a luxurious lifestyle that most people see necessary in their imagination, they will have to work.

But in a culture of abundance, people should work because they wanted it, because they want to make a creative contribution to their society, or because they want a little more, or both, this and that at the same time and not just in order to survive. Thus the state should support a spiritual community, allowing individuals, who want to devote themselves to creative but financially non-profit activity, meditation, training, even art, to do it when they are ready to lead a very simple, even monastic life [25].

Thirdly, Buddha says that the employer must provide the employee with medical care and keep him in an old age. It is really realized today, when we have a pension, insurance and so on, but we took two thousand years to implement the plan of Buddha. Fourth, Buddha says that the employer must share with the employee additional income that he receives.

That is you are not using profits only for your own purposes, saying your employees that they have to accept the basic income that supports their existence. And again, we have come to this idea only recently, today, in the form of bonus schemes. And finally, fifth, the duty of the employer, according to the teachings of Buddha, is to provide the employee with holidays and help in special cases and this is also the subject of broad discussion today. But we cannot take into account a key principle expressed in the advice of Buddha the establishment of the human measurement of economic relations, which cannot always be reduced to a bonus scheme, holidays and pensions [25].

The mentioned five points, which Buddha marks as a guide for the employer in relation to the employee. The employees also have certain responsibilities. The first of these is that it must be punctual. Indians are known for their lack of punctuality. People in the West are much more punctual, but Buddha's principle is not so much according to time, but in the fact that you do not need a clock. In fact, Buddha suggests that you try to start work even before your employer's coming, you do not just come to work to be seen working [114].

Secondly, the employee has to finish work after the employer. You have to get rid of the constant habit of looking at the clock.

You do not throw tools as soon as the clock hits. Thirdly, the employee must be sincere and justify the confidence entrusted to him. It's quite obvious, as the fourth point, which is that the employee must perform his work in the way that satisfies the employer. Fifth, the employee should respond well to his employer. Obviously, Buddha understood how willingly workers discuss their boss behind his back, like it is today. They can be responsible and respectful during working hours, but what you will hear behind the door of the company, is a completely different idea.

Buddha emphasized the importance of his own life honestly and with healthy motives. He pointed that honesty leads to self-esteem and helps to create an atmosphere of mutual trust in the workplace(which, as noted by contemporary Buddhist economists, leads to a significant reduction in operating expenses).When the desire is focused on the work, not on getting satisfaction from a well done job short-sighted thinking and corruption can always appear. When people's minds are focused on the quality of their work, not the material benefits it provides, they are more satisfied, feel less stress and better work [25].

One of the types of economic behaviour, which Buddha often criticized, was stingy. He said that as long as the costs did not exceed revenues, wise people use their wealth for the benefit of themselves and their families; they are generous to friends and relatives and offer support to sangha and those in need. Buddha mentions food, clothing, shelter and medical supplies, as four totalities of things necessary to sustain life.

Not to have an access to one of these things or to be in constant anxiety about losing the access to them is a major cause of human suffering and makes spiritual growth virtually impossible. Buddha taught that when local conditions make it impossible for people to obtain four necessities, the governor or the government should offer help. In Buddhist terms, the level of the economy is not determined by the number of millionaires generated by it, but the degree to which it can provide the access to the four necessities for all [62].

Buddha reminds us that, like any relationship, economic relations should not be based on confrontation, in which all that you

feel you can express as helplessness and frustration. Ideally, these are a happy, harmonious relationship in which there is no exploitation of both sides. Each receives from the other what he needs, without prejudice, and give what he can. If you are an employer, you get the benefits of work and the skills of his employees and also take responsibility for ensuring that their needs were met.

If you are an employee, you work, how your ability permits you and take everything you need within the working situation. There is no need in ruthless, protracted negotiations between employers and unions as if they were in opposite camps, and agreed on a truce between the warring armies. Buddha said in Sihalake, "Nadir defends himself this way (nadir is a trend which indicates the relationship between "master and servant"), which establishes peace and freedom from fear"[25].

There are two directions within Christianity, they are west and south, which have their own specific features of national mentality and character. The main difference between Eastern and Western civilizations is different understanding of the essence of human life, economy and progress. The culture of ancient society has made a big impact on the formation of Western civilization. As a result, European countries formed mechanism of management based on ideology and fierce competition.

The peculiarity of the Western economy is in "aggressive consumerism," which provides the dependence of the level of the development of a society from the level of the consumption of goods and services. Gradually social ideal in Western society is substituted by the theory of mass consumption."Western Europeans - the famous philosopher K. Cavelin wrote in the XIX century - forgot the inner, moral and spiritual world of a man ... Western European wholly devoted himself to objective conditions of existence in the belief that only they have hidden the secret of human happiness and perfection ... "[136, p. 156].

Industrial and technological development of the society changed the philosophical comprehension of the meaning of life by conquest of nature for the sake of wealth. As a result, a combining



spiritual beginning of the western economy was lost. The European type of civilization motivates people to care about practicality and bank account, for the Western mentality a man is primarily "an economic entity" with one-dimensional nature. The economic activity in the appointed context appears as the main content of life, and the economic benefit is the main goal.

Gradually economic activity becomes an end in itself, and the economy began to work for itself. In Orthodox Ukraine rationality has become secondary, complementary nature and served only as a means of survival rather than an end in itself. According to St. Seraphim of Sarov [110], the main goal of the Christian life is a "acquisition of the Holy Spirit, that means the transformation of an "Old Testament" sinful man, his spiritual renewal and rebirth.

Christian transformation of the world is not a destructive revolutionary struggle, it is an internal creative work, which provides a deep and sacred renewal of a man and the world. Orthodox provides the economic activity with spiritual content that enables harmonization of economic relations and the transformation of the economic activity into pleasing to God one, which acquires the Gospel justification [112].

Among world religions only Protestantism salvation of soul is placed independence on diligence and the economic activity. In other religions trade and entrepreneurship are considered to be sinful and vanity affairs. If Orthodoxy and Catholicism prayer was considered the main way to God, religious asceticism, the Protestantism is honest fulfillment of one's professional duties.

So, reformed Christianity is well adapted to the limited objectives of comfortable earthly existence, becoming the main driving force of capitalist enterprise. Protestant dogma of exclusivity of salvation made possible the emergence of capitalist enterprise. According to the Calvinist doctrine earthly success is a criterion of choosing someone to rescue and methodical activities within their profession is a means of acquiring domestic confidence in salvation.

So, accordingly, the success of business and the capital increase are considered as a guarantee of divine election and salvation.

Protestants directly link the level of income and future heavenly bliss, because the direct road to heaven depends on the growth of enterprise efficiency and success in the competition.

That is why Protestantism is called "Christian atheism" by Orthodox theologians. According to Orthodox teaching, God chose everyone to save and wants "all men to be saved and reach the knowledge of truth". Predestination as a grace is given to all, but it is only a possibility, that is why a person chooses his path.

Protestantism ideologically justifies the division of the society into classes: some have been chosen to entrepreneurial success, others have been chosen for hard work. Belonging to a certain class means determination which is given to man from above. Business success as evidence of "chosen by God" raises megalomania in the Protestant entrepreneur, while for Orthodox social situation of a man is a cross, which must be born worthy throughout the life with patience and humility.

Thus, the salvation of a man in no way is associated with the form and success of his economic activity, however, it is dependent on its spiritual meaning. In particular, Calvin in his teaching emphasized that the creator of evil in the world is God, because he "not only foresaw the fall of the first man and the destruction of his offspring was due to it, but wanted it" [112].

According to Orthodox doctrine, the evil in the world (especially in the social and economic sphere, which means ruining for economy crisis, poverty, hunger, unemployment, etc.) due to the fact that people misused free will, granted to her by God, and made the wrong choice. God allowed this suffering not as a punishment but as a kind of educational measures that forced people to repent and clean, having survived them.

Protestantism is a very interesting example of how religious beliefs affect the economic sphere of the society. Rooted in Protestantism position of priority of earthy life over the spiritual one helped to create this ethical system of moral and ethical values and understanding of the meaning of human life that are contrary to Christian values [112].

In Orthodoxy, as in Catholicism and Protestantism, work ethic is not any definite Labour Code or arch regulations. It defines general principles and guidelines, whose task is understanding and refining human labor, directing it to serve a higher purpose. Understanding of the doctrine of liberty, freedom, salvation and the way of achieving holiness and understanding of the ideal life is important in the process of understanding the essence of the Orthodox work ethic [105].

The doctrine of salvation emphasizes the need both divine and human will. Salvation is not some one-time act, but continually approved state, which is evidenced by active love for God and neighbour. Charity provides heroism, asceticism in the broadest sense of the word: self-improvement, self-restraint, humility, effective aspirations for good [112].

Orthodoxy gives asceticism an important place. Ascetic deed means recognition of earthly life as the preparation for eternal life (that is a step, a part of eternal existence). Everyone should get rid of sin, both carnal (lust, gluttony, etc.), and emotional (greed, pride, etc.). Therefore, any work that is carried out for riches, fame and power, is understood as a departure from the requirements of austerity and therefore is condemned. Orthodox person must carry out deeds and good deeds "For Christ" because only the good that is made for God-man brings the fruits of the Holy Spirit [112].

Considering the features of the Orthodox work ethic and its features, it is worth noting its collectivist values. Orthodox Church finally strengthened the status of the community, and collectivist values Christian community embodied in the collegiality, which is the spiritual foundations of national unity and the creation of a strong state.

The flourishing economy of many monasteries confirms the positive influence of the Orthodox work ethic. Diligence as orthodox virtue is the most evident in "collaboration", which means labor obedience and performance of the most difficult work as an integral part of spiritual development and life in Orthodox monasteries.

But the work in Orthodoxy is not recognized as the only way of godly, as it is believed in the Protestant work ethics. Prayer, fasting and contemplation are considered to be more important values in his soul salvation. In addition it is worth to emphasize that the existence of an ideal monasticism completely denies private property, because work at the monastery cannot be measured in monetary terms.

The Orthodox attitude to wealth and work, underlines the utmost importance of the freedom of spirit which is subsidiary to the Divine Will. The man, in terms of Orthodoxy is a guide in the world of things and only God is its owner. The Orthodox work ethic condemns waste and supports the use of the wealth for the good of neighbor, compassion and charity [105].

Thus, the basic principles of the Orthodox work ethic are the following [105]:

- 1) compulsory labor, regardless of social and economic status;
- 2) work should be carried out in the name of love for God and people nearby;
- 3) freedom of choice of occupation and the right to be engaged in various types of work;
- 4) wealth is given by God is for temporary use, that is why the owner has additional obligation to charity and mercy;
- 5) accumulation is not recognized as a positive phenomenon, and thrift and prudence are not virtue.

So orthodox business cannot be unethical, because ethics is the key to salvation. Orthodox entrepreneur must adhere to the following principle: "Profit is important from everything but dignity is more important than profit," but he must not forget that there are things more important than businessman's dignity or entrepreneur, that is Orthodox Christian conscience.

For orthodox business income does not determine the expediency of business operations, it is important only when providing honour and conscience, that is, the existence of fair and equitable treatment both business partners and employees; fulfilling the obligations to the state and the society; avoiding participation in immoral and illegal enterprises; striving for impeccable business reputation.

St. Clement of Alexandria says that God does not condemn wealth and a person, does not deprive of heavenly grace only because he is rich, especially if he sincerely kept His commandments. Such unconditional fulfillment of the commandments is the source of moral traditions of Orthodox entrepreneurship. Due this tradition entrepreneurs have a clear conscience, please God and serve people with their entrepreneurial talent [69].

Christianity considers entrepreneurship as the sphere, which, like any other morally justified activity leads to the service of God and men. During his serving the entrepreneur strives to fulfill the will of God, believing that coincidence of his personal will of God's ensures the success of his serving.

Two ways of economic life can be distinguished in Christianity. According to the first one a man chooses the sphere of his activities and facilities of his realization. In this case, God favours the person providing the required support that enables the person to overcome the difficulties, learn to correct mistakes and to define properly place of his activity in the life of people and continual action of God 's omnipotence, wisdom and goodness.

According to the second way, a human takes decisions that are not adopted by God and, therefore, as a consequence there is an absolute impossibility of Economic Affairs. In this case, human affairs are realized due to loosening made by God, for God gives a person the opportunity to realize some activity and to ensure the absence of his salvation and usefulness to the person [156].

Entrepreneurship is a type of work, morally equal with other types of work, because the church blesses any work aimed at the good for a man, with preference given only to those types of human activities that do not violate Christian moral standards.

Orthodox entrepreneur is provided primarily through service to God and people and is governed by the precepts of the serving that allow you to understand the nature and the content of business person's service. From a spiritual point of view, the employer does not have to organize the deal with the purpose of serving the people

themselves, but on the contrary to organize the community for the purpose of serving it.

In practice it is quite elusive and somewhat unrealistic, but this service becomes possible under condition when the entrepreneur begins to see the deal as a tool that enables employees to unleash their talents and realize their life goals. This is the essence of serving God. Through serving God, the entrepreneur follows Jesus Christ [156].

Orthodox entrepreneurs acknowledge that interest in profits and growth of the company's value is an integral part of the business service. Business expands through profit; it provides not only the company's development, but also makes it possible to achieve the objectives of service. At the same time, the desire for profit is recognized by self-sufficient motivation. It is important to combine the spiritual aspirations of economic motives into one spiritual and economic motivation which does not oppose to the profit of serving, and unites harmony [156].

Orthodox entrepreneur, who seeks for perfection in his case, must understand that this very movement becomes possible due to moral and spiritual perfection and is achieved through the commandments and humility. In this connection the combination of the moral side of the issue with professional activity, that is, the desire for moral and spiritual perfection, excellence in the professional sphere. This professional perfection is highly personal competence of the entrepreneur and excellent features of his case. Improving in the course of his ministry, Orthodox entrepreneur should strive to combine his own will with the will of God and it is from this perspective consider his business prospects.

Another example of moral motivation of the entrepreneur is the social motivation, according to which the entrepreneur chooses the area with a relatively small profit, but the products and services are particularly important for people (for example, agriculture, utilities, medical care, catering, publishing, etc.) [156].

The main form of relationship of the entrepreneur with the state is law-abiding, because the entrepreneurship is based on the recognition of the norms of state law. At the direction of Paul the

Apostle, every soul must submit to civil authorities, put by God to protect against any evil in public life (Rom. 13, 1-4).

Orthodox Church will always performed the doctrine which it has been professing since apostolic times, namely the implementation of cooperation with the authorities for a good cause and the moral opposition to sinful actions. Orthodox performs a very important mission, it is to influence positively the world and call for the salvation of all people, including government officials.

Above mentioned can be found in Timothy, St. Paul the Apostle: "So, first of all, exhort prayer, requests, thanks for all the men, for kings and all, to provide us with a quiet and peaceable life in all godliness and honesty; for this is good and acceptable pleasant to God our Savior, who wants all men to be saved and reach the knowledge of the truth" (1 Tim. 2, 1-4).

The said mission can take place through constructive position in relations with the authorities, so the task of Orthodox entrepreneurs is to support authorities and to promote positive changes in it. Thus, it is clear why the Orthodox entrepreneurship do not perceive absolutely morally the statement: "Politics and ethics are inconsistent".

A particular challenge of Orthodox business is also forming a qualitatively new political community which must be interested in fair competition and identifying new talents, which requires constant confirmation of received authority. The Church cannot be involved in the political struggle, election agitation, campaigns in support of political parties, civic and political leaders, but actively encourage the involvement of the Orthodox to the business community in the policy provided by transparency and openness.

Authorities are valued only when it serves the truth and justice, because if it does not serve anyone but you, it is not morally justified.

The government should have such features as harmonized and balanced nature with the civil society, that is why the entrepreneurs in the fulfillment of their civic obligations should be involved to participate in the process of choosing all the levels, promoting any morally justified and useful beginnings of the state. Engaging to

participate in government and political processes, every Orthodox layman should seek the foundation of his activity on the norms of evangelical morality and unity of justice and mercy (Ps. 84. 11).

Orthodox entrepreneur activities are integrated in the society, but because this case could involve as owners or employees not only Orthodox Christians but also representatives of other denominations and religions. These relations have base in equal responsibility before God. The lack of unity in religious matters in no way means that people, different religious position cannot feel their universal solidarity in other areas of life. St. John Chrysostom said that “we have nothing to do with the devil, with all people we have much in common” [156].

The modern Catholic Church today is in search of new forms that would better reflect the features of modern life. Only quotes that are acceptable to the modern mind of a modern man are freely elected from the Scripture. The official Catholic catechism attempted to make everything more understandable to modern man, and the same faith to convert to a formal ceremony in which there is nothing spiritual. The central concept of Catholicism is “merciful neighbor” and not compassionate God, and it recognizes the most important formal aspect of service (donations, social assistance, charity, etc.), behaving good, Catholics tend to earn the Kingdom of Heaven and get a reward from God, it appears as judges, whose function is to reward the righteous and punish the sinners. It certifies forming a sort of slave-mercenary relationship with God when commandments are not run through the pursuit of excellence and the love of God, but through devotion to him.

One of the main ideas of Catholicism is the presence of human merit before God, and therefore Catholics, according to their old traditions, counting all their deeds, merits and achievements form even a specific thing as “treasury of good works”.

Social doctrine developed in the bosom of the Catholic Church is not a purely economic doctrine. In the words of Pope John XXIII in the encyclical “Mater in Magistra” (“Mother and mentor” - 1961), is “part of the Christian doctrine of man”. It revealed shared values and practices that make up the ideal of responsible service of



peace. Therefore it is important to move this teaching standards developed by the relevant public relations. In the Catholic social teaching, it is not only the moral position of individuals within a given social and economic structure, but also the optimal socio-ethical change of this system. In favor of the designated purpose fundamental social principles do not, however, constitute a particular social and economic system, but at the same time, they are able to make a significant contribution to its justification [166].

Initially, the focus of Catholic social teachings were purely social issues. Proof of this is the first papal encyclical on social issues “Rerum Novarum” -... (“New things” - 1961), however, from the very beginning it was clear that these issues cannot be considered outside the context of the fundamental economic problems [166].

Therefore, Catholic social teaching has long polemic with collective-socialist (centrally controlled economy, planned economy) and liberal-individualistic (market economy) fundamental concepts. However, shortly before his death in 1987, Cardinal Joseph Hefner, a former student of the famous political economists W. Oykena, pointed out that for some years Catholic social teaching is actively developing economic problems, especially in the world of economic context.

Incidentally, Hefner had long engaged in economic and ethical issues as economic ethics is, in fact, part of the overall social ethics [166].

At the same time, there is a new element, which is not an indication of the economic causes of social problems, which were many, but in-depth detailed review of economic issues. This is evidently already from the encyclical “Quadragesimo Anno” (“In the Fortieth Year” - 1931) and it continues in cautious form in the encyclical “Mater al Magistra” (“Mother and Mentor”), as well as adopted in the II-nd Vatican constitution “Gaudium et Spes” (“Joy and Hope” - 1965), in the encyclical “Laborem Exercens” (“Exercising at Work” - 1981) and especially in the last encyclical on social issues “Sollicitudo Rei Socialis” (“Taking Care of Social Problems”- 1987). In recent years, this trend is evident in a loose

hierarchy of different creeds statements and internal church circles. The most recent important example of this kind can serve as a pastoral message of American bishops on economic issues.

If the church wants to face reality, it cannot do without the social sciences, which ambiguously perceive aspects of reality [166].

Catholic social teaching considers fundamental the following principles:

1) identity, i.e. human dignity, which is expressed in personal freedom and responsibility to oneself (which also follows from the recognition of private property);

2) solidarity, that community and its members are interconnected and are responsible for one another;

3) subsidiarity. This concept refers to the sphere of tension between the individual and the community, focusing mainly right of an individual (or community) with respect to the upstream community;

4) the common good as the manifestation of justice within the state and a fair start in the relationship of individuals to one another [10].

Solidarity, subsidiarity and the common good is the realization of personal principles of the Christian image of man.

The Church sees its task and its right to “give moral assessment” to economic and political issue, “if required by the fundamental rights of the human person or the salvation of souls” (“Gaudium et Spes” – “Joy and Hope”, number 76) [166].

Of particular importance to Catholic social teaching is pastoral constitution “On the Church in the Modern World” of the 11<sup>th</sup> Vatican Council (1965). The chapter on social and economic life of the church strongly affirms its commitment to the material conditions of human well-being. The entire first chapter is devoted to “economic progress” (64, 65, 66). Section 64 states the following: “We need to promote technological progress, the creative ability to a new desire for the creation and expansion of enterprises, implementation of appropriate methods of production ...” [166].

This section particularly highlights the “reasonable economy of methods and patterns”. However, this conclusion is about the impossibility of presenting to the economy of any claims. At the same economic laws should be applied “in accordance with the principles of morality”. Therefore, the Council recalls that the very logic of economic activity lies in the service of a man. Incidentally, this premise is implemented in a market of economy based on the free consent of all its members. Thus, the success will accompany the entrepreneur if the main thing for him is to serve clients. Cathedral (at number 65) rejects faith, “in which the basic rights of individuals and groups subject to collectivist production management”. In the name of fairness, Council demanded an immediate end to the economic inequality in the world. It, apparently, refers to the problems of developing countries [166].

First of all, note that until the last social encyclical “*Sollicitudo Rei Socialis*” (“Taking Care of Social Problems” - 1987), the word “entrepreneur” in Catholic social teaching is clearly not used. More often we found only the term “employer”. It seems that the old anti-clerical attitude of liberals has generated critical view on church business. It should also be borne in mind that due to the spread of socialism for the church there was a danger of loss of influence on the masses, especially the industrial workers, prompting to pay close attention to the job. This conclusion is clearly apparent in the social encyclicals of «*Rerum Novarum*» («On New Things”) to “*Mater und Magistra*” (“Mother and Mentor”) [166].

These encyclicals, including «*Sollicitudo Rei Socialis*» (“Taking Care of Social Problems”), the function of the entrepreneur is almost silent. This is especially true in the Council statement “*Gaudium et Spes*” (“Joy and Hope”). Equally, there has been a shift in “*Laborem exercens*” (“Exercising at Work” - 1981), which was rejected by the illusion that free labor can be put on a par with the work performed in the employer-dependent condition. It should also be borne in mind that since Pope Leo XIII Catholic social teaching, not to mention the word “entrepreneur”, mentally always implies its presence as actors in the economic context. This follows from the repetitive attachment to private property, including

the means of production, emphasizing the primacy of private initiative in comparison with the state in the economy, as well as confirmation of private autonomy as a prerequisite for entrepreneurship.

The fact that the broad social strata biased Catholics still uses the term “capitalist” and “employer”, avoiding the word “entrepreneur” can be described only as an expression of ideological myopia. This fact also contradicts the fact that the church considers the economy not as a sphere located beyond the spirit and culture, as well as a significant creative and responsible creative force of our life. For the purposes of the church there is a cultural economy business area: “Populorum Progressio” (“Progress of Peoples”) 21; “Sollicitudo Rei Socialis” (“Taking Care of Social Problems”) 26, 8; 29, 8; 30, 1; 33, 5; 34, 1-3; 34, 5; “Gaudium et Spes” (“Joy and Hope”) 19.57 [166].

Since Catholic social teaching mainly explores the social dimension of the economic sphere, it opposes the division of the problem of growth in which the entrepreneur plays a crucial role. This position of the American episcopate expressed in the Pastoral Letter of the economic problems in 1986 led to that preference and was given to “the welfare state” and did not promote the growth of a market economy. Principally because the preference is given to the principle of solidarity as opposed to the principle of subsidiarity. It is not a secret that many prominent theologians and church leaders tend to deny the system of market economy based on private initiative of entrepreneurs, on private ownership of the means of production, the market and competition.

The fact that Catholic social teaching has opened up so late an entrepreneur figure generally is not surprising. We must take into account that economic science took a long time before it realized the role and place of the entrepreneur. Of course you can add to the asset Catholic social teaching that it is still at an early stage celebrated cultural function of the economy. This refers to the biblical doctrine according to which man is called to own land.

It is necessary to stress once again that economic growth is not an end in itself; it is intended to serve the common good. This

means a set of political, social and economic conditions for the disclosure of individual rights.

Importance for Catholic social teaching always had the requirement that all members of the social process were as real subjects and did not drop to the level of objects. This requirement stemmed from the characteristic of Catholic social teaching principle of personality. But only in the encyclical “*Sollicitudo Rei Socialis*” (“Taking Care of Social Problems”) was first mentioned as a free right which follows from the principle of personal rights to the entrepreneurial initiative. It is emphasized that this right is important not only for an individual but for the common good. Thus, for the first time in Catholic social teaching it is clearly stated that the spirit of entrepreneurship and the formation of capital is the driving force of economic growth. This finding is of great importance especially for developing countries.

Islam as one of the world's religions produced a special attitude to entrepreneurs and entrepreneurship. What the world seems to glow as the “eternal spirit” inherent in human nature, to the Muslim East serves as inappropriate volunteer phenomenon. According to the researchers of the Islamic economic model in the countries of Islam traditional business has not received wide development. The Quran says: “Allah belongs the power over heaven and earth and what is in them, and He is powerful over everything”. On this basis, lawyers and politicians ask questions, if not prohibiting private ownership, its significant restriction [37].

An important feature of Islamic doctrine is that it motivates its adherents to profit by personal labor participation, as opposed to hiring relations characteristic for the capitalist economy. That is why, the Muslim world could not give the conditions for the formation of the capitalist economic system and the capitalist enterprise [3]. Islamic economics is regarded as an important part of the social system; laws are determined by divine design, and transmitted to humanity through prophets. In this respect, we place the teachings of Abraham, Moses, Jesus (peace be upon them) and the final, which includes the laws of the universe, the teachings of the Prophet Muhammad [37].

Muslim theorists during the development of the concept of Islamic economics distinguish main issues concerning ownership, roles and tasks of Islamic banks, usury and interest on loans. However, as theologians and economists noted the special role of Islamic ethics and its inherent ability to protect against abuse of economic activity and lawlessness [3].

Prominent Muslim theologian Al-Ghazali believed that the purpose of any economic structure is to improve the material welfare of the main sections of society. "The Islamic system - he wrote - if it is to reproduce, provides a higher standard of living for the people" [3].

All economic categories, including money, wealth, capital, production, considered in the light of human moral standards and moral values of the Islamic religion [37]. Commission on the concepts and methodology of Islamic economics has formulated the following main elements of the Islamic economic model:

- Life and property - from Allah;
- All that is human must be made with the consent of Allah;
- Private property, which adopted Islam, limited legal means of assignment, spending money and paying financial debts;
- Economic order in Islam combines balance with social justice [37].

Objectives of Islamic economic thought, according to theologian Mohammad Bakir Al-Sadr, is the consolidation of the Muslim code of ethics for the development of the economy and opposition to engage in the business of sin and unrighteousness of people [95].

According to the economic concept, any action considered in terms of the public good, where self-interest is secondary. Distribution created good done on an equitable basis, depending on the contribution of each member of society in the production of the public good. Islam encourages man's desire to work and acquire worldly benefits for himself and his family, and legitimizes the pursuit of material well-being, if not detrimental to religion and family.

According to the fact that the Islamic concept comes from the fact that the ethical and economic aspects of human behavior are inextricably linked, “Islamic economy” is the implementation of Islamic ethical and valuable guidance in the economic life of man and society.

Thus, Islamic economy can be described as an economic policy based on the Koran and the Sunnah (Sayf ad-Din Taj ad-Din); as a social science that studies the economic problems of people through the prism of Islamic values (M.A. Manany); Muslim thinkers in response to the economic challenges of their time (M.N. Siddiqui) as a model of Muslim behavior in a typical Muslim society (S.N.H. Naqvi); as the study of the behavior of a Muslim, which manages resources representing the trust law of God, in order to achieve prosperity (M. Arif); as knowledge and application of Sharia prohibitions and regulations to prevent the injustice that may arise in the acquisition and disposition of material resources (Hassan az-Zaman) and so on [37].

Interest of Islam to create a strong and developed economy is high, because the prosperity of many people and social protection is provided by stable economic state. The contents of Islamic economic order and law in compressed form contained in the Islamic Universal Declaration of Human Rights (Art. 15). In particular it envisages: human use in economic activities of natural resources, because they are a boon bestowed by God for the benefit of all mankind; the right to receive livelihood under the Law (Sharia); ownership, which involves individual or joint ownership with others. The nationalization of some economic means are legitimate in terms of public interest; the right to a portion of the wealth of the rich, which is set “zakyat” and allocated according to the law. Use of production for the benefit of the whole community (ummah) and the ban does not consider them either impractical to use; prohibition of monopoly, over-restrictive commercial activity, usury, the use of coercive measures in the agreements and the publication of false advertising; prohibition of economic activities which are prejudicial to the interests of the community (Ummah) and violate Islamic laws and values [32].

The above provisions briefly and accurately describe the basis of Islamic business, which built economic relations between economic entities [3].

Islamic business involves four types of partnership, Inan, mufavada, vudzhuh and Amal.

Inan is a collaboration of business case and in its financing and distribution of profits depending on the degree of involvement in the case and damage - depending on the proportion of equity. In the form of Inan is a limited liability company, which includes people who have invested for the common cause different in terms of capital and have different responsibilities. Accordingly, they got a different income, the size of which is due in advance in the contract. Partners are not entitled to exceed the powers specifically agreed in advance if on such excess new agreement was not reached.

Mufavada is a long-term agreement between the trading houses, which provides mutual commerce and mutual trade, maintenance and insurance. Mufavada forms a partnership with unlimited liability, which insures business risks, and provides mediation services. Members of the society have equal shares in the capital. According to the agreement obtained within mufavady share profits are equal between all the partners [63].

Vudzhuh is agreement on the loan, according to which partners are entitled to a free credit and implementation of joint activities. Gains are agreed in advance, and losses are spread between all project participants depending on the proportion of credit [63].

Amal is a partnership based on joint work (both physical and intellectual) of participants without raising capital. This form of business activity involves selecting any kind of two or more manufacturers and the implementation of its own. Amal is based on pooling cooperation of partners and involves personal effort, profit sharing based agreements depending on the contributions of the common cause [63].

Islamic business has a number of limitations. In particular, the prohibited types of business activity are: usury; undefined deal with increased risk; activities that violate the moral code of Islam (gambling, lotteries, gambling securities); Traditional commercial



insurance; manufacture and sale of illicit goods; a monopoly and conspiracy to monopoly pricing of goods; irrational use of natural resources or impede their recovery [63].

M. Siddiqui formulated the main objectives of Islamic Economics: meeting basic needs for food, clothing, housing and medical care and education for all people; equality of opportunity; avoid the concentration of wealth and eliminate inequalities in the distribution of income and wealth; providing all possibilities for spiritual self-improvement; stability and economic growth in order to implement the above objectives [3].

Thus, essential for identification of tasks Islamic economics is to implement Islamic spiritual and moral values that are universal, common human nature. This allows Islamic economy go beyond purely economic issues, to be more than just economics. Islamic economy focuses on purely economic and ethical issues [37].

The right to private property is recognized as sacred and inviolable, and its transfer rules by divine prescriptions. At the same time, the accumulation of wealth for wealth leads people to sin and illegal activities. Therefore, Islam calls for increasing benefits to obtain power over wealth and to benefit from it. Muslim clergy condemns poverty. Theologians often quoted sayings of Muhammad: “Poverty is my pride”; “The poor will enter paradise before the rich of five hundred years”. Scholars believe that the tendency to wealth weakens love to God and to the netherworld. Islamic teaching indicates that in some cases poverty is a sure way to curb the passions and sin prevention and criminal cases.

Production factors are considered as parts of the production process, without which the economy would be impossible. This includes the nature and existence (people should dispose of them and get a legitimate and righteous benefit) capital (property that can be passed from one person to another by will or inheritance, but the capital increase should not lead to the rise of one person over another) and finally work (each person is called to work according to their capabilities and abilities, which awarded her the Most High). All of these factors are distributed to every Muslim according to his abilities.

Thus, we can characterize Islamic economy or, more correctly, the Islamic economic model as the management system in accordance with the rules and principles of Islamic law. As a synonym for Islamic economics is quite acceptable use of the term “Islamic economic model” based solely on the basic principles of the Koran. This includes the following provisions:

1) a person is not the owner of the resources (funds, commodities, real estate, innovative ideas, managerial experience) and natural resources. In general, any wealth belongs only to its creator - Allah;

2) people at the time of your life is only Allah attorney to dispose of these resources. He is a trustee of the user and wealth for a period of his life;

3) The person must wisely use resources given to it by God, do not abuse it, not to destroy and not to turn it into a treasure;

4) resources to be used for the benefit of society, and in particular to meet the interests and needs immediate manager;

5) all Muslims are brothers and equal in rights and duties because real capital and labor should categorically exclude exploitation;

6) interest loan - a direct exploitation and blatant injustice. Because the lender is not involved in the labor process and does not risk their property, but nevertheless receives the principal amount and an additional profit. It increases the severity of living conditions, causing polarization of society, which is not acceptable in society fellow brothers [3].

Question functioning of Islamic economics has long moved from abstraction to discharge a real discussion of the implementation of the basic tenets of the existing economic model. Many countries where Islam is the officially established religion, and the Constitution is governed by sharia, are making great efforts and aspirations in the creation of a true Islamic economics. In addition, account should be taken of the fact that Islam does not define and does not dictate the type of economic system and political system. The contribution of Islam in the society and the state is very big because Sharia defines the rules of behavior in the

economic sphere, which are considered as timeless and specific to Islam. [37]

Specific tax laws govern Islamic society in the distribution of wealth. It includes various mandatory property taxes, such as zakyat, kharaj, ushr etc. There is also a category of highly desirable for wealthy citizens voluntary donations to low-income – Sadaka [3].

Social and economic structure of the state is built according to the principle of balanced, harmonious development of all areas of life: social, economic, political, cultural, etc., where the emphasis is on the dogma of monotheism (Tawhid) as a bridge between the spiritual and the “material” sphere. According to well-known Muslim activist Muhammad Abdul Rauf, “Islamic economic doctrine defines the permitted limits, within which spiritual and material needs are balanced, and individual and community commitment” [3].

As you know, the responsibility of any state are maintaining law and order, security, national security, the eradication of poverty, creation of conditions for full employment and rapid economic growth, price stability, for social justice and social security, by promoting equal distribution income and wealth. All the settings are not strangers for the state, whose constitution is based on Shariah principles.

Islamic economics has a clear social orientation. This means that the primary purpose of economic development is to ensure social justice for the distribution of business results. This view is continued by Muhammad Abdul Rauf: “The Islamic system takes into account important inherently moral aspirations, aimed at achieving social justice based on mutual responsibility”. He also stressed that Muslim ethics is particularly important in a time when the world of “business and industry” needs a moral defense in the face of large-scale corruption [37].

The Islamic concept of economy does not justify either economic development or expansion of consumption, if these processes are inconsistent with social justice, weaken the country politically and economically, let alone threaten its independence.

And since economic growth and development in Islamic economics does not belong to the category of goals, and the category of drugs, the government can slow economic growth or even abandon it because of the level of understanding of the public good and public interest.

Thus, the basic rules of Islamic concepts of economics are the following:

- Limited property rights that Islam performs essentially in social function. All property belongs to Allah, and the right personality lies in its use;

- The duty of every Muslim is a work that ensures its existence and therefore no personal profit contribution (work or risk) is prohibited;

- Personal income interest is prohibited. The increase is allowed only if it is defined in a constant quantity;

- The main function of money - exchange;

- Material and spiritual benefits are interrelated. Tangible benefits include consumption of goods and services, and spiritual - prescriptions of the Koran (the manifestation of charity and solidarity with poor people). Enrichment through spiritual benefits against the spirit of Islam.

“Islamic economy” is a standard business system that differs appropriate doctrine and moral code recognition as an essential factor system balance. In applied terms, this means, in particular, using the principles of financial management, the proposed Sharia. Said specific feature of this model does not alter the known basic laws in force in the Islamic economy (and any other): money - commodity - money.

It is obvious that the Islamic economic system prevailing in the structure of Muslim society can be effective, especially in the Muslim area. At the same time, the deepening of economic integration in the modern world, leading to the convergence of Islamic and non-Islamic businesses.

Islamic economy cannot claim to be called the theory because it does not meet the full three requirements: it does not explain the phenomenon, and on this basis does not predict future development,

does not answer the question what is going on, not a question, as it should be. In other words, the true economic science should only describe the status quo without offering any of its assessments and prescriptions for the solution of existing problems. As a positive science, economics explains the distribution of wealth in society as the laws of the market and forecasts the expected results in the future [3].

Indeed, we cannot agree with the fact that Islam, as a religion of action, rather than trying to disease state of society as it seeks to heal, having itself a clear picture of “how it should be”. The objective of any Muslim is not only recognition of certain Islamic values, but fighting for the transformation of society in the spirit of Islam. This proposed “cure” can be quite effective [3].

However, in our opinion, it is not right to provide Islamic economics, which is still in its infancy, only a normative character. It was overcome in the works of modern Muslim economists since the late 1990s. Islamic economics is today no less positive than Marxist political economy. We cannot agree with M.A. Zarqa that Islamic economics consists of two parts: one exploring the economic system of Islam, the other studies the behavior of Muslims in this system [37].

In addition, Muslim scholars developed a number of mechanisms used in the modern Islamic financial institutions: banks, insurance companies, foundations and others. These financial institutions are operating in various parts of the Muslim world, as part of the Islamic economic model. The problem is that the development of Islamic economics is in practice ahead of many theoretical understanding of economic issues. Of course, in Islamic economy all economic categories (wealth, money, capital, and production) are considered the man in the light of Islamic moral values. However, despite its exoticism for consumer capitalist economy, some Muslim scholars nominated ethical regulations is very timely. As you know, any economics makes sense only in the context of limited resources. In this regard, noteworthy judgment of Abu 'Ali Sultan that the central problem of the economy should be no question of resource allocation and issue limits of human needs.

According to some Muslim scholars in Islamic “mixed” economy overcome many of the shortcomings inherent in the socialist and capitalist systems, but is also created based on these economic models. There is a more restrained position. Therefore, you cannot compare Islam with socialism and capitalism because the Islamic faith emerged much earlier and in very different social and economic conditions. Islam recognizes private, public and cooperative property. The basis for productive activity recognized labor and is not capital. In this regard, many studies of Islamic scholars considered unacceptable the idea of exceptional economic growth process depending on the accumulation of capital, i.e. questioned one of the key points of Western economic theory. The researchers sometimes forget that the very Islamic economic model that is in the process of development, mainly focused on the regulation of distribution and not production, which significantly narrows the scope of its capabilities. The basis for productive activity recognized labor and not capital. As for the latter, here in the first place refers not just his presence, and effective use for the benefit of themselves, their family and the environment [37].

In general, in Islam there are features of the market economy, in particular, the availability of profit, secure property rights; permission for risk and investment. The Koran encourages the believer to seek success in the material world and encourages consider economic success as the gift of God.

However, the concept of Islamic economics and market differ significantly. In particular, the market ideology contains distinct form moral judgments, while for the concept of Islamic economics, social and moral aspects are the most important elements.

Thus, analyzing the relationship between material and spiritual wealth can conclude that Islam does not recognize the economic growth at the expense of social and moral rights of the poor. Islam set the lower limit of the standard of living of citizens, and until it is reached, contractors cannot act freely, and the state should redistribute resources from rich to poor. So the moral aspect is a significant difference between the market economy and Islamic concepts.

Compliance with these rules is not just to create a strong state economically, but also morally enrich it. Morality is the foundation of Islamic business.

Islamic doctrine encourages the benefits of ethical and moral values of the tangible, economic benefits and the Koran are not saint stories from third parties, and direct words of God addressed to man. The Koan is for Muslims a source of moral and ethical conduct in every sphere of public life, including economic [103].

Ahlak that in the Arabic language expresses the concept of ethics, translated as “motivated behavior”. It is well known that motivation includes qualities such as inner intention, will and determination, and the behavior is a way of life and human actions. So, it is clear that the motivation is the basis of behavior, but because the Muslim faith makes a person to develop incentives to pious and righteous actions of lifestyle. This stimulation occurs by an internal belief and by religious rites. The aim is to ensure that everyone has a permanent intention to spiritual development and sought entry to the mercy of God, obeying His orders [103].

Finally, ethics in Islam organizes and regulates all aspects of personal behavior. The moral side of life is based on the knowledge and faith in divine justice, which is inevitable expression and a result of which is waiting for punishment or dishonor and tyranny, or reward for righteousness and generosity [103].

The ethical principles of Islam clearly delineate the individual choice of the person who provides not only maximizing personal benefit, but also the benefit to the public interest. Islamic economic system is supported by private ownership and market competition and focuses on the equitable distribution of wealth. According to the fact that all wealth of the world belongs to Allah, who gave them temporary use of a person, the latter should carefully and rationally relate to natural resources, preserve nature for future generations.

Islamic ethics concept provided the principles of equality in the Koran and includes:

- Equality of all Muslims;
- Equality in the law and justice;

- Equality of man and woman in God;
- Social responsibility [103].

According to G. Nurullina basic Shariah guidelines remain unchanged from the start of origin and to date, but because Islam is more than faith. It combines both economic and political system of governance, and way of life of every member of society. Economic relations are governed by moral norms and instruments aimed at economic development, optimal use of resources, protection of human rights. The famous orientalist W. Bartholdy just noticed that Christian to fulfill the requirements of their faith, should forget himself for the sake of God and neighbor from his Muslim law requires that in the midst of their affairs minded neither God nor neighbor carried out in due time prayer and gave part of his property to the poor [103].

Analysis of numerous works shows that, despite the significant differences in the lives of local national traditions and historical destiny, as a result of a long and complex process of synthesis of cultures involved in Islamic nations, a unified Muslim culture that has defined many centuries, outlook, lifestyles, the moral standards of those peoples, their ideals, psychology, public guidelines and model behavior.

Today the Muslim East gained the direction of Islamic thought, whose representatives purposefully developing problems of both spiritual and material human existence in a market economy. Moreover, they consider the matter in terms of the different roles and functions of market relations.

According to the Koran and Sharia, Islam recognizes the right of every man or woman to property acquired legally, received as gifts or inheritance. In particular, the Koran stresses the pious nature of private ownership of property based on personal labor. There is no distinction between ownership of the means of production (land, buildings, plant, equipment, etc.) and consumer goods (clothing, food, transportation). Public property is also recognized, which include state and cooperative. This priority is given to private ownership. However, the necessity of measures to prevent abuse of the right of property, this applies primarily to the prohibition of



income interest (“fish”) and mandatory payments to the owner of the tax on the poor - zakyat. The term “fish”, according to M.T. Stepanyants, “acquires a broader meaning - prohibition of any unfair capital increase” [136]. According to Zakaria Al-Barr and other economists condemnation and prohibition of fish can be a form of control over the “pious and sinful” ways of possessions. Compliance with this regulation is to bring society the Islamic ideal of equality. The Koran reminds holders of various types of property that in fact they are only temporary managers of the property, which Allah has bestowed upon them. Islam forbids people to gain status and seek to improve their financial situation through a legal and acceptable manner. As a person comes into this world and leaves it empty, absolute and true owner of everything in the world is Allah mercy whom ownership is transferred to the temporary use of a person. The Koran considers wealth as human test subject for true passions and aspirations. This fact makes the property owner to properly understand the value of wealth and refers to it as a means of achieving the mercy of the Almighty through spending not only for his or her own needs, but also for part of giving to others. “He - who made you successors on the earth, and raised some of you above others by degrees to test you in what He brought you ...” (Koran, 6: 165).

The principle of inviolability of private property acquired in Islam twofold. On the one hand, sharia guaranteed human right to private property, the other - the society has the right to use part of the property. Accordingly, based on sharia constitution gives the state the right to charge the owner of the accumulated assets and distribute it among the socially vulnerable groups. Therefore, pay (zakyat) is the duty of every Muslim, which is defined share of the property is greater than the amount specified by [136].

The Koran and the Sunnah don’t condemn person augmenting their material wealth and their use for the benefit of society and the profits. With ownership, the person is interested in increasing their wealth, which leads to increased production. However, the capital increase allowed to the extent that not violate social stability and in ways that do not support morality. Enrichment minority and the

impoverishment of the majority of society leads to decomposition that generates envy, distrust and other sinful feelings and thoughts. So Muslim ethics business culture limits the unrestrained entrepreneurship in pursuit of profit, which leads to the neglect of the interests of society and morality.

The most important task of human activity is to reach the sea and spiritual wealth. In Islam producers and consumers seek to increase benefits so as to gain the benefit of eternal life, so their economic activity is determined by the norms of religious morality.

According to Z. Bauman, the Islamic theory of the firm and production is based on a series of ethical rules:

- Maximizing the social utility of public interest (maslaha). The specified rule updates the importance of social benefits to the individual and mutual interest, especially in emergencies;

- Compliance with production targets and activities company Sharia. In Islam, the production process is seen as the objectives which are not inconsistent with Sharia (including light industry that cannot produce clothes that do not meet the criteria of modesty and restraint, and in pig is not permitted, etc.);

- Equity forms of profit distribution considering a special tax - Zakyat and charity;

- Duality of control in the management, based on faith (divine) and the part of the authorities (external);

- Prohibition of injury and damage to others or minimize public losses [13].

The main characteristics of Islamic faith, according to M. Stepanyants are:

- The limitations of ethical standards and recognition of Sharia as the main objective to meet social needs by establishing minimize costs and acceptable prices;

- Profit in the open competition, avoid using fraud and deceit;

- Orientation to work in conditions under which the total income corresponds to total cost;

- Ability to set higher wage employer compared with market levels;

- Social responsibility of the company;

- Recognition as the main business principles such as: Musharaka, Mudaraba, beat-salaam istisna etc., free of fish, harar and meysir;
- Establishing and fixing the contract rights and obligations of market agents [136].

So based on the above, we can conclude the conclusion that the company, being a major public institution, is not limited to profit. Its main task is to serve the society through participation in charitable, civic and cultural projects.

Thus, entrepreneurs are people who by their work in the organization and management of production ensure the development of society. Scientific analysis and practice suggests that private enterprise would take in the future in our lives significant place.

Because entrepreneurship is not only a special kind of economic activity, but a way of thinking, the style and type of behavior and economic behavior of entrepreneurs determines the nature of the interaction with customers, business partners, competitors, state, specific activity in general, it has incorporated features market relations, relationships between different economic entities that own decision.

The relationship between religion and economic activity on the one hand, and the relationship between religion and secular life, on the other hand, in some way reflected in the types of human behavior that can be designated as asceticism and mysticism. Mysticism is not focused on the action, and the possession of initiation; a man it sees no instrument of God, but “presence” of God's will. Asceticism, which grows out of magical ideas, acts as ambiguous image: on the one hand, it can be sent to the renunciation of the world; on the other hand, the sense of asceticism may include gaining power over the natural world.

In general social terms of certain religious values and attitudes can contribute to the development or decline of the social system, particularly economic of religious ethics focuses on hard work, diligence, self-restraint and modest lifestyle, serving the “business” rather than complacency, it may promote multiplication of wealth.

This kind of motivation in itself is neither sufficient nor necessary and should be supported by the influence of other factors.

The analysis of multiple sources should be noted that in the modern world mentioned religious system developed economy which is not sufficiently prominent. This fact is explained by the fact that the process of modernization created intrinsically is inherent to any modern industrial society of high levels of rationalization. Modern society in general social terms requires numerous scientific and technical personnel, training, and ongoing social organization that provides a high level of rationalization at not only infrastructure and seeks to influence the economic human mind.

At the same time as the analysis of sacred practices of world religions, attitudes of people - entrepreneur - business, practical man, religion and the economy cannot be described simply and clearly: the spiritual culture is reflected as an obvious attraction of worldly owner (employer) to another, the higher, spiritual dimension of life which is manifested in everyday piety and pragmatical, practical rationality, generating disagreement of high spiritual standard and everyday morality.

In this sense, dialogue secular notions of morality and ethics can be the basis, based on which will develop new values of entrepreneurial culture. Religious values and guidelines that orient to the hard work, diligence, modest lifestyle, serving the “case”, the love for people and the like, can promote multiplication of wealth in universal scale, social care and charity.

## AFTERWORD

Contemporary humanistics has two clear and interrelated objectives: to conceptualize the gained theoretical material on axiologization of all institutions of society and to generalize the experience of cultural and educational, religious practices, based on axiological principles. The authors of the monograph are sure that certain "breakthrough" in the development of a modern man and mankind can become the values reorientation which will form a new system of worldview coordinates of human survival and sustainable development of the society. This system has to replace the position of force out of the human relations, to attract ethics to the man's attitude to nature, to stop technocratic activity and striving for material welfare in any way.

Considering that this process cannot be spontaneous, the role of education, science, culture and educational practices of universal, human-dimensional sense in modernization of cultural and spiritual life. Thus, the reality of civilization progress and the formation of a new quality of life is entirely dependent on its education and upbringing, the ability to build an open, democratic, legal society with developed institutions of public authorities and with high culture.

The core of the personality in this sense, ensuring its integrity, is subjectivity which determines the degree of freedom, humanity, spirituality and life creation. Its fundamental base is axiological landmark which, on the other hand, involves the focus of research and any activity on the interests and needs of modern integrated (biosociospiritual) person, on the other hand, becomes the criterion of eligibility of scientific and practical results of "human in a man". Furthermore, these results cannot help reflecting the mental-value, worldview positions of their authors. Thus, this landmark appears to be a civilization marker for the harmonious integrity of science, education and other activities development; and for cultural persons it appears to be proportionality of its existence with the laws of nature, society and creative self-organization of their living.

One more axiological vector is the new understanding of the phenomenon of culture, which is a key feature of the modern era and a powerful factor in the development of science, education, technology, management efficiency, etc. Creative potential of a man is formed and implemented into dynamic culture. Modern educational environment is filled with various ideals, goals, aspirations. Each subject has been formed in a kind of environment, has the tools to solve life problems, but without axiological content this environment cannot become cultural and educational space, and the person in it cannot become a cultural person. Cultural and educational environment is precisely the integration of moral and spiritual values and meanings (acquiring of cultural heritage by a man) with social and natural possibilities of education.

Another principle of development and maximum disclosure of potential of every person and society as a whole should be determined as taking into account all the influences of the multicultural environment on a man. These influences are presented by both institutional components and personal interaction. Therefore, state-public administration, spiritual and sacred support, adequate psychological help should provide axiological vector of human individuality development.

In these system parameters, people should check their behavior on humanity and through cultural codes (programmes, ideas, concepts, principles), which also are imbued with humanity, will get a chance to use their potential nature-correspondingly and culture-viably. In evaluating their own way to perfection and the ideal, people use them as a platform for implementation and testing of intellectual, social, spiritual and moral competencies and the art of living.

The analysis of cultural and educational practices has showed certain axiological imperfection, as follows:

- in educational, scientific, religious, national and cultural, business circles continues there still are significant differences in worldview and value orientations, views on the past and the future of the country and the world, on the destiny of a man;

- there are certain disorienting factors of consciousness that undermine the consolidation of the Ukrainian political nation, strengthening of public culture;
- there are differences in the access to cultural practices of population from various regions, different segments of the population;
- value-motivational and spiritual aspirations do not coincide in subjects' practical actions with scientifically grounded basis of these actions;
- fundamental humanist values are not always critically perceived, in particular the values of the European world; this leads to some controversy of thinking and practice conflicts and so on.

Except that the most vulnerable in this sense were the cultural and spiritual practices in the civil and political spheres. Therefore, the authors of the monograph and the collective body of the university see scientific research on the development of civic culture in cultural and educational space as the immediate scientific perspective. On the basis of scientific research, we are going to develop mechanisms for overcoming stereotypic, paradigmatic, unidirectional approaches and on the basis of their proliferation to identify the most significant (social and historical, axiological, anthropological, personological, dialogical ones etc.) and to put a new methodology into the basis of criteria of personality's civic culture development.

We will consider the studies of the widest context of cultural practices along with the religious, economic, political, civil, family, gender, any cultural diversity to be crucial if they serve a start to intercultural development.

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