ACTA HUMANITAS

ČASOPIS PRO SPOLEČENSKÉ VĚDY

ROČNÍK IV, 2014, Č. 1

KOLÍN 2014

OBSAH

OSOBNOST TRŽNÍHO TYPU A EKONOMICKÉ VZDĚLÁNÍ: HRANICE SOUVISLOSTÍ

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Shrnutí: *Autor v článku projednává zvláštnosti formování osobnosti tržního typu na Ukrajině prostřednictvím rozvoje ekonomické kultury a myšlení v procesu vzdělání. Autor dospívá k závěru, že vzdělávací systém na Ukrajině potřebuje reformy, nové modernizované paradigma, které by bylo zaměřeno na formování ekonomického člověka. Nový typ člověka se musí aktivně zapojit do mezinárodního vzdělávacího sociálně-ekonomického prostoru a ve svém chování se řídit novými ekonomickými orientačními body globalizace a eurointegrace. Vzdělání je tím systémovým regulátorem, který zajišťuje ekonomický, vědecko-technický a sociální pokrok Ukrajiny a jejích občanů, proto formování strategie rozvoje má určitě brát v úvahu světové tendence ve všech sférách veřejného života. Zdůrazňuje se, že osobnost tržního typu (nebo ekonomický člověk) je šiřitelem ekonomické kultury, projevuje ji prostřednictvím skutků a chováním ve společnosti nejenom Ukrajiny, a i mezinárodního prostředí, získavající tuto kulturu prostřednictvím ekonomického vzdělání a ekonomického chování.*
Klíčová slova: *osobnost tržního typu, ekonomický člověk, veřejnost, ekonomické vzdělání, ekonomická kultura, ekonomické chování, ekonomické vědomí, ekonomické myšlení, globalizace, eurointegrace, transformační proces, tržní ekonomika.*

V podmínkách současných transformačních procesů, stávajících se v ekonomickém, sociálním a politickém životě Ukrajinců, je nutné praktické reformování vzdělání, které má zpevňovat autoritu a konkurenceschopnost Ukrajiny na mezinárodní aréně. Podle národní doktríny rozvoje vzdělání a Státního národního programu je vzdělání jedním z prioritních úkolů pro zajištění vysoké kvality vysokoškolského vzdělání a rovněž mobilita odborníků na trhu práce; státní vzdělávací politika musí počítat se světovými tendencemi rozvoje vzdělání a sociálně-ekonomickými, technologickými a sociokulturními změnami, které se odehrávají nejenom na Ukrajině ale i v celém civilizovaném světě. Ekonomickým základem tržní ekonomiky je inovační výroba, v níž se pozoruje integrace vzdělání, vědy a výroby v inovační činnosti. Tak jak právě vzdělání je základním prvkem inovační výroby, to ono i je tou produktivní sílou, která bezprostředně určuje tempo a kvalitu ekonomického růstu, jeho zaměření a pohyb. Vzdělání je tím systémovým regulátorem, který zajišťuje ekonomický, vědecko-technický a sociální pokrok našeho státu a jeho občan, proto formování strategie rozvoje Ukrajiny určitě musí počítat se světovými tendencemi

ve všech sférách veřejného života, především ve vzdělání, vždyť' právě ono je definujícím faktorem politické, sociálně-ekonomické, kulturní a vědecké životaschopnosti společnosti. Náš stát musí zformovat a zavést proevropskou politiku, stát se rovnoprávným partnerem ve světohospodářském organismu a zároveň si uvědomit riziko a možnosti, které se dnes objevují před ním, racionálně a efektivně je využít jak pro zvyšování blaha obyvatelstva, tak i pro aktivní zařazení do mezinárodního vzdělávacího sociálně- ekonomického prostoru.

Tržní osobnost je produktem moderní kapitalistické společnosti. Pravě o takovou osobnost mají zájem vyspělé státy. Ve vedoucích státech vznikají nové veřejně-politické podmínky a podníky, vybaveny novou technikou, potřebují dělníky nového typu. Za nový typ považujeme tržní osobnost nebo ekonomického člověka. V dnešních podmínkách je velmi důležité, aby občané Ukrajiny pracovali pro blaho státu, aby jejich poznatky odpovídaly prudkému rozvoji výroby, vždyť' trh potřebuje tvořivé, nestandardně myslící osobnosti, schopné k osvojení a k zavedení inovací. V moderní inovační společnosti tržní ekonomiky musíme věnovat velkou pozornost formování osobnosti „tržního typu" nebo ekonomickému člověku. Tento typ člověka se začal formovat v rámci politické filozofii neoliberalismu. Tato filozofie dává odpověď' na typové věčné otázky „proč jsem tady?", „jaké je moje předurčení?", „jak mám žít?". Odpověď' je následující: jsme tady pro trh a bydlíme v podmínkách konkurence. Neoliberalismus přivádí k expanzi trhu v čase a prostoru. Ačkoliv tržní ekonomika existovala stoletími, neoliberalismus nachází nové sféry pro komercializaci a tvoření trhů. Neoliberálové považují svět jako trh, a národy vystupují jako subjekt hospodaření. Při tom metafora trhu se používá nejenom pro národ, ale i pro města a regiony. V neoliberální regionální politice města „prodavají sebe" na národním a globálním trhu měst, můžeme je považovat jako určité zboží nebo složku „národních firem". Samozřejmě, města ve skutečném životě nemohou být zbožím, tak jako nemohou být i firmami, proto se neoliberalismus projevuje ne jako ekonomická skutečnost, a jako souhrn světonázorových filozofických pozici, přesvědčení a směrnic.

Neoliberalismus přivedl k nové sociální koncepci, která je založena na tržní interpretaci všech typů veřejných vztahů. Každý člověk se zkoumá jako volný podnikatel, který organizuje svůj život jako podník, a sociální vzájemné vztahy jsou takovým svérázným

kontraktem (aktem koupě – prodeje). Všechny formy vztahů, včetně vzájemných vztahů pracovníků podniků nebo členů rodiny se zkoumají jako druhy subtržní konkurence. Existence a fungování trhu se vyznačuje samocennosti bez ohledu na vliv na výrobu zboží a služeb, zákony fungování tržních struktur tvoří pevný základ podnikatelské etiky. Právě v takovém světle navrhujeme uvádět do vědeckého oběhu kategorii filozofii „osobnost tržního typu".

V současnosti je aktuálním úkolem vyřešení sociálních, ekonomických, kulturních problémů, které většinou klade před sebou sociální politika státu, co se projevuje v připravenosti osobnosti žit a pracovat v nových sociálně-ekonomických podmínkách, jež se určují tržní ekonomikou. Důležitou roli v tomto procesu hraje ekonomická kultura, ekonomické myšlení a ekonomická výchova.

Ekonomická kultura je jedním z druhů kultury, proto před tím, než se budeme zabývat touto otázkou, zjistíme význam pojmu „kultura". Je jedním z nejrozšířenějších v rozmanitých uvažováních o věčných problémech lidstva. Výzkumem kultury se zabývá historie, archeologie, sociologie, etnografie, věda o umění, antropologie, jurisprudence atd. Zároveň neexistuje jednotný pohled na podstatu kultury. Proto jsou četné přístupy ke zkoumání kultury, desítky teoretických koncepcí a modelů, jež se formují během rozvoje světové filozofické myšlenky. Filozofie kultury se pokoušela syntetizovat teorii podstaty a významu kultury jako sféry duchovního života, zejména hlavní pozornost se věnuje takovým aspektům jako existence kulturních univerzálii, celovýznamovým časovým hodnotám, logickým základům různých sfer kultury, pochopení jevů kultury jako symbolických sfér, univerzální struktuře hodnotového vědomí, představám o psychobiologické jednotě lidstva, ideám o osových základech smyslu kultury.

Idea kultury, jež se začíná uvědomovat jako něco celistivého, vyjadřovala stupeň rozvoje rozumného základu člověka, jeho schopnosti. Tak I. Herder, odůvodňující ideu historického pokpoku lidstva, spojoval tento progres s rozvojem kultury, k ní zařazoval jazyk, umění, vědu, náboženství, rodinné vztahy, státní řízení, tradice a zvyky. Při tom, podle jeho názoru, vnímání a osvojení kultury, kterou dostalo lidstvo, pro každého člověka je nutnou podmínkou při

formování jeho jako osobnosti, lze říci „druhým, sociálním narozením"[1].

Ekonomická kultura je systém hodnot a prostředků hospodářské činnosti, loajální vztah k jakékoliv formě vlastnictví, přání úspěchů v komerční, podnikatelské, farmářské nebo jiné činnosti, vytvoření stejných podmínek pro rozvoj občanské iniciativy ve všech sférách ekonomického života státu[2]. V sociologických výzkumech vlivu kulturních faktorů na rozvoj ekonomiky se vytvořily dva základní přístupy: výzkum působení na ekonomiku jednotlivých druhů kultury (morálky, politiky, náboženství a jiné) a výzkum ekonomické kultury vcelku. Když budeme zkoumat ekonomickou kulturu jako podstatnou charakteristiku ekonomiky, nejdřív musíme zjistit, jaké podstatné charakteristiky kultury jako rodového pojmu natáhla do sebe ekonomická kultura. To dovolí prozkoumat zvláštnosti tomuto typu kultury vlastní. Mezi množstvím objasnění kultury nejvíce perspektivní jsou ty, které spojují její pochopení s činností člověka a nahromaděním a šířením sociální zkušenosti mezi generacemi. Právě na činnost jako hlavní zdroj kultury zaměřují pozornost L. Huberský, V. Andruščenko a M. Mychalčenko[3]. Oni poukazují, že spojení kultury s lidskou prací, aktivní, reformátorskou činností lidí vysvětluje samotný původ pojmu „kultura" (lat. cultura – zpracování, péče, zlepšování) jako péče o půdu, zemědělská práce. O něco později toto slovo dostalo i přenosný význam – osvícenství, výchova, vzdělání. V. Dal' spojuje obě podání tohoto slova: „kultura – je zpracování a péče, obdělávání, kultivace; vzdělání rozumové a mravní..."[4]. Je charakteristické, že v pojmu kultury se vysleduje souvislost s prací (obdělávání půdy, předmětů lidské práce vcelku) a výchovou člověka. Ekonomická kultura vzniká na určité etapě rozvoje sociálně-ekonomických vztahů. Studia T. Zaslavské a R. Ryvkyne svědčí, že na začátku lidských dějin se sociálně - ekonomické vztahy formovaly pod tlakem veřejných potřeb a zájmů. Vztahy veřejné

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[1] Herder, I.: Myšlenky k filozofii lidstva. M.: Věda, 1977.

[2] Slovník ekonomických termínů [Elektronický zdroj]. – Režim přístupu: http://sesia.com.ua/slovo/slovo/233.html

[3] Huberský L., Andruščenko V., Mychal'čenko M.: Kultura. Ideologie. Osobnost: Metodo-světonázorová analýza. Kyjevská státní univerzita T. H. Ševčenka; Institut sociologie NAN Ukrajiny; Institut vysokoškolského vzdělání APV Ukrajiny. K.: Znalosti Ukrajiny, 2002.

[4] Dal' V.: Výkladový slovník živého velkoruského jazyka: Ve 4 d. M., 1995. D.2.

dělby práce, zaměstnanosti, hospodařské nezávislosti (samostatnosti), dělby prácovních míst byly spojeny s tehdejšími etalony kultury – hodnotami, normami, tradicemi, jež se ztělesňovaly do určitých norem ekonomického chování tříd, sociálních skupin a společenství [1].

Chápání zřízených institutů a vektorů sociálně-ekonomických transformací, moderních ekonomických praktik té nebo jiné společnosti není možné bez ohledu na kulturní kontext, v němž se stává rozvoj těchto ekonomických a sociálních procesů. Moderní ekonomické instituty jsou závislé na linii historické trajektorie toho nebo jiného státu, jsou „zabudované" do historicko-kulturních systémů, které jim udělují ustálenost, životaschopnost, odolnost k změnám. Pod ekonomickou kulturou rozumíme komplex představ, přesvědčení, zvyků, stereotypů chování osobnosti „tržního typu", které se uskutečňují v ekonomické sféře veřejnosti a jsou spojené s ekonomickou činností. Ekonomická kultura současně funguje nejenom ve sféře ekonomiky a zároveň i ve sféře sociálních vztahů. Tak tržní vztahy jsou současně i ekonomickými, i sociálními, vždyť lidé realizují svoje chování na trhu zboží a služeb a uskutečňují nákupy různého zboží; na trhu práce bojují o nová pracovní místa, která jsou nutná pro seberealizaci a získávání příjmů; na trhu financí se uskutečňují úkony s penězi atd. Ve skutečném životě ekonomická a sociální sféry fungují jako jeden celek, protože sociální vztahy jsou vždycky proniknuty ekonomickými. Například sociální konflikty mezi různými skupinami lidí, které bojují o zvládnutí vlastnictví, zpravidla, vznikají v souvislosti s možnosti jejího přerozdělení. Takže, sociální konflikt má ekonomickou přírodu.

Ekonomická kultura je podsystémem společné národní kultury a je těsně spojena s jinými jejími součástmi: politickou kulturou, právní, morální, náboženskou a jinými. Ona je produktem historické ekonomické zkušenosti společnosti v celku, stejně jako i osobnostní životní zkušenosti, která se získává během socializace každého člena společnosti. Ekonomická kultura je mnohorozměrným jevem, který můžeme rozeznávat jako souhrn racionálních a iracionálních

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[1] *Dvirná A.: Formování ekonomického myšlení budoucích prácovníků [Elektronický zdroj]. – Režim přístupu: http://www.nbuv.gov.ua/portal/soc_gum/pedalm /texts/2011_9/040.pdf*

komponentů. Ona obsahuje jak základní složky – ekonomické hodnoty a normy, vytvořené a rozšířené v této společnosti ekonomické stereotypy a mifologemy, ideje, koncepce a přesvědčení, ekonomické tradice, tak i směrnice a orientace lidí ohledně existujícího ekonomického systému v celku, určité „pravidla hry" a principy vzájemných vztahů osobnosti a ekonomických institutů. Tyto komponenty jsou způsobene sociálně-ekonomickými, národně-kulturními, veřejno-historickými a jinými faktory, jež se vyznačují udržitelností a odolností, přitom se nepoddávají prudkým změnám, dokonce i během hlubokých transformací ve veřejném životě, což i sledujeme v podmínkách transformačních procesů na Ukrajině. Osobnost „tržního typu" je nositelem ekonomické kultury a projevuje svou kulturu přes skutky a chování ve společnosti, získávající tuto kulturu přes ekonomické vzdělání a ekonomické chování. V životě člověka a celé veřejnosti v celku politika, ekonomika, věda, umění, hospodaření a vzdělání znamenají celistvý sýstem národní kultury. Pochopit tyto složky můžeme prizmatem státního a hospodařského zřízení, náboženství, morálky a vědy. Ekonomická kultura je systém skupinových hodnot, sociálních norem a modelů chování v podmínkách tržní ekonomiky, které veřejnost uznává. To je dost složitý sýstem, závislý na sýstemu státního řízení, ekonomických, psychologických a správních usnesení.

Ekonomická kultura zařazuje do sebe ekonomické vědomí, které se zkoumá jako jedna z forem veřejného vědomí, jež vzniká jako zobrazení sociálně-ekonomických podmínek bytí a znamená subjektivní svět ekonomického, jinými slovy ona předpokládá zaměření, hodnoty, motivace atd. Ale ekonomická kultura, kromě elementů subjektivního světa, zahrnuje i takové komponenty, jako normy a platící pravidla hry, modely hromadného ekonomického chování, verbální reakce, ekonomickou symboliku a znakový systém, které se vyjadřují nejenom slovně, ale i jinými prostředky a formami. Model ekonomické kultury jako regulátor ekonomické činnosti navrhla H. Sokolova [1].

V celku, strukturu ekonomické kultury lze prozkoumávat v několika úrovních: ekonomické znalosti (znalosti pro ekonomický systém, jeho role, funkce, řešení a činnosti, možnosti a prostředky vlivu

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[1] *Sokolová H.: Ekonomická sociologie. Učebnice pro vysoké školy. Mn., 1998.*

na učinění rozhodnutí, kognitivní orientace); ekonomické pocity (specifické zobecněné prožitky člověka, pokud jde o vztahy k lidským nutnostem, jejich spokojenost nebo nespokojenost způsobuje pozitivní nebo negativní emoce – radost, lásku, hrdost nebo smutek, hněv, hanbu atd., hodnotící orientace); nejvíce rozšířené ve společnosti modely ekonomického chování. Institucionální součást kultury se opírá o ekonomické svědomí, a osobnostní součást – na ekonomické myšlení. Ekonomická kultura – to je svého druhu sociální mechanismus, který reprodukuje etalony ekonomického chování. Ekonomická kultura se objevuje způsobem souvislosti ekonomického svědomí veřejnosti a ekonomického myšlení jedinců a sociálních skupin, co reguluje je v ekonomické činnosti a dává možnost seberealizace v tržním prostředí.

Formování ekonomické kultury osobnosti není možne bez ekonomického vzdělání. Tak, v Národní doktríně rozvoje vzdělání se zdůrazňuje, že vzdělání je základem rozvoje osobnosti, veřejnosti, národu a státu, ručitelem bodoucnosti Ukrajiny. Ono je rozhodujícím faktorem politické, sociálně-ekonomické, kultrurní a vědecké životně důležité činnosti veřejnosti. Vzdělání reprodukuje a násobí intelektuální, duchovní a ekonomický potenciál veřejnosti[1]. V podmínkách dnešních dnů právě ekonomické vzdělání je strategickým zdrojem zlepšování blahobytu lidí, zajištění národních zájmů, posilení autority a konkurenceschopnosti státu na mezinárodní aréně.

V sovětském období, v podmínkách administrativně-příkazového systému, lidé vstupovali do pracovních vztahů, a ekonomické chování se převážně projevovalo v domácnosti. Snažení k blahobytu, vydělanému čestnou prací, jmenovali vlastnickou psychologii, podnikání a podnikavost - obohacením, spekulací a orientací na buržoazní normy života. Na Ukrajině v období nezávislosti a přestavby se ve všech sférách života postupně boří mentalita „sovětského člověka", jež se zakládá na ideje patronátu státu. Lidé si začínají uvědomovat, že každý člověk musí sám dosahovat úspěchů, a stát a vláda jenom garantuje a zajišťuje práva a svobody svých občanů. Zvlášť jsou viditelné tyto rozdíly mezi mládeží a lidmi vysokého věku. Většina těchto lidí nemohla změnit svůj způsob myšlení, světonázor a vidění světa.

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[1] *Národní doktrína rozvoje vzdělání [Elektronický zdroj]. – Režim přístupu:* http://zakon2.rada.gov.ua/laws/show/347/2002

Ekonomické vzdělání se stává způsobem rozvoje ekonomického myšlení a realizuje se ve formě ekonomického chování. Přechod ukrajinské ekonomiky do tržních forem vyvolal důležité změny v obsahu veřejných disciplín. Během času bylo ekonomické vzdělání izolované od světové ekonomické vědy a praxe její výuky, nevyučovalo se a nebylo zavedeno. Aby bylo možné uskutečnit ekonomické reformy, stát musí přilákat všechno obyvatelstvo, především mládež, ekonomickými znalostmi, jež by daly možnost smysluplně vnímat události, stávajícím se ve státě. Formování nového ekonomického myšlení se stalo v dnešních podmínkách sociální zakázkou. Proto je nutné vyvíjet ekonomický způsob myšlení žáků, formovat jejich pohotovost promyšleně a úspěšně jednat na spotřebitelském trhu, na trhu práce, racionálně vést domácí hospodářství a věnovat se podnikání, přijímat zvážené řešení, být zodpovědným plátcem daně. Problémy ekonomického vzdělání jsou nerozdělitelně spojeny se znalostmi člověka, uvědoměním si rolí osobnosti v sociálních procesech, v ekonomice.

Ekonomický život společnosti to je každodenní činnost lidí, tvořicích materiální a duchovní blaha pro uspokojení svých potřeb. Ekonomické vzdělání na Ukrajině je jednou z hlavních forem adaptace lidí k proměnlivým formám života, založených na principech ekonomiky. Ekonomické vzdělání musíme rozeznávat ve vztazích s jinými součástmi vzdělání. Mezi základní úkoly ekonomického vzdělání můžeme určit ve sféře učení – poskytnutí žákům systematizovaných znalostí, umění, schopností ekonomické činnosti; vypracování ekonomického svědomí, světonázoru přesvědčení; získání zkušeností a dovedností individuálního nabytí a použití ekonomických znalostí, analýzy a hodnocení ekonomických jevů a procesů; ve sféře sebepoznání - uvědomění svého individuálního ekonomického potenciálu, formování pevných návyků uvědomělého ekonomického chování a myšlení, pozitivních osobních vlastnosti, vypracování aktivní životní pozici; ve sféře motivace – rozvoj poznávacího zájmu k problemům ekonomiky, formování stále potřeby v ekonomických znalostech, snaha k civilizovanému podnikatelství, co se musí stát prostředkem sociálni ochrany, adaptace mládeže k tržním podmínkám hospodaření.

V procesu ekonomického vzdělání se rozvijí i ekonomické myšlení osobnosti. Jak upozorňuje S. Močerný, ekonomické myšlení je

strukturní slozkou myšlení člověka v celku. Obsah ekonomického myšlení člověka je způsobeny typem existujících veřejných vztahů (ekonomických, sociálních, politických, kulturních, charakterem zákonodárné platformy a tomu podobně), podmínkami jejího života, místem v sociální struktuře, a tomu podobně. Ekonomické myšlení rozeznáváme jako systém názorů osobnosti na zákonitosti ekonomického rozvoje, podstatu ekonomických jevů a procesů a přičiny jejich vzníků, jako dialektické spojení a součinnost ekonomických znalosti, ideí, teorií v ekonomickém systemu. Definujícím faktorem obsahu ekonomického myšlení je charakter existujících vztahů vlastnictví, umění nacházet optimální cesty a varianty rozvoje pro vzrůst efektivnosti jednotlivého podníku, odvětví, národního hospodařstva v celku, zvládnutí nejnovějšími metodami technologických, projektovo-konstruktérských zpracování, techniko-technologickou kulturou, orientaci na nejracionálnější používání ekonomických a přírodních zdrojů a tak podobně. Pravidelné ekonomické myšlení zabezpečuje racionální řízení činnostmi člověka na pracovním místě, v měřítku podníku (sdružení), odvětví, národního hospodařstva [1].

Mezi vědci, kteří zkoumali zvláštnosti ekonomického myšlení, je třeba zdůraznit L. Albakina, který ve své práci rozhraničuje ekonomickou teorii a masové, typové ekonomické myšlení, určující chování mas, připravu a učinění řídicích rozhodnutí[2]. Souhlasíme se stanoviskem A. Dvirné, která považuje ekonomické myšlení jako soubor ekonomických názorů a představ, zachycujících nejnovější získání vědy a kvalitní svéraznost nynější etapy rozvoje společenské výroby. Na rozdil od obyčejné sumy znalosti ekonomické myšlení je aktivní stranou veřejné svědomitosti. Ono přímo určuje charakter přijatých hospodářských rozhodnutí a praktických činnosti s jejich uskutečněním. Pro moderní ekonomické myšlení je příznačná vědeckost, realismus v určení ukolů a cest jejich řešení, opora na ekonomické metody řízení, odmítnutí od velení a administrace, orientace na zvyšování efektivity výroby a použití intenzivních,

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[1] *Močerný S.: Ekonomická encyklopedie: Ve třech dílech. D.1. – K.: „Akademie", 2000. [Elektronický zdroj]. – Režim přístupu: http://ukr.vipreshebník.ru/e/ekonomichne-miclennya*

[2] *Albakin L: Nové ekonomické myšlení. M., 1987.*

kvalitních činitelů rozvoje, evidence vzrůstající souvislosti ekonomických, sociálních a vědecko-technických procesů. Ekonomické myšlení se projevuje v umění pravidelně hodnotit tendence a perspektivy rozvoje veřejné výroby, skutečnou situaci, která se vyvíjí v odvětví, v podníku, rozhodovat realně a efektivně, předvídat jejich následky [1].

Rozlišují ekonomické myšlení šablonové (řešení se přijímá na urovní zdravého vědomí) a umělecké (spojené s vypracováním nových metod řešení určitých úkolů a dosažení cíle, kritický přístup k existujícím ekonomickým formám atd.). Ekonomické myšlení a ekonomická praxe se nachazejí v dialektické souvislosti, to jest podmiňěnosti, ve vzajemném proniknutí, vzajemném obohacení. Ekonomickému myšlení jsou vlastní své zákony rozvoje a vnitřní protiklady, poměrná samostatnost v mezích systemu myšlení člověka převážně. Důležitá role ve formování a rozvoji ekonomického myšlení patří ekonomickému vzdělání, které zobecňuje racionální ideje, stav světové ekonomické myšlenky, adekvatně zobrazuje reality skutečnosti a předvídá tendence jejich rozvoje. Důležitou podmínkou formování pravidelného ekonomického myšlení je uvědomění člověkem národní ideje, duchu národu, národní uvědomění. Při formování ekonomického myšlení občanů je nutně všestranně odhalovat plusy a minusy trhu, vyrábět pevné přesvědčení, že negativní strany trhu se značně zdolávají v procesu státního řízení ekonomikou, zdokonalení systému plánování v podnicích, a že tržní páky národního hospodářství je nutně potřeba organicky spojovat se státním řízením.

Ekonomické myšlení se zprostředkuje různými veřejnými faktory, především ekonomickým, jež se formuje pod bezprostředním vlivem elementů ekonomické struktury veřejnosti. Na stupeně zralosti ekonomického myšlení má vliv bezprostředně existující system ekonomických zákonů s odpovídajícím mechanismem činnosti a používání. Právě on s objektivním charakterem a subjektivním mechanismem projevování se používá v řízení sociálně-ekonomickými procesy a je tím hloubkovým základem, který určuje ekonomické

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[1] *Ekonomické myšlení: pojem, místo v ekonomické struktuře společnosti. Metodologie sociálně-ekonomického poznání [Elektronický zdroj]. – Režim přístupu: http://buklib.net/component/option,com_jbook/Itemid,36/catid, 144/*

myšlení. Čím plněji jsou znalosti o ekonomických zákonech, jejich složitých rozporných vzájemných vztazích, tím plnohodnotnějším je ekonomické myšlení. Ono je zprostředkované celým systémem ekonomických vzájemných vztahů. Ekonomické zákony vyjadřují hloubkovou podstatu pracovních vztahů a formují obecné, nejabstraktnější představy v ekonomickém myšlení o ekonomickém zřízení veřejnosti.

Poznání systému ekonomických vztahů se zobrazuje v podobě odpovídajících kategorií v jejich jednotě a vzájemné podmíněnosti. Faktory, které bezprostředně formují ekonomické myšlení, vystupují jako požadavky a jejich uvědomění je ve formě zájmů, cílů, přání atd. a samozřejmě, v reálném ekonomickém životě formou projevování pracovních vztahů je hospodařský mechanismus vcelku.

Ekonomické myšlení je „produktem" souvislosti subjektu a objektu a dialekticky se spojuje s mechanismem hospodaření. Ono vystupuje poměrně posledního i jako předpoklad, i jako podmínka, i jako výsledek jeho fungování a zdokonalení. Z tohoto pohledu ekonomické myšlení znamená nejenom způsob poznání ekonomické skutečnosti, ale i způsob její přetváření. Právě na základě poznání ekonomické struktury, organickou částí, kterou je mechanismus hospodaření, formují se takové faktory reformátorské činnosti subjektu: motivace k činnosti, řešení jednat, direktiva jako vnitřní mobilizace, ochota k činnosti, činnost, realizace stanoviska, uspokojení potřeby, dosažení cíle. Tady, pochopitelně, řeč jde o kvalitách, určujících ekonomické chování, pod kterým je nutné rozumět systém logických a postupných prostředků vlivu subjektu na ekonomiku, aby ji změnily. Vzájemný poměr ekonomického myšlení a ekonomického chování se studuje v rámci teorie ekonomického chování – praxeologie[1]. Ekonomické myšlení je kategorie, stále se nacházející v „pohybu", v rozvoji, co se stanovuje jak vnitřními potřebami osobnosti, tak i sociálně-ekonomickými okolnostmi, které ji obklopují. Formování ekonomického myšlení se zprostředkuje teoretickými a empirickými

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[1] *Močerný S.: Ekonomická encyklopedie: Ve třech. D.1. – K.:*
„Akademie", 2000. [Elektronický zdroj]. – Režim přístupu:
http://ukr.vipreshebník.ru/e/ekonomichne-miclennya

úrovněmi poznání a určuje se souvislosti subjektu a objektu ekonomické skutečnosti.

       Závěr. Takže, ekonomická sféra veřejnosti je determinantou všech sociálních procesů v jejich historickém rozvoji, dává možnost prostudovat všechno bohatství celistvé životaschopnosti osobnosti, bez stalého procesu výroby by se veřejnost a osobnost nemohly rozvíjet. Ekonomické vzdělání na Ukrajině dostává vysoké postavení v rámci celostátní politiky, to je spjato jak s nahromaděním informací v různých sférách činnosti osobnosti, tak i přímo s vnějšími změnami ve veřejnosti - novými kulturními tendencemi, novými ekonomickými orientacemi. Ekonomická sféra života veřejnosti a vzdělání jsou spojené mezi sebou a spojení poskytuje pole pro komplexní a interdisciplinární pochopení tendencí, které se odehrávají v současnosti na Ukrajině a týkají se transformačních procesů ve všech sférách života. Ekonomické myšlení, vzdělání a kultura tvoří neodlučitelnou část moderní ekonomické veřejnosti, jejich úroveň rozvoje a projevování se v každodenním chování ekonomického člověka. Ekonomické myšlení je systémem pohledů člověka na ekonomický rozvoj, jevů, procesů; co se týče ekonomické kultury, to ona představuje ponětí, přesvědčení, zvyky, které se realizují ve všech sférách existence člověka a v ekonomické zvlášť'. Ony doplňují jeden druhého. V podmínkách globalizace a eurointegrace jde nezkrátka o určité lokální sociálně-ekonomické přeměny, a o utváření nového světového ekonomického systemu, ve kterém se každý člen veřejnosti musí stát osobností „tržního typu".

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9. ‚Akademie‘, 2000. – 864 s. [Elektronický zdroj]. – Režím přístupu:http://ukr.vipreshebník.ru/e/ekonomichne-miclennya.

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11. http://zakon2.rada.gov.ua/laws/show/347/2002.

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A MEANING OF SELF-EDUCATION OF MUSIC TEACHERS IN THE POSTGRADUATE EDUCATIONAL SYSTEM

Irina Dubrovina

Abstract: *The article outlines the problem of continuing education of teachers in the current system of postgraduate education. It reveals the meaning of self-education of teachers; an implementation algorithm of self-education activities of teachers is outlined. The paper analyzes the pedagogical conditions of self-education music teacher's as a scientific problem. The demonstrated the relationship of planned results of individual and professional self-education. The process of mastering the structure and content for self-education of musical art professionals is considered. The operations of self-education activity of music teachers are defined.*
Keywords: *ongoing education, teacher, self-education, pedagogical conditions, postgraduate educational system.*

Timeliness of considered issue. The progressive system of postgraduate education characterizes an important step of ongoing education, connected with the acquiring new theoretical and practical knowledge and skills, innovational approaches in education by a teacher. The main purpose of postgraduate education lies in the development of a teacher as a personality and a professional, and in creating all conditions for his self-fulfillment as an adult, and in mainstreaming of his creative potential which all together promote the transformation of his personality and his pedagogical way of thinking. As it was mentioned at the UNESCO conference in 1997, adults' education is the key in XXI century.

It is of great importance to be noted that the idea of ongoing education was shown by K. Ushinski[1], the outstanding teacher of XX century who highlighted the significance of developing the aspiration of a person to get desire and skills by themselves without a teacher and to gain new knowledge…"to learn during the whole life".

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[1] *Ушинский, К.Избранные педагогические сочинения в 6 т. Т. 2. / К. Ушинский // Под. ред. А.И. Пискунова, Г.С. Костюка, Д.О. Лордкипаридзе, М.Ф. Шабаевой. – М., 1974. – 440с.*

These approaches to the process of education of the practicing teachers are reflected in the research works of modern scientists. For instance, highlighting the importance of the process of postgraduate system's modernization, A. Gornostaev[1], G. Zborovski, E. Schuklina[2] point to the change of secondary education frameworks into mastering key competences and as a result a teacher gains their own pedagogical and life experience. The competence of being capable for self-education and self-discipline is called as one of the most important by the researchers. It is expressed in the ability to construct ant bring into action their own educational trace, providing success and performance of their activity.

Analyzing the problem of ongoing education, S. Vershlovski indicates the increasing role of postgraduate system in the development of pedagogical workers' competence[3]. The priorities of a modern teacher are the competence of being competitive: sociability, tolerance, ability to be engaged in self-education.

Taking into account everything said above, the issue of teacher's readiness for self-educational activity in the conditions of changed approaches to pedagogical thinking and activity, and designing professional growth of educators are on the front burner.

The presentation of the basic information. Modern requirements to the profession of a teacher, in particular Music Teacher, are displayed in the necessity to form self-educational competence, the adaptability and mobility of a personality as the skill to solve new tasks with either social or professional significance.

On the modern level of education's modernization the self-educational activity increases the life quality of a teacher as being reflected, the staff changes their attitude towards life values, their own pedagogical experience. The important role of reflective thinking has

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[1] *Горностаев, А.Модели индивидуализации образования управленческих кадров в системе повышения квалификации / А. Горностаев // Инновации в образовании. – 2011. – № 12. – С. 5-6.*

[2] *Зборовский, Г. Самообразование парадигма XXI века / Г. Зборовский, Е. Щуклина // Высшее образование в России. – 2003. – № 5. – С. 25-29.*

[3] *Образование взрослых: опыт и проблемы / под ред. С.Г. Вершловского. – СПб.: ПВЭСЭП, Знание, 2002. – 167 с.*

been determined by famous teacher N. Rubakin[1]: "A person can become educated only due to his own inner work, in particular his self-consideration, living through the things he gets to know from people around and from the books."

The mainstreaming of the teacher's self-educational activity is imposed by the economical and social changes and the necessity in another sort of quality of his functional literacy in organizing the curriculum and discipline. In further training system firstly, it is facilitated by mastering interactive technologies while running the course where a teacher appears as the one who gains innovational models of pedagogical activity. Secondly, a teacher receives the experience of how to implement informational and communicative technologies into the practice and consequently, how to use computing techniques which can promote the realization of their own educational trace development as well. Thirdly, the significant role has been put to a personal character and ability to acquire knowledge at the further training course and also beyond it, as it comes out to be a teacher's need for "personality growth", when updated knowledge becomes self-value of a professional and of a person.

Post graduate system has to create pedagogical conditions which would satisfy teacher's needs in professional growth, material remuneration, profession's reputation and in adjustment to the changeable requirements of description of the pedagogical staff's job. The result of self-educational activity must lead to the development of "Self-Conception": the extension of culture in general, the perception of the out world and self-perception, the apprehension of creative aspects within all changes happening around. In its turn this supposes the increasing role of tutor help of the teachers of postgraduate educational institutions which is directed to support and develop motivational sphere of teachers regarding self-educational activity. In this particular meaning the leadership acquires another sense.

As self-educational activity covers professional and personal life spheres, being supported on each level of teacher's life, it may help

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[1] *Солдатенко, М.Самоосвітня пізнавальна діяльність в контексті самоосвіти дорослих / М. Солдатенко // Педагогічний процес: теорія і практика. – 2005. – № 5. – С. 240-249.*

to pay comprehensive aid in providing with the information and in cooperation during making decision process.

The peculiarities of the content of the teachers post graduate education are naturally connected with the need of providing and developing the integrity of imaginative copy and pedagogical components of musical-pedagogical activity. Besides executive, pedagogical and tutorial functions of pedagogical art, a teacher improves a new basis of professional education in Music, such as informational, communicative, organizing and self-developing.

Organizing self-educational activity has always been a matter of research for many scientists. Its importance was considered by classicists of the education science: Friedrich Adolph Wilhelm Diesterweg, Jan Amos Komenský, K. Ushinski, Johann Heinrich Pestalozzi, V. Sukhomlinski. The psychological nature of self-education was illustrated by B. Ananiev, L. Vygodski, G. Kostiuk, A. Leontieva, Y. Samarin and others. The pedagogical fundamentals of this problem are proved in the works of S. Arkhangelski, B. Andreev, A. Gromtseva, T. Gusev, M. Piskunov, B. Rayski and others.

However, the questions about working out the conditions to set up Music teachers' activity were not the features of separate research and they are worthy to be considered in the frame of changes happening in a society.

The aim of the article is to determine the content of self-education and the conditions of organizing self-educational activity of a Music teacher in the postgraduate educational system which should provide the perfection of their professional activity.

The problem of professional's self-education should be analyzed within the framework of the main tendencies of development of informational processes in modern society where the followings are followed:

−   constant increase of the common information volume, coursing within a society, "knowledge packing";
−   intensive growth of communicative personal and group conversation among people;
−   wide use of informational technologies in pedagogical practice.

These particular tendencies specify the objective need in changing modern educational system that leads to inevitable revise of educational goals where the person's ability of self-education becomes

the main aspect. The role of self-education in professional teacher's activity must also be included here. On the ground of generalized results and study of practical experience of Music teachers' professional training there have been revealed a set of contradictions between next factors:

– the need of a society in professional level increase, the need in the development of a Music teacher's personality and existing traditions and stereotypes in post-graduate educational system;

– the need of a society in mainstreaming of pedagogical staff's self-education and actual readiness of the teachers for self-educating activities;

– the need of a society in a teacher's creative personality which is self-developing and improving, insufficient system of conditions for effective functioning of a teacher's self-education which was insufficient on the theoretical level but worked out practically and the strategies of this process;

– the need of a society in implementing the transformation of study process in self-education and the absence of necessary technologies for this transformation in Music teachers' practice.

The significant discrepancies in new understanding of the term "self-education" are determined by the changes, occurring in a society. Self-education is considered as contemporarily gained new knowledge and the improvement of own abilities to form own skills for self-work. (I. Kochetov); it is seen as regular individual cognitive activity of a person, which is specified by social and personal needs going beyond the plans and the programs of educational institutes in educational system. (A. Eisenberg); it is considered as a goal-oriented, individual teachers' activity in improving new special psycho-pedagogical and methodical knowledge which are necessary in a teacher's practice. (V. Sknar); it is considered as a form of teachers' constant further advanced training (E. Loginova).

G. Kodzhaspirova[1] interprets self-education as specifically-organized, individual, regular cognitive activity, directed to satisfy the cognitive needs, common cultural and professional requirements and teachers' further advanced training.

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[1] *Образование взрослых: опыт и проблемы / под ред. С.Г. Вершловского. – СПб.: ГГВЭСЭП, Знание, 2002. – 167 с.*

The professional level and cultural potential of a Music teacher is defined not so much by gained knowledge as by the ability to master more due to self-educational activities. That's why, the art worker's ability to do self-educational activities is found to be a social order of a society and his readiness for self-study is necessary to be formed in the high school.

M. Soldatenko[1] highlights the importance of self-education for teacher's personality to be established. The scientist draws a close link between professional activity and self-discipline of a teacher in a forming process of discipline and self-education.

The necessity of constant improvements in the art of self-education is determined by the nature of pedagogical activity. Hence, a teacher of modern school has to be distinguished not only by high level of professional knowledge, skills and abilities but also by his readiness to complete creative transformation in his activities. It is known that only active and positive attitude of a teacher towards perfecting his pedagogical art will be able to improve the efficiency of self-educational process. This is to say that self-education is found to be an important step of teacher's self-education. Therefore, there has to be considered a question of the conditions of the teacher's self-education efficiency increase.

Self-educational activities are assumed to develop professional competency as well as personal skills which aren't directly related to the qualification. It is common to distinguish social, professional and cognitive motivations of self-education.

Next leading principals of self-education have been defined by the researchers: complexity in a process of searching and mastering new information; consistency; balanced development; consequence and contact with the tasks practical accomplishment.

Herewith it is important to take into account that self-educational process involves the range of interdependent steps which the followings are related to: to set a goal, to form a task, to plan, to choose information source and to select the content, to carry out practical tasks, to analyze and to approve the results.

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[1] Солдатенко, М.Самоосвітня пізнавальна діяльність в контексті самоосвіти дорослих / М. Солдатенко // Педагогічний процес: теорія і практика. – 2005. – № 5. – С. 240-249.

The content of teacher's self-education includes the elements directed to develop knowledge and skills in pedagogy and psychology, concerning music subject, to master and to approve new technologies of teaching and educating, to perfect professional competency.

It is completely unpromising to consider the problem of teacher's self-education without specifications of conditions and factors which influence teacher's readiness and ability to self-study.

It is of great importance to be noted that the teachers who have low needed motivational sphere don't use self-educational potential fully that is reflected on their preparation of a portfolio creation, projects copyright, on the process of training classes in a system of post graduate education. The level of self-education of the Music teachers of high and I category of qualification is usually higher than that one of specialists and of the teachers of II category which is connected with particular lack of teachers' approaches to self-educational activities.

The analysis of the research results of the levels of self-education has proved that it's necessary to create needed conditions for Music teachers' self-education arrangement in a system of post graduation education. The increase of the level of teachers' self-education depends on their level of understanding the problem of modern education by means of innovational pedagogical technologies, the quality of work arrangement concerning creative projects, to encourage cognitive interests. The main problems of arranging self-educational activities by teachers of Music have been defined as followings: to master the techniques of time management, work with computer information, work with note-editors, to create the presentation for Music classes.

The system of post graduate pedagogical education is characterized by mobility, flexibility, adjustment, not only concerning content, methods and forms of teaching but also individuals of educational process. That's why, now it's being discussed the possibility to create all-in-one ongoing system of constant scientific-methodical

support for teacher's professional development, using the forms which would encourage them to create and to educate themselves[1].

Conclusion. Thus, having considered the meaning and the place of self-education in a system of post graduate education, we have offered the conditions for the efficient arrangement of such activities: to create needed and motivational sphere, the approaches of the work with the information to be mastered by teachers, to gain practical organizing skills in a system of constant education.

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[1] *Клокар, Н.Концепція підвищення кваліфікації педагогічних працівників, які атестуються на підтвердження звання "вчитель-методист", "вихователь-методист" / Н. Клокар // Постметодика. – 2004. – №4 (56). – С. 58-61.*

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STUDY OF INFORMATION TECHNOLOGIES AS AN ELEMENT OF COMPETITIVENESS ON THE CURRENT LABOR MARKET OF UKRAINE

M. V. Gvozdenko

Abstract: *The article deals with the changes in the modern labor market, caused by the extensive use of information technologies in all sectors of industrial, scientific and educational activities. The conclusion is that the education system must take into account the changes in the labor market. Proposal to extensive studying of information technologies from secondary schools are substantiated. Motivation to the study of computer technology in secondary schools is given Labor market prospects of the development of labor market of IT – specialists are specified.*
Keywords: *education, labor market, increasing the efficiency of production, information technologies, IT- specialists.*

The education system is a model that combines the institutional structures (school, university, college, etc.) which main aim is education of students who study in them. In this definition there are no answers to the important questions: why and what to teach? One of the main goals of education is to provide conditions for the preparation of the individual to the quality performance of their professional duties in the interests of the individual and the society[1]

At a certain age, each person makes a choice in favor of one or another specialty that meets his inclinations and abilities, but at the same time his future professional activities must meet the demands of the society in which the individual lives and gets education. The educational system of each country develops over many centuries. It is in constant development and takes into account the development needs of the society and the country. The development of the education system is influenced by the social system, the level of scientific and technological development, the state of the economy, the state policy in the field of education, religion, traditions and customs of the country.

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[1] *Маркова А.К., Т.А. Матис, А.Б. Орлов. Формирование мотивации учения, М. Просвещение, 1990.*

The modern system of education, more than any other branch of human activity, should be promptly and adequately respond to the social, economic, scientific and technical needs of the society and, furthermore, to predict them and train professionals to meet these requests.

Traditional education was formed in response to the rapid development of science and, therefore, in need of society for specialists in the fields of chemistry, physics, biology, mathematics, etc., while today the widespread use of computers and network technologies have made significant changes in the needs of the community in various specialties, and modern traditional specialties require additional training in the field of information technologies.

The modern stage of development of post-industrial society requires major changes in the educational system. Today, the well-being of developed countries is not determined by the presence and the amount of natural resources, but the development, use and sale of high technology. The most developed and rich countries receive more than two thirds of gross domestic product by the developed countries in these high-tech processes, which are used as means of increasing the efficiency of production, and as a rather expensive product, the sale of which brings considerable profit. Due to the global implementation of information technologies in all areas of industrial activity, much of the existing professions are losing their popularity, they go into the category of unclaimed , and experts traditional industries require additional thorough training in the field of information technologies to perform their professional duties, that is, the development of information technologies led to significant quantitative and meaningful changes in the various fields of industrial activity[1]:
- The sphere of education - the use of local area networks in education and distance learning have significantly changed the role of the teacher in the learning process, shifting the emphasis to the development of training materials , development of visual aids using multimedia , preparation of test items, etc.
- Medicine - the use of computerized diagnostic systems, the

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[1] *Волкова Е.В. Рынок труда: Учеб. пособие. – К.: Центр научной литературы, 2007. – 624 стр.*

application of computer technology to perform a variety of analyzes, methods of treatment using computerized aids significantly improved the quality of diagnosis and treatment,
- Banking - system of ATMs, banking, online payments significantly reduced the need for cashiers and middle managers in the banking system,
- Taxation - using information technologies a huge number of specialists in various fields, without changing their country of residence, are actually working on foreign employers
- The media – even today the bulk of the mass of information is received by the user on news and topical portals that affects to traditional print media,
- Library science - despite the active struggle for copyright compliance, more full-text editions of textbooks and works of fiction are posted on the Internet for free use , or use for a small fee, which receives not the author of the work, but the owner of the site,
- Legal action - the use of information technologies on the one hand gives lawyers a convenient and reliable tool for increasing the efficiency of their professional activities, but on the other - gives rise to new types of crime, the investigation of which requires advanced knowledge of computer hardware and IT- technologies
       - The tourism business - networking technologies have made a significant part of the tourism market : hotels and tickets booking through the Internet have excluded hundreds of tour operators,
- Promotional activity - the use of networked information technologies can attract attention to a product or service of an incomparable more potential customers than traditional advertising media ,
 - Security activities - security activity today is successfully performed by biometric identification , video cameras, electronic security systems which are gradually replacing from the traditional market with security firms employed security guards,
  - Trade - selling of a variety of goods and services through online stores that now provide a wide range of goods and services, even for those segments of the population who can not get them on the place of residence in the traditional form. Today, online shopping causes significant damage to the traditional trade and services. Finally, the very activity of IT - specialists is a huge and rapidly growing sector of the labor market that is becoming increasingly differentiated

and requiring more and more specialists[1]. And of course, the role of information technologies is invaluable in training and self-education. These are information technologies the provide access to the necessary information, provide an opportunity to receive advice of colleagues from different parts of the globe, to exchange views and discuss issues, which are of interesting to several parties.

One could cite many such examples, but the conclusion is clear: the changes in the labor market caused by the massive use of information technologies, forcing the education system to take into account the needs of modern society and to respond to them. In Ukraine, the fifth of young people between the ages of 15 and 24 are not involved in education or in the production activities. High unemployment among young people is due not only to the economic crisis, but also the lack of necessary knowledge and skills for employment.

Today's labor market in Ukraine is in need of workers specialties and specialists in the field of IT- technologies. And if the lack of skilled workers in Ukraine is a topic for another conversation about the vocational training system, which in recent years has been practically destroyed, and the restoration of which will require several years and considerable resources, training in computer technologies, which are currently required in any field of human activity, including workers is specialties a serious problem in modern education system, called upon to prepare people for life in a high competition on the labor market. The study of information technologies requires both extensive knowledge and creativity, independence in performing specific tasks, the ability to make decisions based on data analysis, develops independent thinking and initiative.

Despite the fact that the computer has already been a common household appliance for a long time and advanced pupils and students spend a lot of hours in front of it every day, saying that they know how to operate a computer is too optimistic, because texting, social networking, computer games and even search for information, which they use to compose essays, term papers and tests which they hardly

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[1] *http://www.dcz.gov.ua/control/ru/publish/article?art_id=290681&cat_id=10046211*

understand, can not be called the work at the computer. Most of the " aces " of computer games become helpless, getting rather simple task: to make the document, to create a macro, to perform a spreadsheet, analyze data tables, create a summary table, to protect the file, to perform the work on a document with a group of co-authors, to illustrate a set of data with a diagram, to develop a simple web site, etc., and in fact all of these tasks, not to mention the more complex ones elements of simple office work and one should know them even from school.

It is clear that the study of science must begin at least from the middle years of secondary school and include both learning the basics of modern computer hardware and technical principles of operation of computer networks, as well as the classification and formation of computer software and computer networks, work with office applications, the basics of information security, Internet services, and basic programming.

When the sequence of studying of the material is compiled methodically correctly, it involves logical coherent transition from the simple basics to more advanced concepts, programs and tasks. Then, training of information technologies does not cause any problems for the students.

The study of information technologies is so clear, and the interface of modern software is so adapted to the intuitive perception that having learn the basics and identify patterns of using of multiple software tools, the student can move independently in the study, which develops his/her initiative and creativity.

Specially designed manuals and reference system of each of software program contribute to the facilitation of learning material. With sufficient experience of using the help system, having received information about the functionality of specific software tools and specific task on its use, the student could easily cope with the task of his own, which would raise his self-esteem and motivation to study information technologies.

The motivation for the study of information technologies is evident and very high[1]:

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[1] Маркова А.К., Т.А. Матис, А.Б. Орлов. Формирование мотивации учения, М. Просвещение, 1990

- Competitive advantage to enroll in college and work;
- A high level of income in the area of information technology (who has not heard about Bill Gates or Mark Zuckerberg!)
- The use of information technology in the study of other academic disciplines in any professional activity,
- Prestigiousness of knowledge and computer's skills and network among the youth.

And most important is the rapid development of IT-technologies and the ever-growing need of the labor market of the IT-specialists[1]. Ukraine is the fourth in the world in the number of certified IT- specialists after the United States , India and Russia , according to the annual report of the National Commission, which carries out state regulation in the field of Communication and Information of Ukraine, citing the of study Exploring Ukraine IT Outsourcing Industry in 2012 .

According to the study of Exploring Ukraine IT Outsourcing Industry 2012 Ukrainian universities annually to produce about 16 thousand professionals in the field of information technology, but only 5.4 million of them are employed in their field.

However, the fields of IT professionals are the most popular candidates in the labor market: one specialist in this area can account for up to five vacancies.

The total number of IT- specialists of the Ukraine at the end of 2012 amounted to more than 215 million people, about 25 million people of whom are certified programmers working for export. In 2015, it is expected that the number of new jobs in IT will reach 168.5 million, of which 106 million work in the IT- exports, 62.5 thousand work in the domestic market. 350 thousand professionals (in the will be employed in the area of information technologies in Ukraine will employ export sector - about 125 thousand people, domestic - about 225 thousand), and the industry's growth in 2015 will reach $ 5 billion estimated by the World Bank in 2015, Ukraine can go to 6th place in the world in terms of IT exports. Internal IT segment will also grow at lower levels - 5.10 % per year.

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[1] *Скороходова Н.Ю. Психология ведения урока. С.Пб. Речь, 2002.*

Conclusion: Taking into account the dynamics of the industry, the needs of the state in the IT- specialists will continue to grow. Therefore, we need additional incentives to keep this development, to reduce the imbalance in supply and demand of highly qualified professionals, to stop the outflow of them abroad. Meet the demand in the IT personnel is impossible only by increasing the recruitment of applicants. This is only a partial solution to the problem, because the course lasts for an average of 5 years. The growing need for staff can be solved by improving the skills of professionals training, the second higher education.

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FORMS AND METHODS OF TAX CONTROL

Yuliya Solovyova

Annotation: *In the article special attention has been paid to the study of issues and problems relating to specification of forms and methods of tax control. It has been proved that this issue has an important theoretical and practical meaning and is a question of present interest. The own definitions of forms and methods of tax control have been given. It has been given reasons for the own view concerning separation of forms and methods of the last. They have been systematized.*
Keywords: *tax control, forms of tax control, methods of tax control, fiscal accounting, tax audit.*

The purpose of tax control as a part of the complicated management system is assurance of timely and fully tax and charges revenues to the budget, prevention of tax avoidance and assistance in increase of the level of conscientious fulfillment of tax obligations by the taxpayers. Realization of such a purpose depends significantly on adequate choice of forms and methods of tax control.

On account of mentioned above the purpose of this article is generalization of existing in the science approaches to the separation and characterization of forms and methods of tax control.

It occurs that the issue of differentiation of forms and methods of tax control is a completely theoretical problem only at first sight. In fact, the consideration of issues and problems relating to specification of forms and methods of tax control is of great theoretical and practical importance and is always relevant, because, for example, according to the objective laws of the dialectic, in the process of content development the form discrepancy arises, which is eventually solved by the "reset" of old and emergence of the new form, which is adequate to the content that has appeared[1].

Studying the history of tax control clearly shows the evolution of its forms and methods. Thus, since 1967 in the Russian state the accounting unit of taxpayers was a yard. With the aim of tax evasion yards of relatives or neigbours were enclosed with a single hence.

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[1] *Philosopical encyclopedia/ edited by F.V. Konstantinov. – M. : Sov. Encycl., 1960. – T. 5.– p. 383.*

Therefore, during the times of Peter the Great there were the transition to "poll" tax, meaning that a male person instead of the yard becomes an object of taxation. Since 1931 on the territory of the USSR there was introduced the state registration – an abiding procedure of taxpayers' registration (state, cooperative and public organizations) aiming to control the legality of their origin, reorganization, termination and recording of items of taxation (certain types of property). Without registration enterprises couldn't take part in economic turnover, make agreements, and set up settlement and current accounts in the offices of the State Bank.

Going directly to the consideration of forms of tax control, it is worth straight noting that positions of the scientists concerning the definition of the forms both as a control in general and as financial and tax control in particular, essentially differ; nowadays, none of them is considered to be generally accepted, which disorients a legislator, because the purpose of the science is to work out law-making directions, to give practical recommendations during development and acceptance of laws and regulations on the basis of the research of existing social relations. Thus, it is worth noting again that the research of the forms of tax control gains special practical legal meaning.

Such famous researchers of the control problems like I. A. Belobzhetsky, V. V. Burtsev,
E. O. Voznesensky and others continually analyzed scientific views as for defining forms of financial control. Noting incoherence of some authors in this matter, I. A. Belobzhetsky paid attention to the fact that preliminary, running and follow-up control were considered as forms, kinds, methods or types of control. Similar terminological differences are characteristic for interpreting of such notions like documentary and practical control. In the interpretation of different authors, audit, survey and thematic revision are the methods, modes, kinds and forms of control. Sometimes, these notions are used like replaceable: some specialists interpret forms of control like an addition to its method, according to others opinion, on the contrary, classification of forms is based on methods of control[1].

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[1] *Belobzhetsky I.A. Financial control and new economic mechanism. – M. : Finances and statistics, 1989. – p. 47.*

Analysis of modern developments shows that the same terminological ambiguity exists now. Thus, some authors under the forms of control mean its kinds – depending on the time of implementation of control actions. In certain works the mixing or matching of forms, kinds and methods of tax control take place.

To handle precise terminology, first of all, it is necessary to refer to philosophic and doctrinal interpretation of the content of such a category like "form". Form like a philosophic category is defined as a mode of organization and existence of an object, phenomenon, or, in other words, a mode of content organization[1]. Encyclopedic notion of form is given as an external expression of something, which is determined by definite content[2].

O. F. Andriyko also denotes that form of control is an external expression of carried out actions. The author relegates audit, revision, hearing of the records and also decision making, acceptance of recommendations and legal acts to the forms of control[3]. I. I. Kucherov holds this very scientific view. He supposes, without separating forms of financial and tax control, that "under the form of financial (tax) control one understands modes of concise expression and organization of control actions"[4]. He distinguishes three main forms of tax control: revision, audit and supervision.

Indeed, there is certain logic in given definitions, and we accept their position as for distinguishing such forms of financial control like revision, audit and supervision, but we find it arguable to refer revision and supervision to the forms of tax control. However, it is necessary to point out that tax control, being a special type of financial control, is characterized by definite peculiarities, among other things, by inherent forms and methods, to which we don't refer revision and supervision. We will concentrate on attempt to prove such position further in the work.

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[1] *Phylosopical encyclopedia/ edited by F.V. Konstantinov. – M. : Sov. Encycl., 1960. – T. 5.– p. 383.*

[2] *Ozhegov S.I. Russian language dictionary. – M. : State publishing house of foreign and national dictionaries, 1963. – p. 842.*

[3] *Andriyko O.F. State control in Ukraine: procedural and institutional principles. – K. : Nauk. dumka, 2004. – p. 185-186.*

[4] *Kucherov I.I. Tax control and responsibility for violation of tax and levy legislation. – M. : Centre YurInform, 2001. – p. 188.*

The definition by O. S. Sharov also deserves attention. It sounds that form of tax control is an external practical expression of actions (activity) of designated state authorities (primarily tax bodies) concerning tax control implementation, settled by rules of law, which bear legal effects, fixed by law[1].

Thus, on the ground of analysis of theoretical positions, set out in the scientific literature of legal guidance, we formulate our own position as for considered phenomenon. Forms of tax control are to be considered as settled by the rules of law external practical expression and organization of control actions, implemented by the supervisory subjects on a constant basis concerning all subjects, which are liable to it. In this context it is worth noting two main moments. Firstly, defining forms of tax control, we highlight the necessity of their legislative consolidation and, secondly, we point up the subjects, entitled to implement them by virtue of vested authority. Analysis of existing legislation allows drawing a conclusion that exactly the fiscal accounting and tax audit are the forms of tax control.

Defining methods of tax control is of great importance for legal relations regulation in this sphere, because content of the control activity and, correspondingly, definite form of control are largely determined by the methods, used by authorized supervisory bodies, that is the form exists in inseparable unity with methods of control activity. Implementation of control activity itself is affected by usage of corresponding methods of control by the authorized bodies. Moreover, development of control activity directly depends on the development of techniques and methods of its implementation and it is subordinate to them completely.

In Great Soviet Encyclopedia the notion of method is defined as set of techniques and operations of practical or theoretical foundation of reality, subjected to solve a particular task[2]. In the legal literature methods of activity are understood like ways, means, used for solving set up problems or achieving a certain goal. The methods of

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[1] *Sharov A.S. Organizational legal forms of tax control implementation in the Russian Federation: synopsis of thesis for academic degree of Candidate of Juridical Sciences. – M., 2001. – p. 8.*

[2] *Great Soveit Encyclopidia : in 30 t. / chief editor A.N. Prohorov. – [3-d edition.]. – M. : Sov. encycl., 1969. – T. 11.– p. 162*

state control are ways, means, with the help of which supervisory bodies perform the control function with the purpose of the most efficient implementation of assigned tasks. Furthermore, methods of control should meet certain requirements. They should be various, adjusted to implement appropriate control functions of a state body; be efficient, flexible and facilitate innovative approach to control; assure relevant impact on an object of control. However, it doesn't give a complete freedom in their choice.

There is no unanimity among scientists concerning the definition of control methods as well as forms. I. A. Belobzhetsky notices that in conceptions regarding the problem of control methodology as a whole there are two positions. First one is characterized by explanation of the control method as a set of techniques and ways that are used by the corresponding science. Second one is represented in the works by E. O. Voznesensky. Along with general methods of scientific knowledge, produced by materialistic dialectic, he distinguishes special methods of control, which, in their turn, are divided into more definite. The scientist notes that definite ways (techniques), used to implement control functions, belong to the control methods. Methods of financial control are counting audit of balance, financial and economic activity analysis, documentary revision, etc. Herewith, each of these methods is divided into more definite ways, which allow solving interim, relatively "small" tasks. "Thus, - I. A. Belobzhetsky comments on the position of the scientist, - one has accepted as a basis for such a theory the principle of division of the methodology of financial control into general that is based on rules and principles of dialectics, and special, which includes peculiarities of knowledge of control processes regarding the subject of scientific research. This approach deserves positive estimation, because it doesn't narrow the control methodology down to enumeration of special ways of research, but includes dialectical and materialistical principles and some general scientific learning styles"[1].

Thus, methods of tax control should be understood as a set of techniques and ways, used to implement this or that form of tax control depending on particular circumstances. We emphasize that methods of

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[1] *Belobzhetsky I. A. Financial control and new economic mechanism. – M. : Finances and statistics, 1989. – p. 35.*

tax control are directed to the realization of its precise form. Herewith, it should be noted that in terms of effects, the methods of tax control can be divided into methods, which are expressed in tax rules, and optional (general scientific), which don't produce legal effects (for example, synthesis, deduction, induction, analogy, etc.).

Regarding the subject of the research, the first group of methods of tax control is of the highest interest for us and we suggest classifying it by following criteria:

- method, used to implement tax accounting (assignment of tax registration number; acceptance of documents, which are submitted by tax payers for registration; entering information into database of tax payers, etc.);

- methods, used for tax audit realization (suppression and discovery of documents and items, study of the territories and premises, inventory, interview, getting explanations from tax payers, sending to the tax payers of tax notices – decisions, inquiries, etc.).

Thus, while characterizing the role of normative consolidation of forms and methods of tax control, it is reasonable to give the thesis by M. I. Piskotin[1], who pointed out that "all rules of procedure…….establish a procedure and legal forms of activity of corresponding state bodies. Herewith, in all cases they have three goals and solve three interrelated tasks. Firstly, they organize the work of corresponding bodies, set it into more rational forms, which produce its maximum performance, assure maximum effect with less time, power and means. Secondly, they secure rights and interests of the parties of the process, generate legal guarantees of their maintenance. Thirdly, they settle such order and forms of work, which assure consistent, comprehensive and in-depth analysis of the studied issues and their sound decision, prevent manifestation of one-sidedness and subjectivism, possibility of making unweighted and groundless conclusions".

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[1] *Piskotin M. I. Soviet budget law. – M. : Yurid. lit., 1971. – p. 60.*

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8. Piskotin M.I. Soviet budget law. – M. : Yurid. lit., 1971. – 312 p.

MAIN PRINCIPLES OF ACTIVITY OF GOVERNMENTAL BODIES CHIEFS, WHO HAVE STATUS OF CIVIL SERVANTS

Inna Olijnyk

Annotation: *In the article it has been pointed out at double nature of tasks, which are set to a governmental authority chief in a government body (organization of efficient functioning of such a government body, on the one hand, and observance of rights and legitimate interests of citizens and organizations, on the other hand). It has been proved, that the principles, on which the activity of such chiefs is based on, serve to help in achieving of the mentioned above. The system of principles of the activity of a civil service in a government body has been analyzed, and feasibility to unite them into two groups – socio political and functional and organizational – has been proved.*
Keywords: *state administration, civil service, government body, a chief of governmental authority in a government body, principles.*

Efficiency and performance of all levels state administration bodies depend on their chiefs, because the very chief organizes the work of the structural subdivisions of the body and assures its activity in general, the chief is vested with the biggest range of official and power authority in the subordinate government body and has the great impact on all spheres of this body performance. Furthermore, the chief of civil service in the government body faces the double task: organization of efficient maintenance of statutory, specific and intrinsic to the very government body functions and missions and assurance of protection and observance of rights and legitimate interests of citizens and organizations. The principles on which the activity of a chief of governmental authority in a government body is based, serve to help in achieving the mentioned above.

Naturally, the principles of the activity of a civil service chief in a government body, considering the special status of the last, combine principles of two types: of state administration and of civil service. However, taking into consideration the fact, that the last are not rigid dogmas (they are improved and detailed), their evolution is determined by fundamental changes in the concept of state administration, what is actually taking place in Ukraine. Carrying out of new developments in this sphere acquires special significance.

In this regard the object of this article is research and systemization of the main principles of activity of governmental bodies' chiefs, who have the status of civil servants.

And we find it necessary to start this research with clearing up the question as for definition of the category "principles". Thus, "a principle" (from Latin *principium*) in general is considered as scientific or ethic source, reason, rule, basis, which one keeps to[1].

According to general-theoretical conditions, principles of law are the main basics, fundamental principle of the corresponding legal system. Difference of principles of law from scientific and philosophical ones is, first of all, in that for the first ones it is necessary to have consolidation in rules of law owing to the requirement of special protection, assured by the power of state coercion[2]. Therefore, the ideology of law becomes its principle only in case when it is consolidated directly in the law: its content and forms[3].

However, experts in general theory of law focus their attention on different approaches for consolidation and interpretation in different laws and regulations, what is hardly justified. That's why there is a chance to separate two ways for consolidation of principles in rules of law: textual (direct consolidation) and notional (indirect consolidation – results from rules analyses).

The main purpose of a principle of law is that it determines basic direction and makes the bases for further concretization of content of general rule in the corresponding rules of law. Moreover, principles of law become eliminators of gaps in the law and also play a key role in the process of dispute resolution, acting like peculiar legal guidelines.

Of course, while characterizing the activity of a chief of governmental authority in a government body, it is possible to separate the system of principles, on which it is based. However, before considering the issue, it is reasonable to examine the principles of state administration and civil service in general, because, as it has been

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1 Dahl V. I. The Explanatory Dictionary of the Living Great Russian Language. – [Reprinted from edition 1882] – M. : Rus.ya. – 1980 – V. 3. – p. 431.
² Chechina N. A. Principal directions of development of science of Soviet law of civil procedure. – L. : Publishing house LGU, 1987. – p. 83.
³ Osokina G. L. Civil process. General part. – M : Yurist, 2003. – p. 105.

mentioned above, the principles of performance of the last combine the principles of two types: of state administration and of civil service.

It is to be noted that in scientific literature there are different views on criteria for classification of principles of state administration and civil service.

Thus, the authors of course of lectures on "General theory of administration" provide with the following systematization of principles of state administration:

- general – principles of systemacity, objectivity, self-regulation, feedback, optimality, information sufficiency, democracy, publicity, competitiveness, stimulation;

- partial – principles, that are used in different subsystems or public spheres (economical, socio political, spiritual), and principles, that are used for analysis of different social phenomena, organizations, institutes;

- organizational and technological – principles of combination of state, regional and local administration, specificity, division of labour, principle of hierarchy, unity of giving orders, delegation of authorities, range of powers [1].

D. P. Zerkin and V. G. Ignatov keep to another standpoint. In their opinion, it is necessary to differentiate principles of state administration into system-wide methodological; general methodological; principles that regulate administration as a socio political process; organizational, systemic functional and every group has a score of principles[2]. Concerning given opinion, G. V. Atamanchuk properly notices that in this case "there is no even a matter for argument", because such a systematization doesn't have any criterion[3]. In the researcher's opinion, it is necessary to classify principles of state administration in the following way:

1) socio-political principles, formulated as the result of knowledge of social nature of state administration, general regularities and main peculiarities of its development;

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[1] *General theory of administration. Course of lectures. – M. : Russian Academy of Management, 1994. – p. 166-177.*

[2] *Zerkin D. P., Ignatov V.G. General state administration theory. Course of lectures. – M. : OOO «Tessa»; Rostov on Don: Publishing center «MarT», 2000. – p. 120-166.*

[3] *Atamanchuk G. V. Theory of State administration. – M. : Omega-L, 2004. – p. 141.*

2) functional and structural principles, which have been abstracted with the help of research of interaction of components of a subject and an object of state administration and uncover regularities of the structure of state and control actions;

3) organizational and structural principles, that reflect the character, regularities and specificity of the structure of state administration (mainly systems of its bodies) and become starting points while its formation and improving, and also while organizing state and administrative actions;

4) principles of state management activity, that uncover the regularities, relations and interrelations of methods, forms and stages of management activity of governmental bodies while forming and realizing of management functions and supporting of own criterion viability.

Coming to the principles of civil service, first of all, it is necessary to take a note of the fact that unlike the principles of state administration, the last have gained the implementation in legislation of Ukraine.

Regarding legislative consolidation of principles of civil service, N. Yanuk explains, that among given list one can conditionally separate constitutional and organizational and functional principles of the last[1]. The researcher has identified service to the people of Ukraine, legitimacy, supremacy of law, etc. as the constitutional principles. Regarding organizational and functional principles, the author has pointed out that the last are taken into account while passing civil service, career progress, professional development of servants, etc. Thus, N. Yanuk notes that selection of organizational and functional principles is conditional and correlated with inner structuring of civil service and directed to assuring stability and increasing of professional activity of civil service.

V. D. Grazhdan holds to another approach. He finds it necessary, while classifying principles of civil service, to separate three groups of principles: constitutional, organizational and supportive[2]. The

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[1] *N. Yanuk Principles of civil service like the basis of its professionalism and stability // Bulletin of Lviv University. – 2009. – № 48.– p. 119–127.*

[2] *Grazhdan V.D. State civil service: coursebook. – 2d edition., revised and corrected – M. : KNORUS, 2007. – p. 119-134.*

researcher has identified federalism, legitimacy, precedence of law and liberties of a human and a citizen, equal access to civil service as constitutional principles; unity of the legal and institutional framework of civil service, interrelation of civil and municipal services, openness of civil service, professionalism and competence of civil servants, protection of civil servants from unlawful intervention into their professional and official activity - as organizational principles; and optimization of state administration, rational administration, automatic substitution of an absentee, principle of unity of trust and control, etc – as supportive principles.

As we can see, there are a lot of different approaches to systematization of principles of state administration and civil service, that shows great difficulties in separation of systematization bases, and having analyzed different views of researchers on grouping criteria of both – principles of state administration and principles of civil service – we form our own view of systematization of principles of activity of a chief of civil service in governmental body. However, we would like to note, that it is very difficult to give completely exhaustive list of principles of the activity of the last. That's why, with a certain convention we move to considering of the definite question. Thus, principles of activity of a chief of governmental body, who has a status of civil servant, are necessary to classify in following way:

1. Socio-political:

- principle of legality, that stipulates strict observance of laws and corresponding laws and regulations by a chief of governmental body and results from the content of Article 19 of the Constitution of Ukraine, which says that governmental authorities and municipal authorities, their servants must act only on the ground of, within the powers and in a manner, provided under the Constitution and legislation of Ukraine;

- principle of observance of human and citizen rights, that comes from the Constitution of Ukraine, where it is stated that a human, his life and health, honour and dignity, inviolability and safety are considered to be the highest value, and rights and freedoms and their assurance determine the content and orientation of the activity of the state

- principle of transparency, that foresees the obligatoriness of passing of documents, conclusions on corresponding bodies activity through representative bodies;

- principle of publicity, that foresees bringing results of their activity to the society;

- principle of openness, which is implemented in the corresponding processes, meaning that corresponding processes must take course in the way that all their participants and other persons can observe the taken steps;

- principle of political impartiality means that a civil servant must objectively fulfill his official duties apart from party membership and personal political beliefs. The civil servant while performing his official duties doesn't have the right to take actions, which show his political views or indicate his personal attitude to certain political parties;

- principle of protection of the rights of a chief of governmental body, who has the status of civil servant is implemented in the right to conduct official investigation by request of a civil servant with the aim of withdrawal unjustified charge, in his opinion, or suspicion.

2. Organizational and functional:

- principle of competence, which is one of the main principles defining the legal status of any governmental body. There are some requirements for the chiefs of state administration like definite educational level, professional work experience, which aim to gain competence of the whole body;

- principle of normative activity, that foresees normative securing "borders of control" of a chief of state administration in a governmental body, namely defining of the sphere of public relations, which are regulated by this chief;

- principle of responsibility is implemented in that a chief of staff, who is responsible to a chief of corresponding governmental body or government agency of Autonomous Republic of Crimea is responsible for functioning of civil service in this body, unless otherwise is provided by the law;

- principle of obligation to implement the decisions of superior managers;

- principle of career;

- principle of auditability and accountability;
- principle of objectivity and impartiality during executive decision-making, etc.

Thus, we can conclude, that principles of activity of a chief of civil service, who has the status of civil servant, must base on principles of two types: of state administration and civil service. The system of activity of a chief of civil service in a governmental body is necessary to combine into following two groups: socio-political (legality, observance of human and citizen rights, transparency, publicity, openness, political impartiality, protection of the rights, etc) and organizational and functional (competence, normative activity, responsibility, principle of obligation to implement the decisions of superior managers, principle of career, auditability and accountability, objectivity and impartiality during executive decision-making, etc.).

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2. Grazhdan V.D. State civil service: coursebook. – 2d edition., revised and corrected – M. : KNORUS, 2007. – 496 p.

3. Dahl V.I. The Explanatory Dictionary of the Living Great Russian Language. – [Reprinted from edition 1882] – M. : Rus.ya. – 1980 – V. 3. – 555 p.

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MODERNIZACE V RUSKU V XIX. A NA POČÁTKU XX. STOLETÍ: SPECIFIKA ČI NEEXISTENCE

E. V. Bannikova, G. A. Zholobova

Summary: *Article is devoted to a problem of determination of nature of development of the Russian Empire in XIX – the beginning of the XX centuries. Authors analyze the concept "modernization" used in domestic and foreign publications. The Russian society is investigated in a context of features of traditional and industrial societies. Specifics of its reforming throughout XIX . – the beginnings of the XX. centuries comes to light. Evolutionary nature of socioeconomic transformation of the Russian society during the specified period is proved.*
Keywords: *modernization theory, traditional society, industrial society, extensive modernization, industrial modernization, imperial modernization, evolution.*

Pojem „modernizace", který si současní badatelé tolik oblíbili, je ve vědecké literatuře vykládán dosti nejednoznačně. Na jedné straně je modernizace v tom nejobecnějším smyslu chápána jako směřování po cestě pokroku, od méně dokonalého stavu společnosti k dokonalejšímu. Avšak většina autorů chápe modernizaci jako „proces národního urychlení, přiblížení k modernímu Západu"[1], tedy westernizaci různých oblastí veřejného života.

Teorie modernizace začala nabírat na obrátkách ve vědeckém světě ve druhé polovině XX. století díky pracem W. Rostowa a poté A. Tofflera a D. Bella. V knize „Stádia ekonomického růstu. Nekomunistický manifest"[2] se Walt Rostow pokoušel postavit svou koncepci proti marxistickému učení o historickém procesu vývoje lidstva. Jako protiváhu marxistické periodizaci dějin, která je spojena s pěti společensko-ekonomickými formacemi, předložil své členění dějin do pěti stádií ekonomického růstu: tradiční společnost; příprava předpokladů pro vzestup či růst; vzestup či růst; cesta k vyzrálosti; éra vysokého hromadného konzumu. Pro každou etapu vyzdvihl charakteristické příznaky, mající vztah k různým sférám života společnosti. Například pro „tradiční společnost" podle Rostowa je charakteristická primitivní manuální technika, vysoká hustota zemědělství v rámci produkce,

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[1] *Fedotova V. G. Svobodná volba a nucení ke svobodě // Sociální reformy v Rusku: historie, současný stav a perspektiva. SPb.: TOO TK „Petropolis", 1995, str. 15-28.*
[2] *Rostow W. The Stages of Economic Growth. A non-communist Manifesto. – Cambridge, 1960.*

stavovský charakter společnosti a to, že politická moc je v rukou vlastníků půdy. V posledním stádiu – během éry „vysokého hromadného konzumu" se hlavními problémy společnosti stávají problémy konzumu, nikoliv výroby, a hlavními odvětvímiprůmyslu jsou sféra služeb a výroby spotřebního zboží.

V práci Daniela Bella „Budoucí postindustriální společnost" (1973)[1] byly zmiňovány již pouze tři hlavní historické typy společnosti: tradiční (agrární, předindustriální), industriální a postindustriální (informační, technogenní). První dva vznikaly postupně, existovaly během dlouhých historických období a získávaly charakteristické kulturní rysy v různých zemích. Třetí typ se právě začal utvářet v současnosti. Jako kritérium vývoje společnosti se zde uvádí: vztah lidí k přírodě a k sobě navzájem, hodnotový systém a systém smyslu života, výrobní síla společnosti a využití vědy ve výrobě.

V agrární společnosti bylo základem činnosti člověka v běžném životě bezprostřední využívání přírodních zdrojů. Základ ekonomiky tvořilo zemědělství, výroba se zakládala na ruční práci, hlavním druhem ekonomických zdrojů byly suroviny. Člověk sám sebe chápal jako nedílnou součást své vesnice, obščiny, polisu, kde existovaly tvrdé sociální normy. Podřízenost tradici vysvětlovala vysokou stabilitu tradičních společností s jejich stagnujícím patriarchálním rytmem života a velice zpomaleným tempem vývoje společnosti.

Ve stádiu industriální společnosti se člověk stával aktivním a činorodým tvorem, který přetváří přírodu ve vlastním egoistickém zájmu. Ruční výroba je postupně vystřídána průmyslovou. Industriální společnost deklarovala hodnotu všeho nového. Věda se stala nejen nejdůležitější oblastí duchovní kultury, ale také bezprostřední výrobní silou. Výrazně se zlepšila kvalita bydlení, stravování a zdravotní péče, zvýšil se průměrný věk. Začala hromadná migrace obyvatelstva vesnic do měst, která byla zárukou vyšší životní úrovně. Výrazně se zvýšil rozsah sociální mobility – člověk získal možnost se přemisťovat nejen ve smyslu teritoriálním, ale také z hlediska sociálního (získal právo přecházet z jedné sociální skupiny do jiné). Industriální společnost fakticky darovala člověku jednu z nejvyšších civilizačních hodnot – osobní svobodu.

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[1] *Bell D. The coming of post-industrial society: A venture of social forecasting. – N. Y.: Basic Books, 1973. – 476 p. (Bell D. Budoucí postindustriální společnost. – M.: Akademia, 1999. – 956 s.)*

Bellovy myšlenky byly doplněny o úvahy Alvina Tofflera[1], jenž prezentoval modernizaci jako kontinuální proces vývoje techniky a technologie, který zajišťuje přechod od tradiční společnosti k moderní. Proces modernizace je uskutečňován prostřednictvím sociálních protikladů a konfliktů, prostřednictvím revolucí, jež vyvolávaly změny tradičních hodnot, bránících sociálním změnám a ekonomickému růstu. Lidstvo během svého vývoje prodělalo tři globální revoluce: agrární, průmyslovou a informační. V důsledku těchto krizí jednotlivévlny-typy společností postupně nahrazovaly jedna druhou.

První vlna velkých změn před pěti až sedmi tisíci lety proměnila kočovná plemena v usadivší se zemědělce. Byla to agrární (neolitická) revoluce, v jejímž rámci došlo k přechodu od ekonomiky přivlastňovací k ekonomice výrobní. Jejím výsledkem bylo zrození a upevnění na dlouhá staletí tradiční (neboli agrární) společnosti. Přibližně před 300 lety začala v západní Evropě průmyslová revoluce, jejímž výsledkem byla přeměna agrární společnosti v industriální. Změnila se sociální struktura společnosti, začalo utváření občanské společnosti a právního státu, začaly se upevňovat liberálně-demokratické hodnoty.

To znamená, že představy o procesu modernizace, jež se utvořily v západní sociologii a filosofii, vyprávěly o postupu historického vývoje, charakteristickém právě pro západní země. Samotný modernizační proces byl tedy chápán právě jako westernizace, jako přejímání vzorů západní kultury v různých oblastech veřejného života. Ve vztahu k jiným částem světa se začaly používat pojmy „kontramodernizace" (jako alternativní varianta k modernizaci podle jiného než západního vzoru) nebo „antimodernizace" (otevřené působení proti modernizaci ze strany vládnoucí elity, která za účelem uchování moci a privilegií upřednostňuje podporu kulturně-národnostní specifiky zemí před napomáháním jejich rozvoji moderním způsobem). Kromě toho byl za kvalitativní charakteristiku modernizace považován její organický nebo neorganický charakter. Modernizace druhého typu (neorganická) začínala zpravidla pod vlivem vnějších, nikoli vnitřních faktorů (zostření ekonomické konkurence, perspektiva ztráty ekonomické nezávislosti, porážka ve válce, vojenská hrozba).

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[1] Toffler A. *The Third Wave.* – New York, 1980. (Toffler A. *Třetí vlna.* – M.: AST, 2010. – 748 s.)

Jako předpoklad neorganické modernizace byl také zmiňován „efekt demonstrace" – přání zástupců privilegovaných tříd zajistit si takovou životní úroveň jako v rozvinutých zemích. Každopádně taková vynucená modernizace vedla ke nerovnoměrnému vývoji, disproporcím, výraznému sociálnímu napětí a konfliktům.[1]

Právě takovou variantu událostí můžeme pozorovat v ruské historii. Podle názoru, který vyjádřil S. Akhiezer[2], byla existence ruského státu vždy úzce spjata s vojenským aspektem. Chybějící přirozené hranice a přítomnost agresivních sousedů nutily ruskou moc vynakládat ohromné prostředky a energii na zajištění národní nezávislosti a organizaci území státu. Militaristický charakter státu prakticky neponechával prostor pro osobní iniciativu, podnikání, pro sociálně-kulturní a ekonomické inovace. V určité chvíli začala vláda zjevně pociťovat zaostávání Ruska v různých sférách společenského života, což mohlo vést ke ztrátě geopolitického postavení státu na mezinárodní aréně. Právě tehdy začaly být podnikány překotné pokusy „přejmout" nezbytné novoty od sousedů, které byly následně deklarovány jako modernizace. Avšak taková „nucená modernizace" neotevírala zdroje a nevytvářela stimuly pro organický vnitřní rozvoj sebe sama. Naopak, vytvářela iluzi, že bez takových zdrojů a stimulů je možno se obejít.

Petr I. byl iniciátorem první „extenzivní modernizace" (termín S. A. Akhiezera) v ruských a světových dějinách. „Extenzivní modernizace, tedy přisvojování a osvojování cizích kulturních výdobytků, se liší od intenzivní tím, že předpokládá přejmutí výsledků inovací bez získání schopnosti k samotným inovacím, a přejmout tuto schopnost není možné. (…) Jedna z hlavních zvláštností takové modernizace spočívá v tom, že jejím jediným subjektem je stát, který nutí poddané k přeměnám. Počet lidí, jimž je předepisováno, aby se změnili, může být různý."[3] Přejaté evropské zdroje vystačily zhruba na jedno století.

V XIX. století se vládnoucí moc opět pokoušela provádět modernizaci, vycházejíc při tom z tradice, ze způsobu života lidí

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utvářeného po staletí. Avšak modernizace, jež vycházela z archaické tradice, dříve či později zaváděla své organizátory do slepé uličky dějin. Liberální reformy Alexandra II. představovaly v naší historii nejvýznamnější pokus o modernizaci podle liberálního vzoru, kdy byly reformovány nejen technologie, nýbrž i sociální instituce. Ony „Velké reformy" bohužel nedokázaly dostat zemi na cestu rozvoje podle evropského vzoru. Feudální, a v mnoha ohledech dokonce ještě předfeudální Rusko, bylo vyděšeno z radikálních změn, vyvolaných uskutečněním liberálního projektu modernizace. Využití takového modelu modernizace bylo ukončeno tragickou smrtí imperátora.

„Industriální modernizace", která byla zahájena za cara Alexandra III., byla svým charakterem rovněž v mnoha ohledech extenzivní, prováděná na úkor většiny obyvatel, které modernizace vůbec nezasáhla. Prudký skok ve vybudování ruského těžkého průmyslu byl zajišťován státem bez organického rozvoje vnitřního trhu díky několikanásobnému zvýšení vývozu ruského obilí do zahraničí a masivnímu zapojení cizího kapitálu. Ruská buržoazie nebyla orientována na jakékoli samostatné hospodářské inovace spojené s vysokým rizikem, tedy ani na provádění modernizačních změn. K tomu v zemi nebyl motivován nikdo.

Badatelé, zabývající se studiem poreformní ekonomické politiky carské vlády, si již dávno povšimli toho, že nejvyšší moc brzdila proces kapitalistickéevoluce agrárního zřízení země a zároveň napomáhala rozvoji průmyslu. Podle názoru P. I. Lyashchenka byl ministr M. CH. Reitern, který byl ztělesněním ekonomické politiky let 1860-1870, „přesvědčeným zastáncem činnosti na bázi soukromého hospodaření a iniciativy a odpůrcem státního hospodářství, zejména například v oblasti výstavby železnic, bankovnictví apod."[1] Napomáhal budování železnic tím, že poskytoval soukromým železničním společnostem koncese a půjčky, podporoval vznik komerčních bank a rozvoj těžkého hutnictví.[2] N. CH. Bunge, který se stal ministrem financí v r. 1881, byl „jedním z nejvýznamnějších nástrojů buržoazní ekonomické politiky v Rusku".[3] Nahradil jej „chráněnec buržoazie I. A.

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[1]*Lyashchenko P. I. Dějiny národního hospodářství SSSR.- M.: Gospolitizdat, 1952.- II. svazek. Str. 177.*
[2]*Tamtéž. Str. 177-179.*
[3]*Tamtéž. Str. 180.*

Vyšněgradskij", který „pokračoval v realizaci úkolů upevnění „národního systému" ruského kapitalismu… s větší silou prováděl politiku získávání zahraničního kapitálu pro ruský průmysl, zesílení celního protekcionismu, zvýšení kreditních operací, posílení stability ruské měny".[1] Ostatně „tato politika průmyslového kapitalismu se nejúplněji projevila v činnosti ministra financí S. J. Witteho, nejvýznamnější postavy mezi „státními činiteli" a carskými ministry během celého posledního půlstoletí existence impéria… V 90. letech státní ekonomická politika nejúplněji vyjadřuje zájmy rozvoje průmyslového kapitalismu."[2] Na konci kapitoly však Lyashchenko připomíná, že „v Rusku 90. let se kapitalistický obsah stále ještě rozvíjel ve starém, „samoděržavném", statkářském, polonevolnickém obalu, jež velice silně brzdil další průběh rozvoje kapitalismu".[3]

A. Gershenkron interpretoval ekonomickou politiku carské vlády z pozic své koncepce „stádií ekonomické zaostalosti". Všiml si, že „proces industrializace, který se rozšířil v zaostalé zemi, se značně lišil ve srovnání s pokrokovějšími zeměmi."[4], a dával tyto odlišnosti do souvislosti s působením „zaváděcích instrumentů", plnících funkci náhražek nedostatečných předpokladů industrializace. Pokud zaostalost byla velmi citelná, pak pro nahrazení nedostatečných předpokladů byl potřebný zásah státu. Ekonomická politika samoděržaví se A. Gershenkronovi jevila jako hlavní hybná síla průmyslového rozvoje Ruska: tím, že nivelizovala vlastními silami nedostatek kapitálu, odbytišť, pracovní síly a podnikatelského ducha v zemi, zajistila možnost industrializačního skoku, k němuž došlo během posledních 15 let XIX. století. Jak předpokládal A. Gershenkron, „zájem vlády na industrializaci se do značné míry zakládal na její politice ve vojenské oblasti."[5] Navíc ruský stát „poháněný svými vojenskými zájmy" „vzal na sebe úlohu hlavního prostředníka v urychlování ekonomického pokroku v zemi".[6]

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[1]*Tamtéž. Str. 182.*
[2]*Tamtéž. Str. 184.*
[3]*Tamtéž. Str. 215.*
[4] *Gershenkron A. Economic Backwardness in Historical Perspective. – Cambridge, 1962.P. 7.*
[5]*Gershenkron A. Economic Backwardness in Historical Perspective. – Cambridge, 1962.P. 19.*
[6] *Ibid. P. 17, 130.*

Stejně jako A. Gershenkron dospěl i Theodor von Laue k závěru, že růst ruského průmyslu byl výsledkem ekonomické politiky vlády, a znamenal tedy zvláštní „revoluci zvenčí". Podle jeho názoru byl ústředním směrem této politiky kurs vedoucí k industrializaci, jež byla uskutečňována v protikladu s agrární politikou, na účet vesnice. Motivační pohnutkou směřování k industrializaci se staly velmocenské zahraničněpolitické úvahy, jeho hlavní pákou se stalo budování železnice. Pokud však A. Gershenkron spojoval směřování k industrializaci se jmény Vyšněgradského a Witteho, von Laue v tomto směřování viděl výsledek evoluce ekonomické politiky státu po roce 1861. Kulminačním bodem této evoluce se podle jeho názoru stal Witteho systém, jehož základy však byly položeny jeho předchůdci.[1]

Na rozdíl od A. Gershenkrona a von Laueho, I. F. Gindin neposuzoval agrární a průmyslový směr ekonomické politiky vlády jako směry alternativní, vzájemně se vylučující. Naopak, všiml si jejich vzájemné spojitosti a organické jednoty. I. F. Gindin napsal: „Třídní podstata samoděržaví určovala, že jedním z nejdůležitějších cílů ekonomické politiky vlády bylo případně delší zachování polonevolnických vztahů na venkově. Zároveň s tím zachování a upevnění politické nadvlády feudálů-statkářů v období kapitalismu bylo možné pouze za podmínky ekonomického růstu země, její cesty vpřed kapitalistickou cestou. Navíc samotné prodloužení historické existence polonevolnických latifundií bylo možné pouze formou jejich propojení s kapitalistickým vývojem země a určité přeměny těchto latifundií podle zásad kapitalismu." A právě proto „při vší rozporuplnosti a nedůslednosti ekonomické politiky carské vlády se jejím hlavním směrem stalo napomáhání rozvoji kapitalismu"[2] Obecně vzato, jak napsal I. F. Gindin, opatření carského státu „tím, že v jistém ohledu urychlovala rozvoj kapitalismu v Rusku…. zesilovala jeho rozpory, vytvářela dodatečné překážky tomuto rozvoji."[3]

Při charakteristice obchodní a průmyslové politiky carismu uvádí L. E. Shepelev: „Průmyslová modernizace Ruska byla

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[1] *Th. H. von Laue. Sergei Witte and the Industrialization of Russia. – New York and London, 1963. 360 p.*

[2] *Gindin I. F. Státní banka a ekonomická politika carské vlády. - M.: Gosfinizdat, 1960. Str. 17-18.*

[3] *Tamtéž. Str. 23.*

uskutečňována carskou vládou za účelem dosažení hlavního cíle - podpory státního statusu země za podmínky zachování politického režimu (samoděržaví) a jeho třídní opory – statkářské šlechty … Myšlenka spočívala ve zpomalení a zjemnění kapitalistické přeměny venkova a umožnění šlechtě, aby se přizpůsobila novým podmínkám… Při řešení úlohy průmyslového rozvoje země se carská vláda snažila nejen tento vývoj urychlit, ale i udávat mu (požadovaný) směr při zachování mnohých přežitků nevolnictví jak v ekonomické, tak v politické oblasti života země, které brzdily organický rozvoj ekonomiky na kapitalistickém základu.“[1]

Názor B. V. Ananyiche na ekonomickou politiku samoděržaví v poreformním období se v mnohém shoduje s charakteristikou L. E. Shepeleva. „Ponaučení z porážky v Krymské válce, - píše autor, - přinutilo ruské samoděržaví, aby se pro zachování své moci a vlivu v Evropě zaměřilo na co nejrychlejší rozvoj průmyslu. To určilo celkový charakter ekonomické politiky vlády v poreformním období.“ Při hodnocení Witteho politiky jako nejdůslednějšího ztělesnění tohoto směřování, zároveň připomíná: „Witteho ekonomická politika byla ve svém základě hluboce rozporuplná, jelikož pro rozvoj kapitalismu v zemi používal prostředky a podmínky, vyplývající z feudální podstaty systému řízení státu, který v Rusku existoval. Konservativismus Witteho „systému“ spočíval v tom, že tento systém měl napomáhat upevnění ekonomické moci samoděržaví… Státní zásah do ekonomiky, který prováděl Witte, byl často odůvodňován nutností podpory zatím ještě neupevněné soukromé iniciativy, avšak ve skutečnosti daleko přesahoval tento rámec a bránil přirozenému vývoji kapitalistických vztahů v zemi… Politika podpory průmyslového rozvoje byla prováděna v podmínkách zakonzervování feudálních přežitků v zemědělství a při vysoké vypjatosti platební schopnosti obyvatelstva, především rolníků.“[2]

Přibližně ve stejném duchu se nese koncepce V. I. Bovykina, který tvrdí, že samoděržaví chránilo „všemi dostupnými prostředky četné překážky na cestě kapitalistického vývoje v zemi“ a „zároveň

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[1] *Shepelev L. E. Carismus a buržoazie ve druhé polovině XIX. století: Problémy obchodní a průmyslové politiky. – L.: Nauka, 1981. Str. 21-24.*
[2] *Krize samoděržaví v Rusku. 1895-1917 / Odp. red. V. S. Dyakin. – L.: Nauka, 1984. Str. 43-44.*

s tím mu nezbývalo nic jiného než napomáhat rozvoji některých odvětví ekonomiky země, bez nichž se nemohla obejít vládnoucí třída. Nejdůležitějším z těchto odvětví bylo budování železniční sítě, jehož cílem bylo uspokojit potřeby statkářských hospodářství, počínajících produkovat zboží, jakož i zajistit ekonomické, politické a strategické zájmy ruského státu.“[1]

Nakonec většina badatelů zaznamenává vnější, státní charakter transformace sociální a ekonomické sféry ruské společnosti. Samotná společnost zůstávala výlučně objektem přeměn prováděných vládou, objektem, který neprojevoval žádné modernizační impulsy.

Je tedy možné tvrdit, že koncepce lineární modernizace (W. Rostow, D. Lerner, M. Levy, B. N. Mironov), která hodnotí dějiny jako nevratný progresivně se rozvíjející proces, se na ruském materiálu nepotvrzuje. Podle Daniela Lernera je tedy modernizace svého druhu mentální posun, dosažení zvláštního stavu rozumu, charakterizovaného vírou v pokrok, tendencí k ekonomickému růstu, ochotou přizpůsobit se změnám. D. Lerner při analyzování modernizace životních stylů empirickou metodou věnoval největší pozornost růstu mobility obyvatelstva, šíření gramotnosti a hromadných sdělovacích prostředků.[2] Avšak ruské dějiny XIX. – počátku XX. století nám neposkytují žádné argumenty ve prospěch takového „materiálního posunu“ ve vědomí většiny obyvatel. Podle sociologa Mariona Levyho je společnost více či méně modernizovaná v závislosti na tom, jakou měrou její členové využívají neživé zdroje energie a/nebo používají stroje, aby znásobili efekt svého úsilí.“[3] Avšak analýza ruské ekonomiky přelomu XIX. a XX. století svědčí o neexistenci rozšíření automatizace podniků, dokonce ani po skončení průmyslové revoluce. Z pohledu B. N. Mironova se „koncem XIX. století „statisticky průměrné“ ruské město stalo z hlediska své velikosti průměrným. To mělo vážné následky“.[4] Ve většině ruských gubernií však měla početní převahu malá města, která

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[1] *Bovykin V. I. Ekonomická politika carské vlády a průmyslový rozvoj Ruska. 1861-1900 // Ekonomické dějiny: Ročenka. 2005. – M.: "Rosspen", 2003. Str. 27.*

[2] *Lerner D. The Passing of Traditional Society: Modernizing the Middle East. – New York, London, 1965. P. VIII.*

[3] *Levy M. Modernization and the Structure of Societies. – Princeton, NJ: Princeton University Press, 1966, P. 11.*

[4] *Mironov B. N. Sociální dějiny Ruska v období impéria (XVIII.- počátek XX. ¨století) Ve 2 sv. Sv. 1. – SPb.: Dmitrij Bulanin, 2000. Str. 289.*

se svou podstatou málo lišila od venkovského osídlení, a gubernská centra zpravidla byla vojensko-správními středisky, nedisponujícími pevnou obchodní a průmyslovou základnou.

Tradiční (tedy nemodernizované) společnosti byly podle názoru M. Levyho vlastní 1/ nízká specializace organizace, kompartmentalizace (izolace; uzavřenost; vydělení) života; 2/ nízká vzájemná závislost organizací (vysoká úroveň soběstačnosti, samostatnosti); 3/ v oblasti sociálních vztahů a kulturních norem důraz na tradici, partikularismus, funkční difusi; 4/ nízký stupeň centralizace; 5/ nerozvinutost peněžní výměny a trhu; 6/ prevalence rodinných vztahů, norem; nepotismus (rodinkaření, strýčkovství, protekce příbuzným) jako hodnota.[1] V. G. Fedotova doplnila tyto příznaky tradiční společnosti o následující charakteristiky: převaha tradice nad inovacemi; při organizování sociálního života závislost na naboženských a mytologických představách; orientace na minulost; hodnotová racionalita; autoritativní charakter moci; neexistence odložené poptávky v materiální oblasti a konzumerismu; zvláštní psychická konstelace - neaktivní osobnost (typ B).[2] Právě tyto charakteristiky podle našeho názoru nejúplněji vyjadřují život obyvatel Ruska ve zkoumaném období, což svědčí o jeho tradicionalismu.

Modernizace společnosti předpokládá její změnu podle tohoto schématu: novace (novota) – inovace (vytvoření nové kvality) – stereotyp (S. N. Gavrov[3]). Zároveň transformace tradiční společnosti nebyla jako taková chápána, jelikož proces přeměny novot ve stereotypy byl rozložen do velice dlouhého časového úseku a novota samotná byla světonázorově nepřijatelná pro většinu členů této společnosti. Ruská společnost se vyznačovala vysokým stupněm konzervativismu, „sklonem k udržování při schopnosti zlepšování". Veškeré přeměny, k nimž docházelo v ruské společnosti během XIX. a na počátku XX. století (reformátorské počiny Alexandra I, a Alexandra

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[1] *Levy M. J. Social Patterns (Structures) and Problems of Modernization // Moore W. and Cook R.M. (eds.) Readings on Social Change. – Englewood Cliffs, NJ: Prentice-Hall, 1967. P. 196-201. (Cit. z: Poberezhnikov I.V. Modernizace: definice pojmu, parametry a kritéria // Multimedia žurnal. Projekt „Achej" [Elektronický zdroj] URL:http:mmj.ru/index.php?id=36&article=112).*

[2] *Fedotova V. G. Modernizace „jiné" Evropy. – M.: IF RAN, 1997. – 256 s.*

[3] *Gavrov S. N. Modernizace Ruska: postimperiální tranzit.- M.:MGUDT, 2010. – 269 s.*

II, „kontrareformy" Mikuláše I. a Alexandra III), byly orientovány na předcházení sociálním konfliktům, na zachování samoděržavné státnosti. Sledovaly cíle konzervativní stabilizace.

Úloha hledání smyslu modernizačních procesů v Rusku napomáhá vzniku nových termínů, jejichž cílem je položit základy originální ruské varianty modernizace. A. A. Kara-Murza a A. G.Vishnevskij např. navrhli používat termín „konzervativní modernizace", pod nímž chápou takový model, který je zaměřen na zachování nebo pomalou transformaci tradičních hodnot, institucí a vztahů.[1] Ve vztahu k tradicionalistickým společnostem, k nimž patřila společnost ruská, je možno také hovořit o parciální (částečné) modernizaci (A. D. Bogaturov, A. V. Vinogradov[2]), „dohánějící" modernizaci (V. G. Fedotova), či „opozdilé" (nelineární, s prvky involuce) sociální evoluci (A. V. Buzgalin[3]). Zastánci těchto koncepcí se zaměřují na délku trvání přechodu ruské společnosti od tradice k současnosti, na symbiózu tradičních a modernistických prvků, k níž v této společnosti došlo, na možnost jejího „uvíznutí" ve stádiu „částečné" modernizace, na stálou, nelineární a opožděnou (ve srovnání s nejrozvinutějšími zeměmi) transformaci ruské společnosti. Moc v Rusku měla tendenci využívat zároveň různé, dokonce protichůdné metody obnovy – „zrychlené reformátorstvíúsilím státního aparátu a tlumení podnětů modernizace, směřujících k obnově, pomocí téhož aparátu, ale jinýma rukama".[4]

Během celého modernizačního období v našich dějinách jsme však, jak připomíná S. N. Gavrov, „doháněli západní moderní civilizaci především v oblasti vojenských a průmyslových technologií, toho všeho, co sloužilo k rozvíjení vojensko-technického potenciálu země. K obsahové změně v sociální struktuře, která by zahrnovala nejen přijetí části institucionálních vzorů, navrhovaných moderní civilizací, ale i jejího ducha, zavedení a dodržování občanských práv a svobod,

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[1] *Vishnevskij A. G. Srp a rubl: Konzervativnímodernizace v SSSR.-M.: OGI, 1998. Str. 48.*

[2] *Bogaturov A. D., Vinogradov A. V. Anklávně-konglomerátnítypvývoje. Zkušenost s transsystémovouteorií // Vostok-Zapad-Rossia. –M., 2002. Str. 109-128.*

[3] *Buzgalin A. V. Postmodernismuszastaral / Voprosyfilosofii. – 2004. – č. 2.str. 3-15.*

[4] *Martynov S. D. Stát a ekonomika: Witteho systém. SPb.: Nauka, 2002. Str. 13.*

utváření občanské společnosti – ke všemu tomu v průběhu větší části zkoumaného období prostě nedošlo."[1]

Podstata „imperiálního" modelu modernizace, k níž došlo v Rusku v XVIII. – počátkem XX. století, je vyjádřena dvěma momenty: 1/ modernizace byly podřízeny úlohám vojensko-politické rozpínavosti impéria, obrany před vnějšími nepřáteli, podpory statusu velkého státu a prakticky nebyly spojeny s řešením vnitřních problémů; 2/ modernizace napodobovaly evropské vzory pouze z jejich vnější stránky; 3/ modrnizace byly prováděny především z iniciativy vládnoucí elity a v jejím zájmu.[2] Následování imperiálního modelu modernizace zpravidla nevedlo ke změnám každodenního života lidu, poevropštění se vztahovalo především na elity.

Podle našeho názoru přitom právě pojem „evoluce" přesněji vyjadřuje proces historické transformace ruské společnosti na rozdíl od politického systému nebo ekonomického systému, které prošly imperiální modernizací. Základním principem evoluce je snaha o uchování identity a přizpůsobení se vnějším podmínkám. Evoluční proces se zakládá na schopnosti sociálních systémů přizpůsobit se podmínkám vnějšího prostředí v podobě variací způsobů fungování. Tyto variace jsou zpravidla náhodné a větší část z nich se znehodnocuje v důsledku vzájemného působení s vnějšími podmínkami. Nejefektivnější strategie přežití se následně upevňují prostřednictvím norem morálky, sociálních institucí apod.[3] Adaptace na měnící se situaci mohla probíhat i pasivní formou. V takovém případě vypadala jako očekávání možného návratu k původnímu stavu, nebo jako zvykání na změněné podmínky. Ačkoliv zvykání je možno v zásadě chápat jako zvláštní způsob obnovy, jeho kardinální odlišností bude neexistence vnější aktivity.

Podle názoru S. N.Gavrova je v historickém osudu Ruska přítomno neustálé „přání ponechat si právo nekonání, vyhnout se určitosti volby".[4] Přes všechny pokusy zbavit se s konečnou platností

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[1]Gavrov S. N. Modernizacevejménuimpéria.Sociálně-kulturní aspekty modernizačních procesů v Rusku.- M.: Editorial URSS, 2004. Str. 5.

[2] Fomina A. S. Dějiny modernizace Ruska. – M.: b.i., 2003. Str. 29.

[3] Malkov S. Y. Metodologické aspekty logicko-matematické modelace sociálně-historických procesů // Evoljucija. – 2003.- č.1.- str. 42-45.

[4] Gavrov S. N. Modernizace ve jménu impéria. Sociálně-kulturní aspekty modernizačních procesů v Rusku.- M.: Editorial URSS, 2004. str. 132.

nutnosti volby – zbavit se jí není možno. Je však možno ji jako paliativní rozhodnutí přesunout na jiného člověka, okolnosti, vnější prostředí jako celek. V tomto případě „se harmonizace obrazu světa provádí prostřednictvím delegování regulujících funkcí a iniciativ na úroveň výše postavených sociálních instancí. Tato úloha má natolik vysokou prioritu, že zeslabuje negativní efekt mocenské zvůle a ztrát, kterými je její řešení doprovázeno."[1] Právě takovou variantu vývoje událostí je možno pozorovat na příkladu ruské historie XIX. – počátku XX. století. Úlohu zachování geopolitických pozic Ruského impéria společnost svěřila vládnoucí moci. Samotná společnost neprojevila žádné modernizační snahy. Postupně se přizpůsobovala těm procesům, které stát považoval za nutné realizovat.

Adaptace, podle názoru N. N. Melnikové, zároveň neznamená jen pouhé přizpůsobení se člověka okolním podmínkám, ale také zachování podstatných individuálních parametrů v měnícím se prostředí, tedy přizpůsobení podmínek člověku. Podle jejich slov „člověk jako by, třídí možnosti, které mu navrhuje prostředí, vybírá si a zahrnuje do svého způsobu života ty, jež více odpovídají jeho „JÁ", běžným úkolům v životě, hodnotám a potřebám".[2] V souvislosti s tím je v rámci sociální transformace modernizačního charakteru možno rozeznat evoluční linii vývoje, po níž převážně kráčela ruská společnost.

Nakonec je nutno souhlasit se závěrem, že ekonomické modernizace, k nimž docházelo v carském Rusku, byly prováděny vládou. Byly založené na importu technologických výdobytků a právních systémů evropských zemí, které byly mnohem vyspělejší a které Rusko dohánělo. Byly vynucené a v mnohém byly stimulovány zaostalostí v oblasti vojenské techniky, jež začínala být pro zemi katastrofální. Nevytvořily však vnitřní zdroje a stimuly inovací, nenapomáhaly přechodu od extenzivního typu hospodaření k intenzivnímu. Příčina tkvěla v tom, že jednak se v zemi stejně neobjevily subjekty inovací, jednak se modernizace nedotýkaly převážné většiny obyvatelstva. V důsledku toho bylo Rusko na počátku XX. století zemí s nedokončeným procesem ekonomického poevropšťování, který se ocitl ve slepé uličce.

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[1] *Tamtéž. Str. 138*
[2] *Melnikova N. N. Způsob života a jeho adaptivní funkce // Věstnik JUUrGU. – 2009.- č. 5.- Série „Psychologie".-Vyd. 4. Str. 44.*

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WOMEN AND POWER IN EARLY MEDIEVAL ENGLAND: THE QUEEN'S POSITION IN CONTEXT

Irina Boldyreva

Abstract: *The paper touches upon the problem of the queen's status in early English society. The analysis is based on a variety of sources, including documentary and literary evidence. Although the sources are not particularly explicit about regional differences, they prove that in the 7th – 8th centuries the position of Old English queens was rather elevated. They signed royal charters and participated in major political events of their time. The image of the holy queen, defender of the Church, is not well attested in Anglo-Saxon intellectual culture of Bede's age because early English clerics saw kings' wives as powerful political rivals.*
Keywords: *gender in medieval society, medieval queens, women's status, women's power, Old English literature, Anglo-Saxon England.*

There has recently been an upsurge of interest among medievalists in the subject of women and power. Researchers have observed that the influence of the fair sex on state affairs was quite substantial throughout medieval history. And, although the political activity of queens in the early medieval period was, in most cases, minor, a number of them were clearly keen to achieve power and prestige.[1]

The issue of women and power in the Anglo-Saxon period has only been topical in medieval studies since the last third of the 20th century, a period which coincides with the rapid development of gender studies. The authors of various works have focused particularly on the late-Saxon queens, probably due to specifics of the sources and also due to the new trends, which are known to have appeared in English political life and culture associated with church reform in the second half of the 10th century.[2]

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[1] *Рябова, Т. Б.: Женщина в истории западноевропейского средневековья. Иваново: Юнона, 1999.*

[2] *Campbell, M. W.: Emma, reine d'Angleterre: mere denature ou femme vindicative? In: Annales de Normandie. Vol. 23, p. 97 – 114. Caen: Laboratoire d'ethnographie régionale, 1973; Stafford, P.: Queen Emma and Queen Edith: Queenship and Women's Power in Eleventh Century England. Oxford: Blackwell, 1997; Stafford, P.: Queens,*

However, the role of the sovereign's wife was of concern in Anglo-Saxon society long before the Benedictine Revival. In the 890s the biographer of Alfred the Great, Bishop Asser, tells us that, during his time in Wessex, the wife of the ruler was not allowed to sit on the throne alongside her husband or to bear the title of queen.[1] His words suggest that this state of affairs had persisted for many years, although Asser himself refers to the custom as "abominable" ("detestabilis") and contrary to the traditions of all the Germanic peoples ("ultra morem omnium Theotiscorum").[2] The West-Saxon rulers used a historical episode, dating from the turn of the 8th and 9th centuries, to justify the lowly status accorded to their queens. Its main protagonist was a daughter of King Offa of Mercia (757-796), Eadburh, who was given in marriage to the ruler of Wessex, Beorhtric (786-802). Having much influence at court, Eadburh intervened actively but ineptly in the country's political life, arousing much dissatisfaction among the nobility. "As soon as she had won the affection of the king and power throughout almost the whole of the kingdom," writes Asser, "she began to behave in the manner of a tyrant, like her father: she hated anyone to whom Beorhtric was well-disposed, did everything that was displeasing to God and the people, made accusations to the king against anyone she could and thus deprived them by deceit of their life or of power. And if she could not obtain that from the king, she killed them with poison."[3] The king himself finally fell victim to his evil queen through a mistake, and she fled to the Franks.[4]

Nunneries and Reforming Churchmen: Gender, Religious Status and Reform in the Tenth-and Eleventh-century England. In: Past end Present. Vol. 164, p. 3 – 35. Oxford: Oxford University Press, 1999.

[1] *Asserius. De rebus gestis Ælfredi, 13. In: Stevenson, W. H. (ed.): Asser's Life of King Alfred with the Annals of Saint Neots, erroneously ascribed to Asser. Oxford: Clarendon Press, 1904. P. 11.*

[2] *Ibid. 13. P. 12.*

[3] *Que confestim accepta Regis amicitia et totius pene regni potestate, more paterno tyrannice vivere incepit, et omnem hominem execrari, quem Beorhtric diligeret, et omnia odibilia Deo et hominibus facere, et omnes, quos posset, ad regem accusare, et ita aut vita aut potestate per insidias privare. Et si a regi illud impetrare non posset, veneno eos necabat (Ibid. 14. P. 12 – 13).*

[4] *Ibid. 15. P. 13.*

Asser's unflattering portrait of Eadburh may be an exaggeration, motivated by the desire to discredit Mercia, with which Wessex was in long-lasting political rivalry. According to Asser, Eadburh's crimes branded the reputation of all subsequent queens and led to their being denied the right to occupy the throne.[1] His words are indirectly confirmed by surviving documents: after the death of Beorhtric in 802 the signatures of the wives of rulers disappear for a long period from the witness lists of Wessex royal charters.

Some conclusions about the status of Anglo-Saxon queens in earlier centuries can be reached using historical evidence, although the information which it provides is not always clear cut. As well as surviving documents there are also various hagiographic and epic works, which give literary expression to important social and cultural realities of the time. The heroic epic *Beowulf*,[2] the text of which, according to most researchers, took shape in the 8th century using ancient Germanic legends from pre-Christian times, is of particular importance in this respect.[3]

The queens who are described in Beowulf often appear as passive and tragic figures, in contrast with valiant warrior kings[4]. But this has only partial validity, because it fails to take account of the specifics of the heroic epic as a genre that is particularly concerned with tribal feuds and feats of arms. Moreover, the theme of the doomed hero is characteristic of the German epic in general,[5] regardless of gender differences. But sources show that the figures of the king and queen, the specifics of their status and related social duties were perceived in different ways by the Anglo-Saxons. In the 7th and 8th

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[1] *Ibid. 13. P. 11 – 12.*

[2] *Beowulf. In.: Dobbie, E. V. K. (ed.): Anglo-Saxon Poetic Records. Vol. 4, p. 3 – 94. New York: Columbia University Press, 1953. (Further referred to specifying the line number).*

[3] *Chase, C. (ed.): The Dating of Beowulf. Toronto: University of Toronto Press, 1997.*

[4] *Hill, J.: "Þæt wæs geomuru idres!": A Female Stereotype Examined. In: Damico, H., Olsen, A. H. (eds.): New Readings on Women in Old English Literature, p. 235 – 247. Bloomington: Indiana University Press, 1990; Overing, G.: Language and Gender in Beowulf. Carbondale: Southern Illinois University Press, 1990. P. 76 – 81.*

[5] *Гуревич, А. Я.: О природе героического в поэзии германских народов. В: Известия отделения литературы и языка АН СССР. Т. 37. № 2. М.: Иэд-во АН СССР, 1979. С. 133.*

centuries a good cyning was, above all, a good military leader, who aggrandized his territory and protected it against attacks from outside. The qualities which social standards called for in his wife were, to a certain extent, of the opposite nature.

The Old English epics use the metaphors "freoðuwebbe" and "frioðusibb"[1], literally "peace weaver" and "pledge of peace", to describe queens. The peace-making function can reasonably be viewed as fundamental for early medieval queens. It was determined by their biological function as a mother who mixed the blood of different families in her children. This was an extremely important function in a society that lived under the constant threat of military conflict. One of the heroines of *Beowulf*, Hildeburh, wife of the Frisian cyning symbolically lays the bodies of her son and her brother together on the funeral pyre after their tragic death in internecine strife, thereby taking the role of "freoðuwebbe", assigned to her by culture, to its ultimate limit.[2]

The image of the queen as peace weaver is also apparent in various palace ceremonies,[3] where the queen assumes the important official functions of hostess and bestower of gifts, performing certain duties envisaged by court etiquette that have a clear political significance. By her presence at the banquet, where she makes welcome speeches and invites guests and warriors to drink from the foaming cup, the queen symbolically and psychologically knits together heroic society. She is an inseparable attribute of the established social order.

The role of queens in the epic is not merely ceremonial: they try to exert influence when important policy decisions are taken, and they usually do so by offering advice. The episode in Beowulf when Queen Wealhtheow masters all of her diplomatic skills in an attempt to persuade her husband not to bequeath the throne to a stranger is of great interest as an example of such political action[4]. The text calls Wealhtheow "the people's queen" ("folccwen"),[5] but she is driven less by concern for her people than by fears for the future of her young

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[1] *Beowulf, 1942, 2017; Widsith, 6. In: Dobbie, E. V. K. (ed.): Anglo-Saxon Poetic Records. Vol. 3. New York: Columbia University Press, 1936. P. 149.*

[2] *Beowulf, 1107 – 1117.*

[3] *Beowulf, 612 – 616, 620 – 622, 2016 – 2019.*

[4] *Ibid. 1169 – 1187.*

[5] *Ibid. 641.*

sons.[1] This situation is reminiscent of the historical realities of the 10th century, when the Anglo-Saxon queens were most politically active, defending the interests of their children in struggles for the throne. It is noteworthy that Wealhtheow proffers her advice publicly, in the presence of the king's guests. This publicity to a certain extent legitimizes the role of the queen as an adviser, demonstrating that Wealhtheow is acting in accordance with accepted ideas concerning her legal position.

Epics preserve the most ancient strata of conceptions about the role of the queen in early medieval society. But it is harder to ascertain whether these cultural realities are representative of a specific political experience of the 7th and 8th centuries. We find evidence of the involvement of early Anglo-Saxon queens in matters of state in the charters of the period. The signatures of queens are relatively few, but this is partly due to the modest volume of the materials that have survived. The earliest Anglo-Saxon charters signed by queens were drawn up in the reign of Æthelred of Mercia (d. 704) and Wihtred of Kent (690-725).[2] The signatures of wives of the rulers of Wessex, Sussex and Mercia can be found in witness lists throughout the 8th century.[3] The status of the wife of the ruler remained very high in the second half of the 8th century and throughout the 9th century in Mercia, the homeland of Eadburh, as confirmed by the abundance of charters signed by queens. Their signatures became a regular occurrence in the reign of Eadburh's father Offa and his wife Cynethryth.[4]

Surviving documents give particular reason to suppose that the status of the ruler's wife from the end of the 7th to the 9th centuries was not the same in the various Anglo-Saxon kingdoms. The degree of influence exerted by the Queen could vary depending on how power was wielded in that kingdom. The light, which surviving charters shed on this issue, might be described as kaleidoscopic, due particularly to

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[1] *Ibid. 1180 – 1187.*

[2] *The earliest of these is a Mercian charter dated AD 680., that mentions "Ostrich regina Æðelredi Regis" (Sawyer, P. H. (ed.): Anglo-Saxon Charters: an Annotated List and Bibliography. L: Royal Historical Society, 1968. № 72; further references to Anglo-Saxon charters are given according to an annotated catalogue of P. Sawyer (referred by "S" and the charter's number).*

[3] *S 42, S 250, S 253, 254, S 149, S 268.*

[4] *S 104, 110, 111, 116, 117, 118, 120, 121, 124, etc.*

the uneven distribution of such charters over various lands and periods. There are hardly any extant charters from Northumbria, but the political activity of Northumbrian queens is evidenced by literary narratives, which tell us that King Oswiu (651-670) and his wife Eanfled differed concerning the correct date to celebrate Easter. The Roman party, which had the queen's support, emerged victorious at the Synod of Whitby (664), which was convened on the initiative of Oswiu.[1] Eanfled was the person to whom Bishop Wilfred of York, one of the first Anglo-Saxon saints, who took an active part in the work of the Synod, owed his ecclesiastical career.[2]

The *Life of Bishop Wilfred*, written by Eddius Stephanus in the early 8th century, reveals one other important feature of the political reality of the time: rivalry between queens and prominent church leaders for influence at court. According to the hagiographer, the devil filled the second wife of King Ecgfrid, Irminburh, with hatred towards the holy man and she did all she could to turn the king against him. The malevolence of Irminburh, which Eddius compares to poisoned arrows ("sagittas venifica") had its effect, and St Wilfred lost his episcopal see.[3] According to the hagiographer, the exiled bishop was then denied refuge elsewhere due to the machinations of influential relatives of the Northumbrian royal couple: the wives of the kings of Wessex and Mercia did all they could to prevent Wilfred from settling in their territories.[4]

Is this story true or was the "war" declared by queens against the holy man merely a figment of the imagination of the medieval cleric? It is worth recalling comments by J. Hill, who noted that early medieval sources often blame the crimes of kings on their wives, whose depiction in these sources bears a profoundly anti-feminist stamp.[5] On the other hand, it would be unfair to charge the author of the *Life of Bishop Wilfred* with misogyny. This is one of the few literary works from

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[1] *Colgrave, B., Mynors, R. A. B. (eds. and trs.): Bede's Ecclesiastical History of the English People, III, 25. Oxford: Clarendon Press, 1969. P. 296. (Subsequently referred to as HE, specifying the book, chapter number and page).*

[2] *Colgrave, B. (ed.): The Life of Bishop Wilfred by Eddius Stephanus, II, III. Cambridge: Cambridge University Press, 1927. P. 7 – 9.*

[3] *Ibid. XXIV. P. 48.*

[4] *Ibid. XXXIV. P. 70, XXXIX. P. 78, XL. P. 80.*

[5] *Hill J. Op. cit. P. 235.*

the time of Bede, which provides evidence of the power of early Anglo-Saxon queens and, just as importantly, of the authority which women of the aristocracy wielded in church circles. For example the hagiographer calls Ælfleda, the abbess of Whitby, "sapientissima virgo", a comfort to the whole province and an excellent councillor ("semper totius provinciae consolatrix optimaque consilatrix"). She took part in the Synod of Nidd on equal terms with the bishops and it was thanks to her intervention that St. Wilfred was restored to his bishopric.[1] After telling of the machinations of Queen Irminburga, Eddius Stephanus does not fail to mention that, after the death of her husband, this she-wolf was transformed into a meek lamb and exemplary abbess.[2]

Nevertheless, indirect evidence that the political activity of queens did not always meet with the church's approval is to be found in Anglo-Saxon sources. In his *Ecclesiastical History of the English People* the contemporary and friend of Bishop Wilfred, the Venerable Bede, tactfully says nothing about the conflict between the Saint and Christian queens. Bede's treatment of the role played by queens in the christianization of England is of particular interest. He reports that the wife of King Æthelbert of Kent (591-616), the first Anglo-Saxon ruler who accepted the new religion, was the Frankish princess Bertha. The marriage agreement included a guarantee that Bertha would be able to practise her Christian faith freely at the court of her pagan spouse.[3] So, even before the arrival of St. Augustine's mission in England in 597, Æthelbert was already familiar with Christian teaching. There were similar precedents for the baptism of Peada of Mercia (656-658) and Edwin of Northumbria (616-633), who took Æthelburh, the daughter of Æthelbert, as his wife.[4] These facts suggest that the role of queens in the christianization of England was quite substantial. Indeed, the Holy See assigned a special place to queens in its missionary plans. Two papal letters are known, addressed to Bertha and Æthelburh,[5] in which

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[1] *The Life of Bishop Wilfred. LX. P. 128 – 132.*

[2] *Ibid. XXIV. P. 48.*

[3] *HE. I, 25. P. 72 – 75.*

[4] *HE. II, 9. P. 162; HE. III, 21. P. 278.*

[5] *Gregorius: Berthae Reginae Anglorum. In: Haddan, A. W., Stubbs, W. (eds.): Councils and Ecclesiastical Documents Relating to Great Britain and Ireland, p. 17 – 18. Oxford: Clarendon, 1871. The text of Pope Boniface V epistle to queen Æthelburh is preserved in Bede's Ecclesiastical History: HE. II, 2. P. 172 – 175.*

the Pope calls on these queens to zealously preach the true faith to their husbands. This makes the absence of proselytizing queens from the *Ecclesiastical History* a matter of some puzzlement. The christianization of England, in Bede's account, was accomplished by Roman missionaries, saints and kings.

Baptism was a significant political step for the Anglo-Saxon rulers, bringing, as it did, advantageous dynastic alliances. Women were often hostages to such transactions. But the status of the queen gave her the right to take part in the discussion of important political decisions, including those concerning the adoption of a new religion. For example, Bede writes that the newly converted king of East Anglia, Redwald (593- ca. 624), came into conflict with his wife on his return from Kent, which led to his apostasy.[1] S. Klein has observed that Bede portrays the counsel of women as a relic of England's pagan past, which has no place at the court of pious Christian rulers.[2]

But are we to assume that such was the political reality? Surviving documents and the *Life of Bishop Wilfred* tend to suggest the opposite. Moreover, the image of the queen as defender of the church was not alien to Anglo-Saxon intellectual culture. In his letter to the Kentish Queen Bertha, Pope Gregory cites the example of St. Helena, the mother of Constantine the Great.[3] The 8th-9th century Anglo-Saxon epic, *Elene*, which tells of the recovery of the Life-giving Cross by the Roman empress,[4] portrays Helena as a domineering and decisive ruler, who brings enlightenment to the pagans. It may be that the central female character of the poem reflects some of the political realities of England in the 7th to the 9th centuries.

We believe that the sources point to a fairly elevated status enjoyed by royal wives in England in the 7th – early 9th centuries. But the nature of the sources often makes it hard to identify regional differences. Secondly, it is clear that the early Anglo-Saxon church was ambivalent as regards the political influence of queens, viewing them as powerful rivals.

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[1] *HE. II, 15. P. 190.*

[2] *Klein, S.: Ruling Women: Queenship and Gender in Anglo-Saxon Literature. Notre Dame: University of Notre Dame, 2006. P. 35.*

[3] *Gregorius. Op. cit. P. 141.*

[4] *Gradon, P. (ed.): Cynewulf's Elene. Exeter: University of Exeter Press, 1996.*

The status of queens in Wessex is seriously undermined at the start of the 9th century, but this does not seem to have been determined by objective historical factors. The court of Alfred the Great disapproved of the humble status accorded to the consorts of West-Saxon kings. The situation began to change under the heirs of Edward the Elder (d. 924). Edward's widow, Eadgifu, assumed an important role in the mid-10th century, and her signature is found on royal charters. In 973 King Edgar crowned his wife, Ælfthryth. She was the first Anglo-Saxon queen, whose coronation is attested by historical sources.

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COOPERATION TRENDS BETWEEN UKRAINIAN AND YUGOSLAV UNIVERSITIES IN 60-70TH YEARS OF THE XX CENTURY

Sagan Galyna

Abstract: *The article analyzes the conditions under which developing cooperation between Ukrainian and foreign universities when Ukraine was a part of the Soviet Union. 60-70s years of the XX century is a period of so-called "Brezhnev stagnation" and it was considered to have the most favorable time for the development of economy, science in the Soviet Union. Through the analysis of archival documents, the article shows the shape and direction of scientific relations leading universities in Ukraine with its partners in Yugoslavia.*
Keywords: *scientific contacts, exchange of scientists, cooperation betweenUkraine andYugoslavia.*

In Soviet Ukraine universities it was difficult to develop international contacts with their foreign counterparts. This prevented the "iron curtain" which strongly was separating Ukrainian people from the outside world. However, complete isolation was not welcome because it caused widespread criticism abroad and discontent population of the Soviet Union. In fact, even the minimum international relations, gave the right to the Soviet leadership speak about the freedom of the country. Based on these trends Ukrainian universities in the second half of the XX century get the opportunity to communicate with their foreign counterparts. The easiest way would expand cooperation with the countries of the socialist camp.Yugoslavia is a country that has built socialism, but was part of the so-called people's democracies. So this cooperation was under the special control guidance Soviet Ukraine. The economic success of the Balkan countries has caused additional interest to establish scientific contacts with it. Let us consider how to develop cooperation between the universities of Ukraine and the Yugoslav republics.

The first such relationship began to develop Kyiv National Taras Shevchenko University and the University of Zagreb. Cooperation agreement the parties entered into in 1964. As part of the agreement, universities began to exchange teachers to deliver lectures, conducted

joint scientific researches, conferences, language courses and seminars. Also, there was an exchange of students for practical training. During twenty years (1965-1985 years) links between Kiev and Zagreb University were developing. During this period, from Kiev to Zagreb University was sent 52 teachers and 197 students. Thus, Kyiv University accepted 60 teachers and 200 students of the University of Zagreb[1].

Since the early 70th of XX century a scientific cooperation had intensified between the universities. Of the 52 lecturers of the University of Kiev, who visited the University of Zagreb, 36 lecturers were PhD or professor. Among them were M.I.Bilyy, P.G.Bohach, K.O.Dzhedzhula, I.I.Lyashko, V.I.Naulko, V.I.Stryzhak, V.P.Hyzhnyak, O.O.Chuhno, M.I.Scherban and others. Thus, the head of the department of history of foreign socialist countries PhD of History, Professor K.O. Dzhedzhula during two weeks was lecturing at the University of Zagreb in autumn 1973, studied the research experience of colleagues and was acquainting them with the everyday teaching process at the University of Kiev[2].

One of the most successful joint research projects partner university lecturers is preparation of Ukrainian-Croatian dictionary (of 698 sec.), which was published in 1979 under the editorship of Professor of Kiev University A.P.Koval and professor of the University of Zagreb A.Menats[3]. In 80 years collaborative research of universities conducted with seven subjects in natural, technical, humanities and social sciences, studying ways to improve the forms of scientific organization of university education, introduced general measures of the processing of new scientific data, shared experiences of the research work of students jointly organized scientific forums, exchanging students for practical training.

In the early 60th of XX century cooperation with lecturers of Kharkov University and Yugoslav universities was developing. In 1962 during 18 days in a study tour in FPRY was a professor,PhD of geological-mineralogical sciences, head of mineralogy and petrology department of Kharkov University M.V.Lohvynenko. He visited high schools in Belgrade, Zagreb and Ljubljana. He gave lectures there about

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[1] *Informationonscientificandtechnicalcooperationof USSR HigherSchoolandthe SR Croatia / / Currentarchivesofthehighereducationalinstitutionsofthe USSR. - 1985, September. - P.1.*
[2] *StateArchiveoftheRussianFederation, Moscow. - F.9606. - Op. 1. - Case 5780. - P. 29-36.*
[3] *Ididem. – P. 2.*

methods sedimentary rocks, coal-bearing formations, rock formation stage sedimentation. M.V.Lohvynenko agreed to exchange scientific literature between universities and collaborative research with professors of Belgrade University[1].

Good relationshipsof Kharkov University was also established with University of Sarajevo, when in 1967 Kharkov was visited by Vice-Rector of the university professor DragoslavMirković, who has pioneered future contacts. Kharkov's colleagues willingly supported the proposal-rector. In December 1969, a Kharkov University's delegation visited Sarajevo, which came with a plan of cooperation. The draft agreement was fully supported and endorsed by the Yugoslav party and already January 1, 1970 came into force[2].

According to the agreement in October 1970 Kharkov University was visited by delegation of Sarajevo University. Guests were introduced to the general structure of Ukrainian university, its research activities, the principles of the learning process and so on. The visit with a similar purpose did Kharkov colleagues to Sarajevo, in November 1970. In addition, lecturers from Kharkov gave lectures on various subjects. In general, before early 80th of XX century the contacts between universities were developing, but which subsequently of internal reasons, caused by ethnic problems in Bosnia and Herzegovina were suspended.

Productive relationship developed between Novi Sady and Uzhgorod University, who signed a cooperation agreement in 1969. It provided for the exchange of teachers for lectures, joint research trips graduate students, young scholars to study and internships. Contacts had been established between individual departments and faculties. For this purpose,Vice-Rector for Research Associate S.Kyshko, Vice President for Academic Affairs Associate H.Chekriy, Chair Professor of Botany V.Komendar, Head of Semiconductor Physics Professor D.Chepur, Dean of the Faculty of Physics and D.Semak others were departed to Yugoslavia[3].

The cooperation had also some communist standards. One of

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[1]ResearchonscientificandtechnicalcooperationwithuniversitiesinYugoslavia / / Currentarchivesofthehighereducationalinstitutionsofthe USSR. - 1987, December. - P.1.

[2]Ididem. – P. 2.

[3] Кузьма Г. Руку дружби, вуз-побратим! // Закарпатська правда. – 5 вересня 1981.

the first visits of NoviSady's colleagues was timed to the anniversary of the birth of Lenin (1970). Novi Sady's University was presented by its Rector, ProfessorDragoljubDymkovych. Other members of the delegation were representing the leadership of party and government in Belgrade[1]. Staying in Uzhgorod was accompanied by party organizations attending different institutions of Zakarpatya. At the meetings, they were pronouncing party speeches that, in general, had remote importance for the development of scientific cooperation between universities.

Joint works concerned only the scientific research. The work was conducted on three issues: "The study of the spectra of diatomic molecules","Study of physicochemical properties of chalcogenide glass" and "Lexical affinity of Serbo-Croatian and Ukrainian languages."In 1980 to Yugoslavia went professor D.Chepurto give lectures, the listeners were lecturers and students of physical department of natural and mathematical faculty of electrical engineering department of the Faculty of Science.Together with representatives of the Institute of Physics, energy and electronics, Director of the Institute of Physics and Dean of the Faculty of Natural Sciences and Mathematics, parties developed and discussed a draft work plan with common research topic. Yugoslav's physics students had an introductory-industrial practice in the summer of 1981 in Uzhgorod University. And Ukrainian students were on an exchange program in Novi Sady.

Also in the summer of 1981 the Dean of the Faculty of Natural Sciences and Mathematics YevremYanych, director of the Institute of Physics DragoslavPetrovicvisited Uzhgorod. Then Zakarpattya's researcher, head of General and Slavic linguistics professor P.Chuchka while staying at Novi Sad agreed with Serbian colleagues from the Institute of South-language a size, sources and methods of bilateral research on "Comparative-Historical Dictionary of anthropic-basis of Serbo-Croatian and Ukrainian language" and the draft monograph[2].

These examples reflect a typical trend of cooperation contacts between Ukrainian and Yugoslav universities in 60-70s of the twentieth century. The ideology of the "Iron Curtain" led to the fact that these relationships were not regular and ineffective. However, they were. Today, more than twenty years there is no "iron curtain", but Ukrainian

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[1] *StateArchiveoftheRussianFederation, Moscow. - F.9397. - Op. 1. - Case 4305. - P. 61-64.*

[2] *Кузьма Г. Руку дружби, вуз-побратим! // Закарпатська правда. – 5 вересня 1981.*

universities are developing very little contact with their former Balkan counterparts.Today we have a new curtain – a curtain of indifference, which has infected the scientific community of Ukraine, and public institutions. Common accusations that dominate today will not solve the problem. To begin with at least study the experience of their predecessors.

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IDEA KOZMOPOLITIZMU V SITUÁCII GLOBALIZÁCIE

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Abstract

In the era of globalization is the idea of cosmopolitanism received considerable attention. The idea of cosmopolitanism is possible perspective solutions to problems that present brings. Reflections on the cosmopolitanism are different – from the optimistic assertions that this idea is feasible to critics who argue that the world is not a safer and more tolerant place. Author is inclined to believe that thereis a gradual cosmopolitization world through policy, legal, institutional, ... on globalissues.

Keywords*: cosmopolitanism, globalization, human rights.*

Máloktorý pojem v sociálnej a politickej filozofii v dejinách, či v súčasnosti, je tak „zaťažený" takými rôznorodými konotáciami, ako je kozmopolitizmus.. Postoj k nemu často osciloval medzi, až nenávistným odmietaním, najmä zo strany nacionalistov, antisemitov,..., ktorý kozmopolitu považovali za „vykoreneného", za toho, ktorý nemôže byť interpretovaný ako príslušník jedného celku, stúpenec jedine správnej idey v totalitných systémoch, a na druhej strane, mnohí myslitelia prinášali vznešený, až utopický ideál harmonického súžitia ľudstva.

Akcelerátorom dnešných úvah o kozmopolitizme je situácia, ktorú sme zvykli subsumovať pod pojem globalizácia. Stále však ostáva idey kozmopolitizmu v značnej miere prívlastok niečoho nereálneho, čo existuje len v teoretických koncepciách literátov, filozofov, politológov, právnikov, sociológov ... Je teda kozmopolitizmus len od života odtrhnutá idea intelektuálov?[1]

Globalizácia je novou situáciou, ktorá postupne napomáha procesu prekračovania existujúceho systému suverénnych, zvrchovaných národných štátov, ktorý býva označovaný ako vestfálsky podľa zmluvy z r. 1648. Vtedy bolo potrebné čeliť dramatickým udalostiam 30-ročnej vojny, ktorých riešenie sa našlov zvrchovaných

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[1]*FAZ (FrankfurterAllgemeineZeitung) uverejňujú sériu rozhovorov o kozmopolitizme a práve pod týmto názvom uverejnili 2. 6. 2014 rozhovor s U. Beckom.*

národných štátoch. Tento systém bol považovaný, a ešte mnohokrát je, za vyjadrenie a završenie prirodzeného procesu sebauvedomenia národa a jeho konštituovania v národnom rámci. Bol považovaný za trvalý prirodzený a nemenný. Pritom je historicky podmienený, tak ako nakoniec všetko v ľudských dejinách, a nie je trvalou charakteristikou ľudskej situácie. V tomto sa formujú novoveké predstavy o ľudskej prirodzenosti a vznikajú teórie prirodzeného práva, kde novovznikajúci politický systém je akoby bol naplnením možností ľudskej sebarealizácie a slobody a, hegelovsky povedané, „zodpovedajúci svojmu pojmu"

V ére globalizácie svet čelí iným rizikám, ktoré vytvárajú globálne ohrozenie. Ide o špecifické bezpečnostné problémy a hrozby, ekologické hrozby, globálne ekonomické nerovnosti, finančná kríza, migrácia, nové problémy sa otvárajú v chápaní ľudských práv, svetového trhu, komunikácie ovplyvnenej novými technológiami, atď., ktoré nútia ľudstvo k hľadaniu zodpovedajúcej reakcie. Pri hľadaní odpovede na otázka spojené s novou komplexnou zmenou, otázky spojené s tým, čo prekračuje indivíduum, etnikum, si kladie ľudstvo už oddávna. Idea kozmopolitizmu, ktorá vychádza z normatívneho ideálu rovnosti, príbuznosti príslušníkov ľudského rodu, bola známa už v antike. Kozmopolis stoika Zenona bola založená na svetovej obci, na ktorej participovali nielen slobodní občania gréckej polis, ale všetci vrátane barbarov a otrokov. Diogenes sám seba označuje za občana sveta, Cicero verí v spoločnosť ľudstva. Tento názor ani v antike, pochopiteľne, nebol všeobecne zdieľaný. Za touto ideou sa často skrýva to, čo sa objavuje i v dnešnej dobe, totiž snaha prezentovať vlastné, partikulárne, videnie sveta za kozmopolitné, univerzálne. Aj v antike sa objavuje chápanie modelu gréckej polis ako univerzálneho modelu pre všetkých. Aj rímsky Pax Romana predpokladá realizáciu mierového riešenia ako vytvorenia národa pod vládou Ríma[1] V stredoveku ideu rovnosti všetkých reprezentuje teologická predstava človeka ako imagoDei, rovnosti pred Bohom spojená s kresťanským chápaním osoby a prirodzeného zákona.

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[1] *Špecifickou otázkou je postupné rozširovanie rímskeho občianstva na všetkých občanov rímskeho impéria. Hrdé civis romanumsum sa postupne rozširuje na občanov Apeninského poloostrova a nakoniec na všetkých, čo bolo motivované snahou udržať Rímsku ríšu.Obdobne postupovali aj novodobé koloniálne ríše.*

Nové impulzy a teoretické východiská prináša osvietenské, novoveké myslenie. Generalizácia tovarovej výroby, nástup zvecnených vzťahov, ktoré vytláčajú osobné vzťahy, rodí aj praktické sebauvedomenie univerzálnosti styku v spoločnosti. Princíp rovnosti je potvrdzovaný princípom ekvivalencie v tovarovej výmene a rodí sa aj princíp rovnosti v politike v podobe demokracie. Vzniká nové chápanie prirodzenosti človeka, vznikajú prirodzenoprávne koncepcie, kde sú vzťahy medzi ľuďmi a spoločenské vzťahy vyjadrené právne vo svojej formálnej podobe rovnosti.

Súčasné teórie kozmopolitizmu vychádzajú tiež z osvietenského obdobia, najmä z diela Immanuela Kanta.. I. Kant formuluje svoju koncepciu svetoobčianstva, kde svetoobčan je základným prvkom, ktorý má isté práva a povinnosti k národu, ale aj k nadnárodným súvislostiam.. Vychádza z univerzálne platných morálnych noriem, človek je chápaný ako účel osebe. I. Kant vychádzal, podobne ako ostatní osvietenci, z teórie spoločenskej zmluvy. V súlade s ňou formuluje aj predstavu toho, aký štát má byť a je v oblasti medzištátneho a medzinárodného práva. Je kritický k vestfálskemu systému, pretože štát je tu koncipovaný ako suverénny a nepodrobuje sa žiadnej vonkajšej nutnosti. Podľa neho, ide vlastne o právo ísť do vojny. Preto I. Kant vo svojej známej práci K večnému mieru presadzuje svetoobčiansky ideál, ktorý by mal byť realizovaný akousi formou spoločenskej zmluvy na medzištátnej úrovni. Kozmopolitizmus sa takto dostáva do polohy medzinárodného politického systému, ktorý by viedol k univerzálnej občianskej spoločnosti a ustanovil by aj vonkajšiu autoritu, ktorá by toto právo presadzovala. Cieľom kozmopolitného stavu je, podľa neho, skoncovať s vojnou a nastoliť mier, pretože vojna najviac ohrozuje slobodu.[1]

Výrazným výdobytkom osvietenského myslenia, jeho chápania republiky, bola idea práv človeka. Človek je ich nositeľom len tým, že je rodovou bytosťou, proste, že je človekom. Už I. Kant sa týmto dostáva do istej kolízie s dobovým silným akcentom na budovanie národného štátu. Preto dúfa, že sa vo všetkých politických spoločenstvách uskutoční univerzálne právo človeka a vytvorí sa federácia takýchto štátov, ktorá by mohla zaistiť mier. R. Fine upozorňuje na istú hranicu Kantovho konceptu pri sumarizovaní Hegelovej kritiky Kanta, ktorú

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[1]*Podľa Kant, I.: K večnému mieru. Bratislava Archa 1996, s. 20 a n.*

vidí v tom, že sa nedajú implementovať „kozmopolitné práva a inštitúcie na existujúce formy moderného štátu a domnievať sa, že sme vyriešili problém politického násilia. Kozmopolitizmus musí byť oveľa transformatívnejší.".[1]

Súčasný kozmopolitizmus tiež dáva do popredia univerzálne záujmy ľudstva. Pritom rešpektuje i partikulárne záujmy. Každý človek je súčasťou svojho partikulárneho sveta, komunity, v ktorej vyrastá, ale zároveň patrí i do sveta, v ktorom projektuje svoje ideály očakávania. Kozmopolitizmus vychádza práve z tejto projekcie globálneho sveta a snaží sa abstrahovať od lokálnych partikulárnych charakteristík človeka. Snaha teoreticky interpretovať tento vzájomný vzťah dvoch rovín v rôznych kozmopolitických konceptoch bola uchopená rôzne a napriek istým spoločným východiskám, sú tieto teórie dosť rôznorodé. Preto je zrejmé, že univerzálne platná definícia idey kozmopolitizmu de facto neexistuje.

Odlišné sú napríklad prístupy z pozície práva, politickej a sociálnej filozofie, prístupy z hľadiska koncipovania univerzálnej morálky, či už v náboženstve, alebo mimo neho K tomu ešte pristupuje pochybnosť, v spoločenských vedách nie neobvyklá o adekvátnosti pojmov, ktoré sú pri analýze situácie globalizácie používané. U. Beck v tejto súvislosti hovorí o „babylonskom zmätení politických pojmov"[2] Napriek uvedenému platí, že, či už nemeckí teoretici vychádzajúci z práva, morálky, politiky, alebo americkí, či iní autori, ktorí vychádzajú z Rawlsovho konceptu spravodlivosti, nadväzujú na Kantove idey.[3]

Problémom na ktorý musia určitým spôsobom reagovať všetci teoretici je ono kantovské s Sollen a s Sein, teda v tomto kontexte ako chápať kozmopolitizmus ako transformatívny projekt a jeho vzťah k reálne existujúcim formám politického spoločenstva[4] alebo ako to stručne vyjadril U. Beck v 18.storočí išlo o normatívne pochopenie idey a deskripciu pojmu, ktorý je potrebné odlíšiť od kozmopolitizácie ako reálneho procesu, ako súvislosti a interdependencie súčasného sveta

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[1]Fine, R.:Kozmopolitizmus Základní ideje globálního uspořádání...s. 87.

[2]Beck, U. Moc a protiváha moci v globálním věku, s. 384.

[3] Pozri aj Šabíková, K.: Vymedzenie pojmu kozmopolitizmu v politickej a sociálnej filozofii. In: Filozofia 2011, č. 5. Autorka analyzuje líniu, ktorá nadväzuje na Rawlsov koncept spravodlivosti ako univerzálny.

[4]Fine, R.: Kozmopolitismus..., s. 88.

ako sú svetový trh, zmena klímy, migrácia, ľudské práva. Všetky národy a krajiny sú v tomto zmysle kozmopolitizované[1].

U. Beck svoju koncepciu už dlhodobo rozpracúva a patrí v tejto oblasti k najrelevantnejším autorom. Vo svojom koncepte metodologického kozmopolitizmu a v ďalšom rozpracovaní odlišuje napr. hranice, ktoré sú v národnom ostro odlíšené a v kozmopolitizme musia byť novo definované. Spoločenské riziká sú tu už interpretované viacdimenzionálne so zohľadnením globálneho, mobility svetovej spoločnosti. Mení sa aj chápanie kultúry, ktorá je v metodologickom nacionalizme chápaná disjunktívne: buď – alebo na inkluzívny princíp ak, tak aj. Rozlíšenie My a Oni je zrušené a v kozmopolitizme je miesto pre všetkých, v etických normách dominuje univerzálne oproti partikulárnemu, kapitál, nie však práca, je neobmedzene mobilný, hodnotové svety sú pluralizované, národné musí byť riešené nadnárodne atď. Mnohé z uvedeného je v tej, či onej miere už súčasťou života dnešného človeka a my a iní, tu a inde sa zmiešavajú, čo U. Beck nazýva banálnou kozmopolitizáciou. Vízia kozmopolitizmu sa u U. Becka ale týka skôr budúcnosti R. Fine na margo podobných úvah konštatuje: „dobu kozmopolitizmu je možné chápať skôr ako normatívnu perspektívu pre pochopenie možností a nutnosti našej doby než ako objektívnu charakteristiku doby samotnej. Kozmopolitnú víziu možno v tomto kontexte chápať tak, že je výrazom racionálneho smeru, ktorým by sa ľudstvo malo uberať'.“[2]

Reprezentatívnym predstaviteľom súčasného kozmopolitizmu je aj J. Habermas. V Habermasovej koncepcii hrá významnú úlohu ústava, či už ide o jeho model kozmopolitizmu, alebo model súžitia kultúr. S jeho menom spájaný konept konštitučného patriotizmu, či ústavného minimalizmu v otázkach riešenia multikulturality. Ústava u neho slúži ako prepojenie univerzality a partikularity. R. Fine napr. hodnotí konštitučný patriotizmus J. Habermasa tak, že „konštitučný patriotizmus označuje *ako* spoločnú oddanosť univerzalistickým princípom, *tak* aj realizáciu týchto princípov v podobe špecifických národných inštitúcií. Je to práve toto „ako – tak“, ktoré konštitučnému patriotizmu dovoľuje posilňovať postoj oddanosti vlastnej krajine

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[1] *Pozri www.faz.net/ aktuell/ debatten/ der-kozmopolitische-blick z 2.6.2014.*
[2] *Fine, R.: Kozmopolitismus..., s. 58-59.*

a súčasne byť zlučiteľným s transformovaným sebavedomím spoluobčanov."[1]

Obtiaže, ktoré vznikajú v národnom štáte s konštitučným patriotizmom a ideou kozmopolitizmu sa snaží J. Habermas preklenúť ideou nadnárodného politického spoločenstva, ktoré by v postnacionálnej sfére fungovalo podobne ako národný štát. Vo svojej eseji *K ústave Európy* konštatuje, že Európsku úniu možno chápať ako rozhodujúci krok na ceste k politicky konštituovanému spoločenstvu."[2] ako rozhodný stúpenec Európskej únie považuje aj viaceré ekonomické problémy za výsledok nerovnováhy medzi trhom a regulačnou schopnosťou politiky. Proti námietkam zo strany euroskeptikov, že neexistuje žiadny európsky národ uvádza, že práve politická fragmentácia vo svete i v Európe protirečí systémovému zrastaniu multikultúrneho svetového spoločenstva."[3] S týmto je spojená aj schopnosť lepšie odpovedať na rôzne globálne výzvy. Z pozícií oponentov prehlbovania politického zjednocovania Euro strany sociálnych demokracií sa objavujú stanoviská, že ich, najmä sociálnu politiku, možno najlepšie realizovať prostredníctvom inštitúcií národného štátu. J. Habermas sa snaží čeliť mnohým námietkam prenesením konštitučného patriotizmu na európsku úroveň. To je nakoniec aj jeden z hlavných dôvodov prečo podporuje „ústavu" Európy. Európa by mala byť sociálnym a kultúrnym priestorom s orientáciou na občianske hodnoty, ľudské práva a spoločné koncepcie spravodlivosti. Tieto úlohy by sa mali realizovať v procese prehlbujúcej sa integrácie. V Habermasovom modeli, ale nielen v jeho, sa objavuje to, čo sa už objavilo v koncepte národa, totiž je je istým spôsobom umelým konštruktom.

Presiahnutie národných hraníc je potrebné z viacerých dôvodov, ktoré sme si už uvádzali. Napr. finančné trhy sú už mimo konštelácií politiky národných štátov. Pritom prakticky jedine finančný a obchodný kapitál má medzinárodné organizácie, ktoré dokážu realizovať účinné sankcie. Väčšina organizácií, ktoré sú v OSN však takúto právomoc nemá a často sa obmedzuje len na vyjadrenie svojho stanoviska a deklaráciách.. V tejto súvislosti je otázkou, či sa pri

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[1] *Fine, R.: Kozmopolitismus..., s. 93.*
[2] *Habermas, J.: K ústave Európy. Kalligram Bratislava 2012, s. 45.*
[3] *Tamtiež, s. 49.*

konštitucionalizácii medzinárodného práva podarí to, čo sa už v značne integrovanej Európe podarilo.

J Habermas vidí úlohu OSN predovšetkým v zabezpečení mieru a globálneho presadzovania ľudských práv, k čomu by sa mala OSN reorganizovať. Do značnej miery by mohla byť príkladom Európska únia. „Cieľ demokratickej ústavy svetovej spoločnosti si vyžaduje -...- konštituovanie spoločenstva *občanov sveta*. Na príklade EÚ rozvedená téza *ústavodarnej kooperácie medzi občanmi a štátmi* ukazuje cestu, ktorou by jestvujúce medzinárodné spoločenstvo *štátov* mohlo byť skompletizované spoločenstvom občanov sveta *na kozmopolitické spoločenstvo*.“[1] Národným štátom by patrila, popri občanoch sveta úloha druhých ústavodarných subjektov svetového spoločenstva. Sú „objektívne“ väzby, ktoré formujú jednotu ľudstva v špecifických sférach činnosti ako je ekonomika, politické inštitúcie, medzinárodné vzťahy... Človek ale často nevníma túto väzbu ako niečo s čím by sa mohol identifikovať, pretože globalizácia je často pre mnohých skôr glokalizáciou, ktorá viaže ľudí lokálne a globalizačný pohyb prebiehajúci cez mnohých sprostredkovateľov sa javí ako vonkajší, niekedy dokonca ako nepriateľský.

Na ceste k tomuto stavu sú mnohé ťažkosti, resp. podľa mnohých, sú tieto očakávania nereálne. Občania sveta sú totiž v realite štrukturovaní rôznymi životnými formami, kultúrou, občania sveta netvoria kolektív, ktorý by dokázal potvrdiť sám seba. Úplne inkluzívne je ibamorálne univerzum, konajúce v intenciách Kantovej „ríše účelov“.

Oblasťou, v ktorej je toto markantne vidieť sú práve ľudské práva, v odôvodnení ktorých postačujú morálne dôvody. Bez ohľadu na to, že majú právnu formu „majú tieto subjektívne práva výlučne morálny charakter, pretože ľudské práva popisujú presne tú časť univerzalistickej morálky, ktorú možno preložiť do média donucovacieho práva.“[2]

Ľudské práva tak ako sú prijaté Valným zhromaždením OSN sú vlastne univerzalizáciou európskeho, či západného modelu civilizačných hodnôt. A práve toto, napriek prijatiu Všeobecnej deklarácie takmer všetkými členskými štátmi OSN, je príčinou, že sa

[1]*Tamtiež, s. 95.*
[2]*Tamtiež, s.107.*

objavuje isté napätie, ktoré vymedzuje limity pre takto pochopené ľudské práva ako univerzálne.

Stúpenci univerzálneho chápania ľudských práv vychádzajú z princípu rovnosti všetkých jednotlivcov, z ľudskej dôstojnosti a jej spojenia so slobodou a spravodlivosťou a v konečnom dôsledku z už spomínanej univerzálnosti prirodzeného práva, ktoré sa presadí podobne ako prírodný zákon, odporcovia, buď úplne odmietajú tento koncept, alebo ho relativizujú s poukazom na kultúrne, sociálne a politické špecifickosti jednotlivých civilizácií. Tendencia k univerzalizujúcemu chápaniu ľudských práv zosilnieva, ale silne i odpor voči nej najmä v zónach konfliktov, resp. v odlišných civilizáciách, najmä ázijských, resp. islamských. Narážame tu na problém, ktorý sme v kontexte s kozmopolitizmom spomenuli vyššie, totiž, že i partikulárne sa môže prezentovať ako univerzálne, ako kozmopolitný princíp, na ktorého morálke sa dá vybudovať kozmopolitná spoločnosť. S týmito námietkami mnohí vystupujú napr. pri amerikanizácii atp.

Ani západné myslenie však nie je jednotné pokiaľ ide o interpretáciu univerzálnych ľudských práv. Text deklarácie spája individuálne práva so sociálnymi, hospodárskymi a kultúrnymi. Liberáli však namietajú napr. proti sociálnym a ekonomickým právam. F. A. Hayek tvrdí, že tieto práva sú nerealizovateľné a nemôžu mať univerzálne platnosť v systéme pravidiel, ktoré sú založené na individuálnej zodpovednosti a vedú k premene spoločnosti na totalitnú[1]

Napriek snahe o vyváženosť deklarácie, ktorá obsahuje individuálne práva, ktoré dominujú u liberálov, obsahuje i práva sociálne a kultúrne, ktoré akcentujú socialisti, nie je dosiahnutá jednotná interpretácia.

Diskusiu o univerzálnosti ovplyvnili i diskusie z oblasti kultúrnej a sociálnej antropológie, ktoré akcentovali kultúrnu pluralitu, odmietali eurocentrizmus pri interpretácii hodnôt a sveta a vystupovali skôr z pozícií kultúrneho relativizmu. Napriek tomuto aj stúpenci kultúrneho relativizmu neodmietali možnosť vytvorenia univerzálneho katalógu ľudských práv. Problémy sú pri prepojení občianskych a politických práv s kultúrnymi a sociálnymi v právnej rovine. V prvej

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[1] *Pozri F. Hayek:Právo, zákonodarství, svoboda II. diel: Fatamorgána sociální spravedlnosti. Praha Academia 1991, s. 99 a n.*

časti mohlo ísť o tzv. hardlaw a v druhej o soft law. Špecifickými sú i kolektívne práva národov.[1]

S rastom ekonomickej sily viacerých krajín a tým aj ich sebavedomia, klesá schopnosť Západu vnútiť iným západné poňatie ľudských práv, demokracie a iných hodnôt. Skôr sa začína akcentovať právo na vlastnú cestu, ako je napr. prijímania technológií Západu, ale bez pozápadnenia. Dokonca predchádzajúce vyhlásenia o supremácii západných hodnôt začínajú byť silne odmietané a zdôrazňuje sa skôr opak – t.j. supremácia nezápadných hodnôt pred západnými (Čína, islam). Snahy vnucovať ľudské práva cez ekonomické nástroje (prístup na trhy, rozvojová pomoc, colná politika, nemali úspech. Aj tu je vidieť odlišnosť právnej, či politickej podoby spolupráce pri riešení globálnych problémov od morálneho, hodnotového základu jednotlivých civilizácií a nakoniec aj to, čo sme v inej súvislosti uviedli, základné pnutie vytvárania kozmopolitného spoločenstva.

Predmetom úvah mnohých predstaviteľov spoločenských a humanitných viedje akým spôsobom je možné z rôznorodosti kultúr, civilizácií, právnych a politických systémov vybudovať celoplanetárnu civilizáciu, ako realizovať úvahy o kozmopolitnom spoločenstve. A je vôbec tento cieľ legitímny a reálny? Postupné riešenie problémov, ktoré prináša globalizácia, ktoré by sme mohli interpretovať i v rámci Beckovho pojmu kozmopolitizácie vytvára istú základňu pre ďalšie úvahy. Nevyhnutne si to však bude vyžadovať dialóg a nie presadzovanie jednej životnej formy, jednej kultúry. Svet v období globalizácie nemôže byť len súborom pluralitných indiferentných entít, ale vyžaduje si to uvedomenie si, že ide o čoraz viac zdieľaný priestor, ktorý núti k aspoň minimálnej zhode na pravidlách.

Ideál ľudskej rovnosti a spolupatričnosti je podľa viacerých autorov možné udržať. Napriek mnohosti kultúr, je možné na tento problém nahliadať ako na potenciál ľudstva a nie ako na niečo, čo vylučuje druhého.. Univerzálnejší pohľad nevzniká z rozumu, ktorý transcenduje všetky kultúry ako je tomu pri formulácii kozmopolitizmu

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[1] *Implementácia bola riešená dlhé roky. Valné zhromaždenie OSN ich uzavrelo v roku 1966 a až po ďalších 10 rokoch vstúpili do platnosti Medzinárodný pakt o hospodárskych sociálnych a kultúrnych právach a Medzinárodný pakt o občianskych a politických právach. Pozri Š. Zemanová:Nový universalismus lidských práv. In:Mezinárodní vztahy. Praha 2005, č.4, s.83.*

v osvietenstve, ale z komunikácie rôznych kultúr a univerzálne princípy musia byť prijaté v dialógu rovných. Takto by z východiska multikulturalizmu v rámci štátu mohla, napr. podľa M. Walzera vzniknúť multikultúrna kozmopolitná civilizácia.

M. Walzer vychádza z toho, že existuje niečo ako jadro morálky, ktorú nazýva i minimálnou morálkou („riedkou")[1], vo svojej konkrétnej celistvosti vystupuje potom ako morálka „hustá". J. Rawls, napríklad, vychádzajúc z I. Kanta vo svojom racionálno-abstraktnom poňatí spravodlivosti ako férovosti abstrahuje od konkrétnych kontextov. J. Habermas v etike diskurzu hovorí o racionálnych východiskách a procedurálnych postupoch pri dosahovaní konsenzu. Globálny konsenzus je u väčšiny autorov možný len pri minimálnej morálke, pričom v kultúrnych špecifikách a tradíciách nie je konsenzus nevyhnutný.

V tomto kontexte je známa i koncepcia svetového étosu H. Künga, ktorý vychádza z odlišnosti medzi etikou, morálkou a právom. Základné ľudské práva môžu byť vyjadrené v deklarácii, pakte o ľudských právach, ale i tu platí, že ľudské práva bez étosu netrvajú dlho a „nebude svetový poriadok bez svetového étosu."[2]

Ak by sme príliš akcentovali špecifickosť celostných kultúrnych, či iných systémov, môže dôjsť k ich izolácii a zhoršeniu komunikácie medzi nimi. Preto sa dnes akcentuje skôr difúznejšie poňatie a kultúrne, etické, či politické normy sa nevytvárajú výlučne v rámci danej kultúry, ale v procese kontaktu s inými kultúrami. Takto môžeme dospieť k akcentu na univerzalitu so zachovaním partikularity. Univerzalizácia však nemôže byť absolútna, t.t. na úrovni „hustej" morálky. Koncept svetového étosu, globálnej etiky, ľudských práv nevedie k rušeniu kultúrnej diverzity, či iných partikularít. Práve pri snahe o empirickú komparáciu a dôkaz univerzálnosti ľudských práv sa množia pokusy o znovu definovanie univerzality ľudských práv, vznikajú ich regionálne katalógy, zvyšuje sa flexibilita ich interpretácií

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[1] *M. Walzer tento koncept rozpracúva v práci Thick and Thin. Moral Argument at Home and Abroad. Vydala ju University of NotreDame vo viacerých vydaniach. My uvádzame preklad thick and thin ako hustý a riedky podľa českého prekladu u H. Künga, v slovenskom vydaní je hrubý a tenký*

[2] *Küng, H.: Světový étos pro politiku a hospodářství. Praha, Vyšehrad 2000, s. 134.*

Ľudské práva sú však často používané i ako zdôvodnenie nátlakových postupov spojených s legitimizovaním moci a stále sú súčasťou mocenských politických hier. V tejto súvislosti je často diskutovaným problém humanitárnych vojenských intervencií a problém zásahov vo svete ako odpovede na teroristické ohrozenie. Napr. po 11. septembri sa v diskurze presadilo stanovisko, že, že riešením je „presadzovať americké hodnoty – the american way of life – v celom svete rozhodnejšie a účinnejšie. Idea sa pritom zdá byť taká, že je potrebné premeniť všetkých ľudí v Američanov, aby mohli byť Američania vo svete bez hraníc v bezpečí"[1]- poznamenáva, nie bez istej dávky sarkazmu, U. Beck.

R. Fine vo svojej práci o kozmopolitizme sumarizuje výsledky diskusií o humanitárnych vojenských intervenciách a priznáva, že ich uplatňovanie poškodilo kozmopolitný projekt. Niektorí autori tvrdia, že ide o PaxAmericana v rúchu medzinárodného práva a obrany ľudských práv a že týmito intervenciami ide o návrat do doby keď zvrchovanosť bola výsadou mocných štátov. Na druhej strane však stojí problém ako ochrániť bezmocných pred násilím zo strany vlastnej vlády a zachovať ideu antimilitarizmu a ideál večného mieru. R. Price sa prikláňa k názoru, že by mali byť „stanovené kozmopolitné kritériá pre *vedenie* humanitárnej vojenskej intervencie."[2] Pochopiteľne, už i dnes sú v tomto kontexte úpravy v medzinárodnom práve.

Napriek mnohým problémom, ktoré pri riešení globálnych problémov vznikajú, či už v rovine bezpečnosti, ľudských práv, zmien v suverenite národných štátov etc. Vo svojich 21 tézach o kozmopolitnej sociálnej teórii vymedzuje terén novému kozmopolitizmu vo vytváraní nových záruk ľudských práv, nové formy práva, nové medzinárodné inštitúcie, nové spôsoby myslenia a konania vo svete. V celku však „kozmopolitná sociálna teória chápe sociálne vzťahy na základe univerzalistickej koncepcie ľudstva"[3]

Ako sme aj v predchádzajúcom uviedli v oblasti kozmopolitnej teórie súperia prinajmenšom dva protipóly. Jeden,ktorý akcentuje, že už vstupujeme do éry univerzálnych ľudských práv, večného mieru, vytvárania globálnej vlády, druhá časť teoretikov tvrdí, že svet nie je

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[1]*Beck, U.: Moc a protiváha moci v globálnímvěku.Praha, SLON 2007, s. 400.*

[2]*Fine, R.:Kosmopolitismus..., s.153.*

[3]*Tamtiež, s.27.*

bezpečnejším miestom, že rozhodujúci trend udávajú silné štáty s ich vlastným záujmom, že stále ostáva vo svete veľa násilia, intolerancie atď. Korektne rozvíjaná kozmopolitná teória nemôže poprieť fakty a produkovať iba nereálne idey, čo by viedlo len k dezilúzii. Skôr má byť súčasťou riešenia a hľadania alternatív pri riešení problémov, ktoré globálny svet prináša.

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THE EPATAZH PERFORMANCE OF MODERNITY

Elena Yakovleva

Abstract: *The epatage, that in modern culture receives widespread thanks to digital technology, is the object of the article. Today epatage and associated media performance ara deliberately constructed, imposing mass consumer already-made-fictional image, operating in a greater degree antivalues. There are a lot of causes of occurrence of epatage image, which violates certain cultural canons. Epatage can be described as a response to the objective and subjective calls. As a peculiar form of culture, epatage contains both positive and negative pulses.*
Keywords: *media performance; already-made-fictional image; epatage; «Homo ludens»; epatage behavior; simulacrum.*

Modernity is often called the «society of the theatre» and the numerous shows (political, scientific, religious, economic, etc.) serve as an effective means of influencing the people manipulating their consciousness. Today all people, willingly or unwillingly, watching, and often become the participants of the theatrical spectacles with the participation of a huge number of masks. It should be noted that in modern social media space performances designed, when introducing the already-made-fictional-image and a related story, and thanks to the media and the Internet, they instantly become a property of the masses, are being actively discussed, without any doubt.

Media performance represents a flexible system without detailed dramaturgic plan: it is spontaneous, creative and unpredictable. The viewer cannot know « which way will the process act» and « directors are ready to act on any scenario, and quickly determine which of them is»[1]. Attractive these shows make elements of unsaid, secrecy, the wonder, that is done using the story outline, built illogically ripped here, but emotionally and workshops presenting effectively rendered. Formed today passive type of consumer takes note, not reflecting over the situation. The matter is that the already-made-fictional image and its history are self-sufficient: infiltrating the human consciousness, they quietly fill his inner world and govern the world of values, becoming a «censor of acceptable or unacceptable, visible, striking eyes and

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[1] *Kara-Murza S.: The Power of manipulation. M: Academic Project, 2009. P. 274.*

departed in a shadow, overset and ignored»[1]. Eventually a new situation where people think not of the images, but rather *images of humans think*. The other thing is that the already-made-fictional-image is not the best example. In the arena of cultural space as a visual show go/ slopped antivalues, enthusiastically perceived by people. As a result of the introduction in the minds of the masses of such information, which is essentially a simulative, empty, there is a change programs lifestyle and their worldview, drastic distortion of traditional values. All this creates a situation of «transparency of evil».

A form of supportive implementation in the consciousness of people negative information based on antivalues, is the *epatage*. It is a transgressive step, brazenly tearing the boundaries of traditional, permissible and usual. This is an original overcoming social existing ban by the provocative challenge claiming sensation, and then fame, popularity. Epatage accompanied by defiantly-scandalous behavior, shocking antics, mostly to draw attention to the own person. Flashes of epatage manifestations in social throughout the 20th and 21st centuries have been repeated. The most vivid of them are connected with the directions and trends of modernism, later - with the contr-culture manifestations of 60-70 years of XX century, today with the aesthetics of glamour.

What is epatage and epatage manifestations of man? The answers to this question can be set. We'll try to determine the outline some of them.

Epatage acts as a nihilistic rejection of the existing world order, its foundations, traditions and values, including moral. It is more emotional explosion of personality, acting as an instrument of psychological defense against alien, imposed on it by the Other (culture, society and people). Through the epatage man tries to resolve the contradiction, revealing itself in its existence. It is associated with being the «thrown into the world against their will» (E. Fromm) and being aware of oneself and others. If a person is not self-sufficient, it triggers a «escape from freedom», which manifests itself, including through epatage-emotional outburst and even deviant behavior. Remember F.T. Marinetti, founder of futurism, in his Manifesto called behave

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[1] *Savchuk V.: The Philosophy of the era of new media // Questions of philosophy. 2012. № 10. P. 40.*

demonstratively sleuths, «spit on the altar of art», «destroy museums, libraries, fight with moralism», only this behavior helps to be born the true, eternal and absolute. It is no coincidence epatage is a way of «metaphysical rebellion», the rebellion of man «against his inheritance and against the whole of the universe» (A. Camus) especially in the conditions of social transformations. In the framework of this rebellion person commits transgressive breakthrough, thereby leaving the unstable condition and finding a foothold in new and innovative. People tears contact with the formal, dogmatic and solved on the experiment, in the first place, with himself, searching his new identity.

If we recall the concept of J. Huizinga, one of the alter ego of human existence and its characteristics is – «Homo ludens». This man plays a lifetime and throughout his life the game varied. The game, giving the man a huge palette of positive emotions, giving courage and passion, allows simultaneously existing in multiple worlds, trying on lots of masks and living not one life. In the modern game left strictly assigned to her place – playing field, penetrated into all spheres of human existence (including, science, religion, politics, economics, etc.). The man himself, making transgressive breakthrough and transgress the bounds/moral, began to play at all and with everything, including love and flirt with death. In our context, as one of the games where people manifest themselves is epatage.

Games basis of personality harmoniously intertwined with creative dominant, contributing to the birth of art. It is no coincidence that epatage is one of the components of art. As rightly considers M. Shapir, the effectiveness of any kind of art is that it can «strike, stir up, arouse»[1]. Innovative introduction in art, search for new forces the artist to cross the boundaries of traditional, classical. It extends the old boundaries and opens up new limits, accompanied by a scandal, especially by the traditional art of adherents. This provides a stunning effect on the masses and attracting attention to innovation. So, epatage behaviour and speech was notable surrealist artist Salvador Dali. All in his appearance, behavior, words and paintings was a challenge, scandal, shocking the audience. In particular, he spoke publicly about his genius, and also stated that «surrealism is Salvador Dali». His «Diary of a genius» with shocking frankness, talked about the peculiarities of life of

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[1] *Shapir M. What is avant-garde?// Daugava. 1990. № 10. P. 3.*

his own body. For the epatage fashionistas he created the hats-cutlets or hats-shoes, earrings-phones, bags-apples, gloves with nails, phones-lobster and more. Epatage was the last request of the artist: bury him... in the floor of his own home-Museum. In General, epatage was the signature style of Salvador Dali, with both lifetime and after life success.

Another reason that generate epatage behavior, can be called a psychological factor, namely shyness and modesty of a man who hides himself behind the mask. One of the epatage figures of the modern era can be considered as Alexander Nikolayevich Vertinsky, who created his unique performance style in a mask of Piero. Researchers estimate that mask Piero appeared under the influence of the poetry of A. Blok (series «Mask»). Although the Vertinsky in his memoirs said that image was born spontaneously and « was needed on stage solely because of the strong sense of uncertainty and confusion in front of a packed House». The image of a clown Piero helped Vertinsky to overcome uncertainty, charging certain emotional attitude. Epatage Vertinsky image (his mask, manner of performance, in a slightly nasal and uninstalled bitter plastic) hypnotically influence on the public, drawing attention to the artist and his work.

Today in the space of social man, dying as a natural person, gives birth instead of an artificial character, simulacrum, living theatre, flaunting, provoking interest to itself with the epatage. These performances are nothing more than « vain attempts to generate a life outside of that which already exists»[1].

Modern man increasingly demonstrates the visibility of life which does not achieve real practical purpose and serves advertising positioning I, showing «How would life»/simulacrum. While we emphasize: the more a person reproduces itself through story-telling numerous stories about his life, using a recursive principle investment (the story-within-a-story- within-a-story, etc.), the less likely it is that they actually occurred. Such narrative highlights not the man himself and his being-for-itself, but a sort of shell, revealing a life, being-for-others. Today this technique are virtually all media persons by programming their narrations about success (rather, "How would

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[1] *Baudrillard J.: The transparency of evil. M.: Dobrosvet, 2012. P. 8.*

success") a huge number of people. Such a character that shows itself through the MEDIA, can be diagnosed as suffering from Munchausen's Syndrome, which gives rise to numerous ontological and gnoseological transformation, affecting both his life and the lives of the people of the single charm of a captured image. As the cause of diseases is a "death of the individual", lack of self-worth and intellectual and moral beginning, manifestation of infantilism and consumer attitude to life, man is an intolerable burden of his own insignificance and negligibility (J. Batay).

Spiritual emptiness of modern man and his creating visibility of the work gives rise to the existential boredom. When this overcome boredom is impossible – it exists in a person's life as a vicious circle. The matter is that, according to Andy Warhol, the boredom of being overcome by the new birth, but it is, in turn, gradually turning into a routine, transformed into boredom. Exactly E. Warhol, accentuating the presence in the modern culture of spiritual emptiness, the first « imposed us the picture without quality, without the presence of desire», where combined the «ideals of primitivism and cold purity». But as a result of such images was born paradox of beauty of the dead, which is today actively operated in cultural space.

Modern «star of nothing», having imagined himself a Deity, boredom begins to behave strangely, inadequately reality, introducing «the uprising of the dead things». Many aspects of the epatage behavior happening on verge of Pathology, although in reality there is no cleavage of human consciousness (schizophrenia). Their unthinkable thoughts, or rather their absence, «the star of nothing» expresses through such a «unit of cultural information» as a mem (K.R. Dawkins, «the selfish gene»), which is like a computer virus is rapidly spreading/reproducing in space, revealing itself not only in the Internet, but in the media, advertising, daily life and other spheres. Popularity of mem promotes the fact that it includes not only words and expressions (sometimes nonsensical) and audio-visual segments that perfectly perceived modern «society of the theatre». It is thus «a dead thing» manifests itself and is asserting itself, showing instead of beauty the ugliness, filth, cynical indifference and «black» despair. The result is born-made-fictional-image of a media spectacle that indulges in circulation, attacking human and producing a negative effect.

Epatage is a form of culture, which includes both positive and negative pulses. On the one hand, epatage contributes to the birth of a new, stimulating further development. But on the other hand, epatage parasitizes in modernity on the spiritual emptiness and amorality. Epatage is becoming increasingly commonplace, it does not require perceiving his people reflexivity, blatantly rips thread traditions and violates any borders, embodies the festive and celebrating thoughtlessness, forming a passive type of consumer, that receives all of the note as a call «Do also!».

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4. Baudrillard J. The transparency of evil. M.: Dobrosvet, 2012. 258 p.

PSYCHOLOGICAL SPONTANEITY
AND DETERMINACY EMERGENCE
OF THE IDEA OF GOD'S EXISTENCE

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Abstract: *Specificity and purpose of this study is the articulation of philosophical and naturalistic – scientific material attempts to provide different proofs of God's existence and to check their validity. The article addressed the following research objectives: to summarize main views of pre-Christian philosophy, Christian and Islamic theology on the justification of natural inherence of God's existence in human ideas; justify in terms of religious philosophy, the psychological characteristics of the idea of God's existence. In particular, by analyzing and summarizing main views of pre-Christian philosophy, Christian and Islamic theology on the justification of natural inherence of God's existence in human ideas, we see confirmation of the initial research hypothesis that religious beliefs arise in all civilizations, in different geographical regions and at different times; despite the differences in these beliefs they share common stance: belief in the supernatural occurs in people with different levels of education, regardless of the parameters characterizing a human individual. Psychological proof of the existence of God and the testimony of religious experience come from human subjectivity. Psychological evidence suggests as its starting point the position of the Christian myth of the godlike man, which is trying to shift the language of philosophy, using the thesis of German classical philosophy of the identity of being and thinking, where wishful thinking describes the aspirations of the individual. Description of religious experience as an attempt to prove the existence of God is based on the subjective factors, so when characterizing religious experience it is more correct to speak not about proving the existence of God, but of a personal experience as a believer. Therefore, whether or not to consider evidence of the religious experience of God's existence depends on the values and ideological preferences of the person.*
Keywords: *God, being God, philosophy, theology, psychology.*

Religious beliefs in one form or another emerge in all types of civilizations, in different geographical regions and at different times. Despite the differences in these beliefs they share some common features: supernatural originates among people with different levels of education, regardless of gender, age and other parameters characterizing human individual. The statement that religion is some form of a psychological defense mechanism and a way to overcome stressful situations cannot be considered to be definitive, as it serves

various purposes, implemented in different ways[1]. Therefore, the question of the origins and development of the idea of God's existence has been widely discussed and continues to be debated.

A thorough analysis of the philosophical justification of the existence of God was conducted by a Russian researcher Y. Kimelev in his monograph "The Philosophy of Religion: A Systematic Sketch"[2], where all the evidence is divided into two major groups: the so-called traditional proofs of God's existence and philosophical-anthropological proofs. In addition, the researcher identifies and attributes innovative ways of evidence that confirm the existence of God into a separate group, by which he understands intellectual constructions of modern Western European existentialism of religious meaning.

Also of great interest is the doctoral research of M. Shumeyko – "Absolut as a category of religious consciousness in Russian spiritual and academic philosophy of the XIX century"[3], but it does not highlight the problem of proof of God's existence, and researches only the category of Absolute; work of K. Stepanyugina – "The problem of consistency of proofs of the existence of supernatural in religious philosophy"[4] is an attempt to address the issue of systemic evidence of God's existence in Western philosophical and religious traditions and Russian spiritual and academic philosophy, as well as the analysis of the consistency of each evidence.

The specific character and purpose of this study is to articulate philosophical and naturalistic-scientific material attempts of different proofs of God's existence and to check their validity. The paper addresses the following research objectives: summarize main principles

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[1] *Sosnyn V.A. Psychology of religion: US Experience / V. A. Sosnyn // Psychological journal. – 2002. – Vol 23. – № 2. – P. 120.*

[2] *Sosnyn V. A. Psychology of religion : US Experience / V.A. Sosnyn // Psychological journal. – 2002. – Vol 23. – № 2. – P. 121.*

[3] *Shumeyko M. V. Absolut As religious consciousness in the category of akademycheskoy spiritual philosophy XIX century / Maxim Viktorovich Shumeyko // Nauchnaya Library dyssertatsyy and avtoreferatov [Electronic resources] – Access: http://www.dissercat.com/content/absolyut.*

[4] *Stepanyuhyn KV problem sostoyatelnosty dokazatelstv Genesis sverhsuscheho in relyhyoznoy Philosophy / Konstantin Viktorovich Stepanyuhyn // Nauchnaya Library dyssertatsyy and avtoreferatov [Electronic resources] – Access mode: http://www.dissercat.com/content/problema.*

of pre-Christian philosophy, Christian and Islamic theology of justification of natural inherence of God's existence ideas to human being; justify in terms of religious philosophy the psychological characteristics of the idea of God's existence.

Probably the most comprehensive analysis of the views of the Greek philosophers on the peculiarities of the formation of the existence of gods was prepared by Sextus Empiricus. In his work "Against the Professors" Sextus Empiricus considered various assumptions about the origins of the emergence of the idea of God's existence. He cites many examples known to him about the causes of opinions about existence of gods. For example, "... some have argued that the leaders among people, reflecting on the things useful for life, being very reasonable as well, were the first to create an assumption about gods and the belief that describes the underworld"[1]. Sextus Empiricus states: "Some of the later Stoics say that first earthborns had a very different understanding when compared with present-day human beings, as it can be understood from a comparison of us and with older people and heroes; and these heroes, as though having some additional feelings, sharpness of mind, attacked the divine nature and have conceived some idea of the potentialities of the gods"[2].

Another source of origin of "deification" stems from the observation of natural phenomena. In this case, Sextus Empiricus refers to the opinion of the authority figures: "Prodicus of Ceos says: "The sun, the moon, rivers, springs and everything useful for our life was called gods by ancients, for the benefit received from them, as for example, the Egyptians called Nile" And so the bread was named Demeter, wine – Dionysus, water – Poseidon, fire – Hephaestus, and so everything that brings benefit"[3].

The author notes that "Aristotle said that the idea of gods was conceived by people from two origins – from what happens to the soul, and from celestial phenomena. The thought arises through inspiration, descending on it during a dream, and also through prophecy. Namely,

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[1] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 246.*

[2] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 248.*

[3] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P.246.*

he says, when the soul in a dream becomes itself, embraces its own nature, then it vaticinates the future. Hence ... he says, people have suggested the existence of something divine, which in itself is like a soul, and has mind. That thought [Aristotle says] have come from the celestial phenomena as well. In fact, seeing every day the sun traversing the firmament, and at night moving gracefully other luminaries, they believed that there is a god, the originator of this movement and harmony"[1]. In line with taking into considerations effects of dreams on a human, the opinion of Epicurus is given: "Epicurus believes that people developed the thought of God based on impressions received in a dream. He says, as huge and humanoid visions are present in dreams, they assumed that some similar humanoid gods, in fact, exist"[2].

However, not only Aristotle came up with that idea. As Sextus Empiricus says "Others argue that the mind, being sharp and insightful, when viewed its own nature came to explaining Everything and devised some surpassing mental potency similar to him, but divine in nature"[3].

Other origin – celestial phenomena also formed the basis for the emergence of the idea of God existence. In this sense Sextus Empiricus emphasizes: "And, as craftsmaster of nautical affairs, seeing the ship from afar, driven by wind and a well-equipped, understands that someone is controlling it, and leads it into the harbor in front of it, so for the first time glancing at the sky, and having seen that the sun completes its run from east to west, and the stars move gracefully, they looked for the creator of this wonderful phenomenon, guessing that it does not occur spontaneously, but under the influence of a strong and incorruptible essence, which was god"[4].

In those years the idea of explaining the emergence of faith in God was connected with the existence of different natural disasters. According to Sextus Empiricus: "Some have suggested that we began to think about gods because of unusual phenomena occurring in the

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[1] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 247.*

[2] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 247-248.*

[3] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 247.*

[4] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 248.*

world. Democritus probably is of the same opinion. He says: "The ancient people were watching celestial phenomena such as thunder and lightning, thunderbolts and connections of stars, eclipses of the sun and the moon, and were struck with terror, believing that the gods are responsible for those phenomena"[1].

Exploring the origin of faith another author states the following: "...Euhemerus said that those who worshiped gods were those or other powerful people and due to this fact they were deified by other people and were considered to be gods. Prodicus said that god was everything that was considered useful for life, such as the sun, moon, rivers, lakes, meadows, fruits and similar. Diagoras of Melos, dithyrambic poet, was said to be an extremely god-fearing man. His work he began in the following way: "Everything is done by the will of divine destiny". However, being offended by a person who broke the oath and did not suffered because of it, he changed his way of thinking and began to say that there is no god. Critias, one of the [thirty] Athenian tyrants, apparently belonged to the atheists, because he said that the ancient legislators invented god as a kind of overseer for the good deeds and sins of people, so that nobody would not secretly offend its neighbor, fearing a punishment from the gods"[2].

Further, he cites "from the point of view of the external world order": "The essence of things, they say, formless and immovable in itself, should receive from any source its movement and form. And so, just as when they having seen a lovely copper artifact, we want to know the master who have belaboured the immovable matter – so, by contemplating the matter of the universe, that moves, has form and structure, we have grounds to think about the reason that moves it and gives multitude of forms to it. Probably it is nothing like a force, penetrating it as the soul enters the body. This same force is either automotive or driven by another force. And if it is driven by another force, the other force cannot move if it is not moved by another one,

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[1] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 247.*

[2] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 252-253.*

which is ridiculous. Consequently, there is a force in itself that is automotive, which, presumably, is divine and eternal"[1].

Reflecting on the principle which was used by lawmakers who came to the idea of the existence of gods, if they had not been told about them, Sextus Empiricus declares: "After all people have a general idea of god, according to which it is a kind of living creature, blissful, incorruptible and perfect, that does not accept any evil. And it is absolutely ridiculous that all people accidentally apprehended the same properties and have not received this [knowledge] from nature. Therefore, ancient people recognized the existence of gods which was not based on acts and not by virtue of any law"[2].

Thus, the psychological proof of the existence of God and the testimony of religious experience come from human subjectivity. Psychological evidence suggests as its starting point the position of the Christian myth of the godlike man, which when explained in philosophical domain uses the thesis of German classical philosophy of the equality of being (existence) and thinking, i.e. wishful thinking, describing aspirations of the individual. Description of religious experience as an attempt to prove the existence of God is based on the subjective factors, that is why when characterizing religious experience it is more correct to speak not about evidence of the God existence, but of a personal experience as a believer. Therefore, whether or not to consider religious experience as a proof of God's existence depends on the values and ideological preferences of the person.

Next Christian theology comes into the "play". Bible was originally stated: "Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God" (Ps.90:2). Aquinas's five proofs of the existence of God are the most famous in the tradition of providing such kinds of evidences[3],
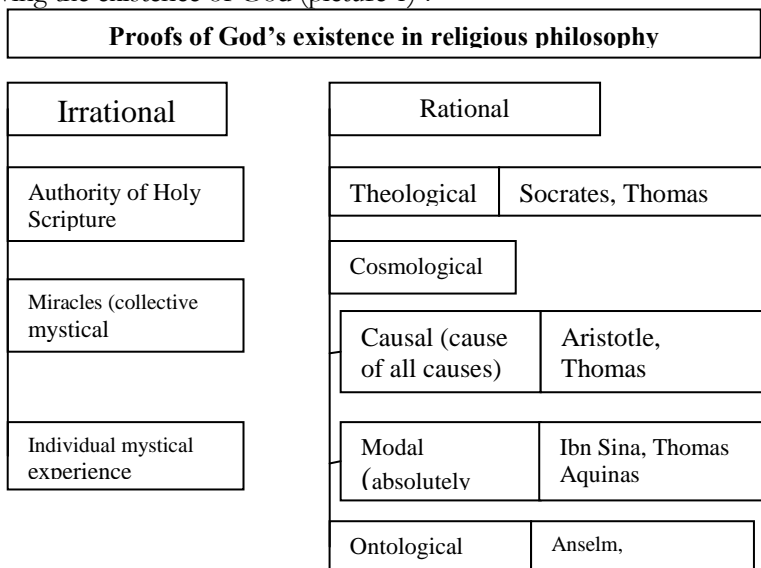
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[1] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 257.*

[2] *Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – P. 249.*

[3] *Akvynskyy Thomas. The sum of theology / Thomas Akvynskyy. Per. : Alex Appolonov. – M. : Yzdatel Savin S., 2007. – Vol 2. – 654 p.*

however, the religious philosophy much broadly considers the idea of proving the existence of God (picture 1)[1]:

Proofs of God's existence in religious philosophy

Irrational	Rational	
Authority of Holy Scripture	Theological	Socrates, Thomas
Miracles (collective mystical	Cosmological	
	Causal (cause of all causes)	Aristotle, Thomas
Individual mystical experience	Modal (absolutely	Ibn Sina, Thomas Aquinas
	Ontological	Anselm,

Picture **1.** Proofs of God's existence in religious philosophy.

Developing the idea of man's relationship with God, the Christian tradition, places person at the center of the universe, announcing it to be the only being with spirit and flesh, and therefore having an opportunity to combine earthly and heavenly. Such an interpretation of the Old Testament arose from allegations that man was created in the image of God: "Let Us make man in Our image, according to Our likeness" (Genesis 1:26).

John Damascene leaves the ultimate freedom to the human will and for a person – a fairly wide field for action. He interprets the Old Testament mystery of God-likeness as follows: "image represents being reasonable and gifted, with free will; the expression: *to Our likeness* denotes similarity through virtue, as much as it is possible (for

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[1] *Classical Proof of existence of God [Electronic resources] – Access mode : http://www.mirboga.ru/articles.*

humans)"[1]. The concept of "image of God", as an expression of human rationality, means its elevation, domination over all earthly world and the concept of "God-likeness" can be understood as a potential trend for moral self-perfection.

However, if we consider human activity in a slightly different plane, it can be stated that the existence of God somewhat restricts the freedom of human action. There also has been some dualism of freedom and unfreedom of his actions. This question is examined in detail in the discussion between Erasmus Roterodamus and Martin Luther. In his brilliant work "The Freedom of the Will" Erasmus repeatedly argues for the existence of free will. In particular, he states: "If the distinction between good and evil, and God's will are hidden from a person, then he cannot be imputed when he chooses the bad. If the will had not been free, then it was impossible to impute sin because if there is no freedom, there is no sin"[2]. In contrast to Erasmus, Martin Luther, in his work "On the Bondage of the Free Will" asserts that everything in the world is made out of necessity, which is God's will. However, the space of God's will is as vast as the infinity of God Himself, and man has enough freedom within God's permission. In addition, "Man has no free will in relation to everything above it, but it has in relation for everything that is below it"[3]. With objective existence of freedom and slavery of will one can draw a large number of possible arguments for and against, however not solving this problem completely, because we live in a multicriterion world and each person can draw arguments using one of the criteria, and his opponent – completely another.

Similar ways of God's existence idea determinacy were present in Islamic religious philosophy. According to Qur'an, man is inexcusable for not knowing how one can assert about the existence of God. All people are born with a natural belief of God, "upon which He has created [all] people" (30:30). As explained by the Prophet Muhammad, every newborn baby is born with this true faith, and only under the

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[1] *Yoann Damascene, St. Tochnoe of presentation of faith Orthodox / John Damascene. – Rostov-on- Don: The Fellowship of St. Aleksyya, 1992. – P. 151.*

[2] *Erasmus Rotterdamskyy. Philosophical Works / Erasmus Rotterdamskyy. – Moscow : Nauka, 1986. – P. 233.*

[3] *Erasmus Rotterdamskyy. Philosophical Works / Erasmus Rotterdamskyy. – Moscow : Nauka, 1986. – P. 336.*

influence of the environment, it can vary. As pointed out by Qur'an, all things without exception – in heaven and on earth – are evidence of God, "And there is not a thing except that it exalts [Allah] by His praise" (17:44).

Sura VI tells how the prophet Ibrahim (Abraham) came to the true God: "And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]. So when the night covered him [with darkness], he saw a star. He said, "This is my lord". But when it set, he said, "I like not those that disappear. And when he saw the moon rising, he said, "This is my lord"/ But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray". And when he saw the sun rising, he said, "This is my lord; this is greater". But when it set, he said, "Oh my people, indeed I am free from what you associate with Allah. Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah" (6:75-79).

Ibn Rushd[1] sees Abraham's argument as the kind of "argument from motion", which he considers the most reliable way to God. This argument is usually associated with the name of Aristotle, based on the observation of the movement in the world, and can be expressed as follows: everything that moves is driven by something; each mover in turn is driven by something else; such chain of movers should end on the mover, which is the cause of all movement but does not move itself; this "unmovable mover" is God.

According to Ibn Sina[2] and other Muslim philosophers, some things in the world, are "needy" for the one who gives them existence, and are only "possibly existing" as they may or may not exist. The fact of their "possibility" shows God as "Existing for Necessity".

This remark of Ibn Sina is sometimes perceived as the beginning of a separate proof of God's existence, which is comparable to the famous "ontological" argument, which in Christian theology was developed by Anselm of Canterbury and Rene Descartes, who through

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[1] Averroes (Ibn Rushd). Refutation refutation / Ibn Rushd, Trans. : SI Eremeev. – St. Petersburg : Publishing House "Aletheia", 1999. – 688 p.

[2] Avytsenna (Ibn Son). Favorites : Author's Collected / Avytsenna , comp. : Elena Galeev. – Moscow: Russian rarity, 2011. – 240 p. Series : Wisdom centuries.

that the idea of God being absolutely perfect proves His existence. It is believed that the thought of Ibn Sina can be formulated as follows: "One cannot imagine being without presenting any necessity for being; therefore, there is some necessary things in existence"[1].

Analyzing and summarizing the main approaches of pre-Christian philosophy, Christian and Islamic theology to the justification of natural inherence of ideas of God's existence to humans, we are seeing a confirmation of the initial research hypothesis that religious beliefs arise in all civilizations, in different geographical regions and at different times and, despite the differences in these beliefs, one thing remains the same – belief in the supernatural occurs in people with different levels of education, regardless of the parameters characterizing the human individual.

It should be stated that human organism has multiple mechanisms on the physiological, psycho-physiological, psychological and social levels that are likely to onset the idea of God, a complex action which undoubtedly leads to the determination of the inevitability of the formation of the concept.

As different levels of hierarchically subordinate organization of the human body are permeated and united by the universal principle of requiring managing capabilities of a higher level to solve problems of separate subsystems and the system as a whole, the idea of the existence of the single highest organizing principle or idea of God, in principle, cannot but occur in any human society, whether primitive or highly developed.

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2. Avytsenna (Ibn Son). Favorites : Author's Collected / Avytsenna , comp. : Elena Galeev. – Moscow: Russian rarity, 2011. – 240 p. Series : Wisdom centuries.
3. Bible. – Moscow: the Russian Bybleyskoe Society, 2012. – 1408 p.

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[1] *Tafyk, Ibragim. Proof According to the Qur'an God Genesis / Ibragim Tafyk [Electronic resources] – Access mode : http://www.idmedina.ru/books/history_culture/minaret.*

4. Yoann Damascene, St. Tochnoe of presentation of faith Orthodox / John Damascene. – Rostov-on- Don: The Fellowship of St. Aleksyya, 1992. – 196 p.

5. Kymelev YA Philosophy of religion : Systematycheskyy Essay: Monohrafyya / YA Kymelev. – M: Yzdatelskyy House "Nota Bene", 1998. – 424 p.

6. Classical Proof of existence of God [Electronic resources] – Access mode : http://www.mirboga.ru/articles.

7. Koran / Per. : Magomed-Nury Ottomans. – St. Petersburg. : OOO "Dylya", 2011. – 976 p.

8. Empiricist Sextus. Essay in two volumes / empiricist Sextus. T. 1. – M.: "Thought", 1976. – 399 p.

9. Sosnyn V.A. Psychology of religion : US Experience / V.A. Sosnyn // Psychological journal. – 2002. – Vol 23. – № 2. – P. 118-127.

10. Stepanyuhyn KV problem sostoyatelnosty dokazatelstv Genesis sverhsuscheho in relyhyoznoy Philosophy / Konstantin Viktorovich Stepanyuhyn // Nauchnaya Library dyssertatsyy and avtoreferatov [Electronic resources] – Access mode: http://www.dissercat.com/content/problema.

11. Tafyk, Ibragim. Proof According to the Qur'an God Genesis / Ibragim Tafyk [Electronic resources] – Access mode : http://www.idmedina.ru/books/history_culture/minaret.

12. Akvynskyy Thomas. The sum of theology / Thomas Akvynskyy. Per. : Alex Appolonov. – M. : Yzdatel Savin S., 2007. – Vol 2. – 654 p.

13. Shumeyko M.V. Absolut As religious consciousness in the category of akademycheskoy spiritual philosophy XIX century / Maxim Viktorovich Shumeyko // Nauchnaya Library dyssertatsyy and avtoreferatov [Electronic resources] – Access: http://www.dissercat.com/content/absolyut.

14. Erasmus Rotterdamskyy. Philosophical Works / Erasmus Rotterdamskyy. – Moscow : Nauka, 1986. – 703 p.

REFORMING OF ORGANIZATIONAL STRUCTURES OF PUBLIC ADMINISTRATION IN THE INDEPENDENT UKRAINE

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Abstract: *The process of public administration organizational structures reform in Ukraine during the years of its independence is considered as a long-term process connected with the need of administrative reform through the implementation of economic and social reforms, building of constitutional democracy, empowerment of local government, and implementation of devolution of power to the regions.*

Keywords: *public administration, administrative reform, organizational structure, executive government, central executive government, local state administration, local self-government, territorial structure of the state.*

After receiving independence in 1991 Ukraine inherited ineffective and flawed system of public administration from authoritarian and totalitarian regime of the Soviet era. This system is, in fact, the main problem of Ukrainian society and state, but not economic crisis, lack of working capital and payments, lack of investors, corruption and imperfect legislation. The imperfect system of public administration is characterized by instability, imbalanced activity of political institutions, lower level of control of social and economic processes, aggravation of political conflicts, and growth of critical activities of masses. Reduction of governance is, of course, accompanying crisis of public administration. *Crisis of public administration* is a special condition in functioning and development of the system of state and power structures and relations. It is characterized by intensification of intra-systemic conflicts and imbalance of activity, which causes decrease of the efficiency and effectiveness of administrative influence on social and economic processes. But all this may have not only negative but also positive consequences for some areas. That is why it is viable to emphasize the

final definition: the effectiveness of an impact of the subject on the object[1].

It is possible to improve the system of public administration only through its reform. Improvement requires the creation of effective and democratic system of administrative government which would be transparent for society, very close to human needs, while expenses on its maintenance should meet state financial and economic situation. It was also clear that systematic and effective conduction of economic and social reforms, development of democratic constitutional state, broadening of local state administration rights and decentralization of public administration were also impossible without administrative reforms in Ukraine.

Reformation processes of formation of national structure of public government were launched after obtaining independence and finished in 1996 year with adoption of the Constitution of Ukraine which established *presidential-parliamentary system of government*[2]. It formalized a new form of public administration organization based on the principles of its division into legislative, executive and judicial branches. Yet, lots of questions of activity organization of state and executive authorities and their performance of public administration were left beyond the borders of constitutional ruling. This means that construction of the system of executive government on a new basis first of all demanded the adoption of basic laws on Government, Central executive government authority (thereinafter CEGA) and local state administration (thereinafter LSA).

In March 1997, the President of Ukraine in his address to parliament expressed officially a thesis about the acute need for deep administrative reform implementation. And in October 1997, by the decree of the President of Ukraine, the State commission for administrative reform in Ukraine was created. Its statute and membership were approved by the Decree of the President of Ukraine № 1087/99 of October 2, 1997. The commission was chaired by the

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[1] *Meltyuhova N. Organizational Crisis in the System of Public Administration: Emergence, Development, Solutions [Electronic resource] / N. Meltyuhova // Derzavne budivnitstvo, 2007. – № 2. – Access to the journal. : http://www.kbuapa.kharkov.ua/e-book/db/2007-2/doc/1/01.pdf*

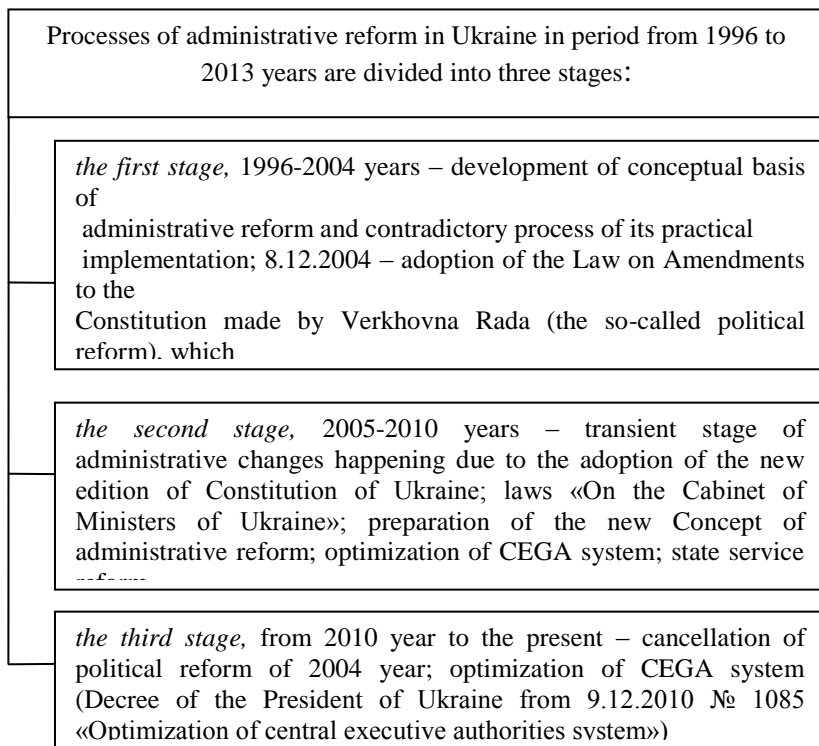[2] *Constitution of Ukraine adopted at the Fifth Session of Supreme Council of Ukraine on June 28, 1996 // Supreme Council of Ukraine. – 1996. – № 30. – 96 p.*

deputy of Ukraine, former President of Ukraine, Leonid Kravchuk. *The main objective of the commission activity, as it was stated in paragraph 3 of statute, was the following:*

–   the development of direction of public administration system reform and development of relevant documents package concerning the Concept of administrative reform, identification of organizational and legal principles, strategy and tactics of their implementation;

–   the development of specific mechanisms and terms of administrative reform implementation;

–   preparation of proposals concerning: structure of executive branch with the gradual transition from branch to functional principle of ministries construction; other central executive branches which must lead to simplification and growth of government efficiency; reduction of unnecessary government levels;

–   the introduction of an effective system of state control; reconstruction of the state financial system, structure, function and methods of local authorities activity[1];

–   deregulation and simplification of administrative services system which are provided on different levels of government to private individuals and legal entities;

–   improvement of legislative framework of administrative legal relationship; economic foundations of state authorities activities; introduction of effective administrative procedures; implementation of rational administrative-territorial division in Ukraine;

–   reforming of the system of training and retraining of administrative staff; expert rating of concepts and projects of regulatory legal acts aimed at creation of legal framework of administrative reform;

–   analysis of the executive authorities and local governments activity aimed at administrative reform implementation and assisting in it conducting;

–   consideration of offers and programs of scientific, material and technical, human and financial support of administrative reform[1]; [2].

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[1] *Artemenko V.M. Current Administrative Divisions in Ukraine: Prospects for reform: textbook [Electronic resource] / V.M. Artemenko , V.O. Mamonova, Y.G. Ohrimenko. – Mode of access: http://www.guds.gov.ua/sub/krym/ua/publication/content/23406.htm*

Processes of administrative reform in Ukraine in period from 1996 to 2013 years are divided into three stages:

the first stage, 1996-2004 years – development of conceptual basis of
 administrative reform and contradictory process of its practical
 implementation; 8.12.2004 – adoption of the Law on Amendments to the
Constitution made by Verkhovna Rada (the so-called political reform), which

the second stage, 2005-2010 years – transient stage of administrative changes happening due to the adoption of the new edition of Constitution of Ukraine; laws «On the Cabinet of Ministers of Ukraine»; preparation of the new Concept of administrative reform; optimization of CEGA system; state service reform

the third stage, from 2010 year to the present – cancellation of political reform of 2004 year; optimization of CEGA system (Decree of the President of Ukraine from 9.12.2010 № 1085 «Optimization of central executive authorities system»)

Picture 1. Stages of administrative reform in Ukraine from 1996 to 2013 years.

In 1998, the State Commission has developed a project of Administrative reform concept in Ukraine[3]. The main goal of

[1] *Regulation on the State Commission on Organizing Administrative Reform in Ukraine. Approved by the Decree of the President of Ukraine on October 2, 1997 № 1087/97 // Government Courier. – 1997. – 9 October. – Section 3.*

[2] *Gladun Z.S. Problems of Administrative Reform in Ukraine: Report delivered at a meeting of the Academic Council of the Ternopil Academy of National Economy / Z.S. Gladun; Ternopil Academy of National Economy. – T.: [BV], 2001. – 29 p.*

[3] *Hetman A. Reform of the Administrative-Territorial Structure of Ukraine: Scientific Approaches, Main Directions [Electronic resource] / A. Hetman // Law Journal. = Law*

administrative reform was determined as the full provision of administrative rights and freedoms of citizens, the legal principles of government organization, rule of law, humanistic demands concerning government actions.

To achieve the goals of administrative reform, the following number of problems was offered to be solved during its implementation:

−   formation of powerful organization of executive branch both at central and local levels of government;

−   formation of a modern efficient local self-government system;

−   the introduction of new ideology of functioning of executive local self-government branch as an activity to provide and realize rights and freedoms of citizens; provision of state and public services;

−   organization of public service and service in local self-government branch a new basis;

−   creation of a modern system of training and retraining of administrative staff;

−   the introduction of efficient administrative-territorial structure[1]; [2].

This concept assumed that the reform will be implemented in five directions and will include three stages. The directions included:

1.   creation of a new legal framework to regulate the organization and implementation of public administration in Ukraine[3];

2.   formation of new institution, organizational structures and instruments for conduction of public administration;

Herald: Research and publisistic journal. – 01/2011. – № 1. – Mode of access: http://liber.onu.edu.ua/opacunicode/index.php

[1] Kolpakov V.K. Ukraine Administrative Law: Textbook. – K.: Inter Yurinkom. – 1999. – 736 p.

[2] Anticorruption Strategy of Ukraine [Electronic resource]. – Mode of access: http://sebweb.at.ua/Statyi/st.12antikorupcijna_strategija.doc

[3] Orel M.H. Administrative Reforms in Ukraine in the Context of Globalization: Theoretical and Methodological Aspects: Dissertation abstract: 25.00.01 – Theory and History of Public Administration / Orel Maria Hryhorivna; National Academy for Public Administration under the President of Ukraine. – K., 2008. – 20 p.

3.   staffing   support   of   the   new   system   of   public administration[1];

4.   the strengthening and formation of new financial and economic basis of public administration functioning;

5.   scientific   and   informational   provision   of   public administration system; the formation of mechanisms of scientific and informational monitoring of its operation[2].

The following stages of administrative reform were offered: the first stage – the development and official approval of the Concept of administrative reform and Program of administrative reform implementation (resolving of prior issues connected to the current improvement of the existing system of public administration elements)[3]; *the second stage* – the implementation of institutional and legal frameworks of public administration key elements reformation; *the third stage* – the intensification of transformational processes; the formation of new institutions, organizational structures and instruments of public administration[4].

The following main problems connected with implementation of administrative reform in Ukraine were defined:

–   reforming of the system of legislative branch;

–   development of state service;

–   reforming of local self-government[5];

[1] *Orel M.H. Administrative Reforms in Ukraine in the Context of Globalization: Theoretical and Methodological Aspects: Dissertation abstract: 25.00.01 – Theory and History of Public Administration / Orel Maria; National Academy for Public Administration under the President of Ukraine. – K., 2008. – 20 p.*

[2] *Kolpakov V.K. Ukraine Administrative Law: Textbook. – K.: Inter Yurinkom. – 1999. – 736 p.*

[3] *Orel M.H. Administrative Reforms in Ukraine in the Context of Globalization: Theoretical and Methodological Aspects: Dissertation abstract: 25.00.01 – Theory and History of Public Administration / Orel Maria; National Academy for Public Administration under the President of Ukraine. – K., 2008. – 20 p.*

[4] *Gladun Z.S. Problems of Administrative Reform in Ukraine: Report delivered at a meeting of the Academic Council of the Ternopil Academy of National Economy / Z.S. Gladun; Ternopil Academy of National Economy. – T.: [BV], 2001. – 29 p.*

[5] *Artemenko V.M. Current Administrative Divisions in Ukraine: Prospects for reform: textbook [Electronic resource] / V.M. Artemenko , V.O. Mamonova, Y.G. Ohrimenko. – Mode of access: http://www.guds.gov.ua/sub/krym/ua/publication/content/23406.htm*

–   development of administrative justice;

–   reforming of administrative law[1].

On July 22, 1998 year, the Concept of Administrative reform[2] was approved by the President of Ukraine. Thus, the administrative reform was first of all aimed at the complex restructuring of the existing system of public administration of all spheres of social life in Ukraine. Secondly, it was aimed at the development of public administration institutions; significant rise of the Government status; increase of its governmental power; high strengthening of ministries' role in formation of state policy; clear definition and differentiation of status, power and functions of different groups of executive authority; increase of influence possibilities of the Government and Central executive government authorities (CEGA) on the local level of executive government; improvement of administrative procedures, etc.[3]. Thirdly, it offered to distinguish and outline on legislative level the following types of positions: political, administrative and foster[4].

It was offered to include all members of the government, first deputy ministers, heads of regional state administrations and their first deputies to political positions[5]. According to the authors of the Concept, there should be a particular procedure of assignment on position and dismissal from it including special features of responsibility of political leaders (politicians)[6] without disclosure of practical need or separation of these positions. Moreover, such procedure also concerned positions which were not included by the

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[1] *Teleshun S. Some Aspects of Administrative-Territorial Structure in the Context of Recent Government Proposals [Electronic resource] / S. Teleshun // Law of Ukraine. – 2003. – № 1. – Mode of access: http://lawdiss.org.ua/books/335.doc.html*

[2] *The Concept of Administrative Reform in Ukraine. – K., 1998. – 62 p.*

[3] *On Measures to Implement the Concept of Administrative Reform in Ukraine: the Decree of the President of Ukraine from 22.07.1998, № 810/ 98 // Official Herald of Ukraine. – 1999. – № 21. – P. 32.*

[4] *Kyssil L.E. On the Legal Provision of Separation of Administrative and Political Positions in Ministries [Electronic resource] – Mode of access: http://pravoznavec.com.ua/period/article*

[5] *The Concept of Administrative Reform in Ukraine. – K., 1998. – P. 19, 26, 29.*

[6] *The Concept of Administrative Reform in Ukraine. – K., 1998. – P. 22.*

Concept to political ones (deputy ministers, heads of district public administration)[1].

In addition, an important part of the Concept of administrative reform of 1998 year was to be the administrative-territorial reform (ATR). The basis of administrative-territorial reform was founded by the Decree of the President of Ukraine dated July 7, 1997 year № 620/97 «On the State commission on administrative reform implementation in Ukraine»[2]. By this Decree, the State commission on administrative reform implementation in Ukraine was created[3]. This commission was to develop a gradual plan of administrative system reform of Ukraine, what later was done by. Subsequently, by the Decree of the President of Ukraine of July 22, 1998 year № 810/98 «On the measures for the Concept of administrative reform implementation in Ukraine»[4] the basis of the reform of system of public public administration was the Concept of administrative reform produced by the Commission. This concept provided a close relationship between executive authority and society with those problems which can happen both in lives of each individual and in life of society in general. It also was to create such type of public administration which could meet the standards of democratic and ruled by law state[5].

Melnichenko V. Political and Administrative Positions as a Factor in the Stabilization of the Government [Electronic resource] / V. Melnichenko // Journal of the Civil Service of Ukraine. – 2001. – №4. – Mode of access: http://nads.gov.ua/control/uk/publish/article

[2] On Regulations of the State Committee on Organizing Administrative Reform in Ukraine [Electronic resource]: Decree of the President of Ukraine, October 2, 1997 № 1089 (1089/97); Terminated on 28.05.2006, on the base 340/2006. – Mode of access: http://zakon4.rada.gov.ua/laws/show/1089/97

[3] The question of Organizing Administrative Reform in Ukraine [Electronic resource]: the Decree of the President of Ukraine of 21.07.2001 № 538/ 2001; Terminated 28.05.2006, on the base 340 /2006. – Mode of access: http://zakon.rada.gov.ua/go/538/2001

[4] On Measures to Implement the Concept of Administrative Reform in Ukraine: the Decree of the President of Ukraine from 22.07.1998, № 810/ 98 // Official Herald of Ukraine. – 1999. – № 21. – P. 32.

[5] Ostriychuk O.P. Prospects and Stages of the Administrative-Territorial Reform in Ukraine [Electronic resource] – Mode of access:

Therefore, the administrative reform which was founded in 1998 year wasn't fully implemented. The main problems which prevented achievement of its goals were first of all the following:

– lack of legal support for administrative reform implementation[1];

– legislative uncertainty concerning responsibilities of public authorities and their officials in the reform implementation;

– absence of a mechanism of interaction and teamwork on administrative reform administration;

– absence of effective innovative technologies for administrative reform implementation;

– absence of financial support for administrative reform implementation;

– absence of sufficient creation of awareness among the general public about particular measures which concern administrative reform implementation[2].

Thus, the problem of creation of effective public administration system in Ukraine which would meet standards of democratic and ruled by law state with socially-oriented market economy still remained unsolved.

Table 1
Legislation framework accumulated in Ukraine during the period of administrative reform preparation in Ukraine from 1997 year to 2000 year[3]

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http://pravo.poltava.ua/index.php?id=perspektivi-ta-etapi-provedennya-admnstrativno-teritoralno-reformi-v-ukran

[1] *Orel M.H. Administrative Reforms in Ukraine in the Context of Globalization: Theoretical and Methodological Aspects: Dissertation abstract: 25.00.01 – Theory and History of Public Administration / Orel Maria; National Academy for Public Administration under the President of Ukraine. – K., 2008. – 20 p.*

[2] *Goncharuk N.T. Conceptual principles of public administration reform in Ukraine [Electronic resource] / N.T. Goncharuk. – Mode of access : http://www.nbuv.gov.ua/ portal / Soc_Gum / Nvamu / 2009_4/4.pdf*

[3] *Dziundziuk V.B. Public Administration in Ukraine. Textbook [electronic resource] / Dziundziuk V.B., Meltyuhova N.M., N.V. Fomitska – Kharkiv: KRI NADU "Magistr", 2011. – 306 p. – Mode of access: http://info-library.com/book/22_Pyblichne_administryvannya_v_Ykraini.html*

Decrees of the President of Ukraine
"On the State commission of administrative reform implementation in Ukraine" (Decree of the President of Ukraine from July 7, 1997, № 620/97)
"On the statute of the State commission of administrative reform implementation in Ukraine" (Decree of the President of Ukraine from October 2, 1997, №1087/97)
"On the State composition of the of administrative reform implementation in Ukraine" (Decree of the President of Ukraine from January 9, 1999, №5/99)
"On the measures of administrative reform implementation in Ukraine" (Decree of the President of Ukraine from July 22, 1998 year, №810/98; as amended and supplemented by decrees of the President of Ukraine from September 10, 1998 year, №1000/98, September 21 1998, №1048/98 and from January 2, 1999, №5/99)
"On the statute of the working group on the reform of local authorities implementation, self-government authorities and state service" (Decree of the President of Ukraine from September 10, 1998, №1000/98)
"On the statute of the working group on the reform of central executive bodies implementation" (Decree of the President of Ukraine from October 6, 1998, №1114/98)
"On the urgent measures on administrative reform implementation in Ukraine" (Decree of the President of Ukraine from November 20, 1998, №1284/98)
"On the project of the Concept of administrative reform in Ukraine" (Decision of the State committee on administrative reform implementation in Ukraine from March 25, 1998, №3/98)
"On the strategy of state service reform in Ukraine" (Decree of the President of Ukraine from April 14, 2000, № 599/2000).

The list of statutory acts shown in Table 1 states that at those times a significant legal framework was created in Ukraine which governs

various issues of administrative reform. However, among these acts there is no law adopted by Verkhovna Rada which, according to the Constitution of Ukraine, has the right to reform organizations of public administration and local government as well as the territorial structure of the state[1].

  The second stage of administrative changes began in 2005 year with adoption of new edition of the Constitution of Ukraine, laws «On the Cabinet of Ministers of Ukraine», preparation of the new Concept of administrative reform, optimization of central executive authority system, administrative and territorial reforms, reforms of local self-government and reforms of state service[2]. On December 8, 2004 year, the Verkhovna Rada adopted the law on amendments to the Constitution (on political reform), which provided a transition from presidential-parliamentary to parliamentary-presidential form of government, formation of government by coalition of parliamentary factions, extend of term of Verkhovna Rada power up to five years. The law came into effect on the 1st of January, 2006 year[3].

  The question of administrative-territorial structure (hereinafter ATS) reform emerged. By the order of the Prime Minister of Ukraine from February 14, 2005 year, the working group on administrative-territorial reform was created. The appropriate direction of activity was headed by the Vice Prime Minister R. Bezsmertnyi. The plan of actions for 2005 year of the Action Program of the Cabinet of Ministers of Ukraine "Towards people" contained a list of particular actions to solve the issue of administrative-territorial reform. The working group offered the project of ATS reform which was quite widely discussed by the public. However, with the resignation of the Government in August

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[1] *Teleshun S. Some Aspects of Administrative-Territorial Structure in the Context of Recent Government Proposals [Electronic resource] / S. Teleshun // Law of Ukraine. – 2003. – № 1. – Mode of access: http://lawdiss.org.ua/books/335.doc.html*

[2] *Litoshenko O.S. Administrative Responsibility in the System of Legal Responsibility: Dissertation abstract. Legal sciences: 12.00.07 / Litoshenko Olena; Kyiv National Economic University. – K., 2005. – 21 p.*

[3] The status and Problems of Reform of the Administrative -Territorial Structure of Ukraine [Electronic resource]. – Mode of access: http://old.niss.gov.ua/monitor/monitor_3/02.htm # a1

2005, the activity towards ATS reform on the level of central authority government stopped[1].

In April 25, 2005, the National Council of local government and regional development was created by the Decree of the President of Ukraine. Its task was the forming of effective system of management and coordination of the whole complex of government reform: administrative, territorial and budget. However, actually this institutional branch didn't perform any practical measures to solve the issue of ATS reform. That is why in 2006 year by the Decree of the President of Ukraine of May 3 № 340/2006 the National Council was renamed into the National Council of public administration and local self-government, and also the Regulations on the National council were approved. Among its main tasks was specified development and making suggestions on "complex administrative reform implementation, including reforming of system of executive authority, state service, service in local self-government authorities, administrative and territorial reforms and local government reforms"[2].

On July 21, 2006 year, the Cabinet of Ministers approved the National strategy of regional development for the period until 2015 year. Implementation of this strategy included territorial and administrative, budget and tax reform implementation in 2009-2015 years to strengthen financial and economic base of territorial communities[3].

The current stage of transformation of Ukrainian society begins with the Decree of the President of Ukraine "On the optimization of system of central executive authorities" dated by December 9, 2010 year №

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[1] The status and Problems of Reform of the Administrative -Territorial Structure of Ukraine [Electronic resource]. – Mode of access: http://old.niss.gov.ua/monitor/monitor_3/02.htm # a1

[2] *The status and Problems of Reform of the Administrative -Territorial Structure of Ukraine [Electronic resource]. – Mode of access: http://old.niss.gov.ua/monitor/monitor_3/02.htm # a1*

[3] *The status and Problems of Reform of the Administrative -Territorial Structure of Ukraine [Electronic resource]. – Mode of access: http://old.niss.gov.ua/monitor/monitor_3/02.htm # a1*

1085/2010 with amendments[1]. By this decay, first of all, the optimization of ministries, government departments and state agencies was made through reorganization and liquidation. Reorganizations and liquidations of these public bodies lead to serious staff reductions (up to 30 %) and complicated the transfer of power from the liquidated authority to the newly created. The good point was the reduction of expenses from the State budget on the maintenance of the state apparatus.

On the 14th of December, 2010, the President of Ukraine proclaimed administrative reform which aim was to radically change the system of public administration according to modern needs of further democratization and creation of strong civil society; to eliminate the existing imbalance between the branches of power and to build presidential-parliamentary model of republican government.

Administrative reform in Ukraine was based on European argument, that's why in its base were principles same as in development of strategies of members of European Union[2]. They included:

– creation of civil society; implementation of new levels of government which must bring citizens to the process of administration to stimulate the following development of local self-government authorities making them responsible for the results of their activity at the same time;

– subsidiarity – when through decentralization the government gives a number of functions to lower level of authorities or local self-government which can fulfill them with higher efficiency, as they are located closer to a citizen, but leaves part of them in the area of its competence;

– efficiency – position of the state in the international community is largely determined by the efficiency of use of capacity of its citizens and regional communities to successfully use their potential for their own development;

– transparency, openness and accountability which meant the liquidation of unnecessary administrative and bureaucratic structures, a

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[1] *On Optimization of Central Executive Bodies. Decree of the President of Ukraine dated December 9, 2010 № 1085/2010 [Electronic resource]. – Mode of access: http://www.president.gov.ua*

[2] *Shapovalova N. Administrative Reform in Poland: Directions of Change and Real Results [Electronic resource] / N. Shapovalova, I. Presnyakov. – Mode of access: http://dialogs.org.ua/ru/cross/page3636.html*

radical reform of system of public finances, delegating new, broader powers to democratically elected local authorities;
– flexibility – the ability to respond quickly to changes of external and internal factors, increase of level of flexibility of public authorities[1].
So, in general, administrative reform in Ukraine was to be implemented in three interrelated directions:
1) reforms of executive authorities (on central and local levels);
2) local self-government reform;
3) reform of territorial structure of the state.

However, during this period in Ukraine, its government failed to build functional and consistent enough system of public administration which would be created to implement state and administrative functions and to provide the citizens of Ukraine with quality administration services. Positive results were obtained only in creation of legal framework which regulated public administration in Ukraine. It is clear that the acceleration of the implementation of administrative reform in Ukraine is impossible without effective regional politics which in its turn should orient its activity on providing more complete economic turnover and more efficient use of the resource potential of the region.

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FROM PLATO TO ORIGEN:
SEMANTICS OF EVIL AND ITS GENESIS IN ANCIENT THOUGHT

Sergey Garin

Abstract: *Lexical, semantic and axiological aspects of the term "evil" (πονηρία, το κακὸν) are analyzed in this paper in terms of Ancient Greek and early Christian thought. The work revolves around texts by Plato, Aristotle, Aristophanes, Euripides, Origen, Plotinus, and the New Testament. Pragmatic components of ancient ethical lexicon come to light. Semantic difficulties in translation of Greek ethical lexicon into English will be described.*
Keywords: *πονηρία, το κακὸν, ancient Greek, semantics, evil, defect, weakness, slang, pragmatics, axiology, morals, ethics.*

The major lexical component reflecting semantics of the term "evil" in Ancient Greek is πονηρία. This term concentrates on negative semantics (states, conditions, values) rooted in the Bible. The concept appears in the Gospels (Mark 7:22, Matthew 22:18, Luke 11:39) and in the epistles of Saint Paul (to Romans 1:29, Corinthians 5:8, Ephesians 6:12). This particular noun also defines the most important forms of an adjective πονηρός ("crafty"), appearing in prayers essential for Christianity (Πάτερ ἡμῶν, "Our Father"). However, this concept was involved widely in the Septuagint's books before appearing in the text of Καινὴ Διαθήκη (the New Testament), for example in the books of Esdras II 11:23, 12:2, 23:7, Isaiah 1:16, 47:10, Jeremiah 4:4, Psalms 27:4, 54:16, parts of Solomon′s books (Ecclesiastes 10:5, The Book of Wisdom of Solomon 4:14), etc.

European image of "evil", its semantic architecture and normative axiology are children born in a spindle of Ancient Greek lexicon. European ethics were developed with regard to the NT′s axiology, which has mainly Greek origin. However, the concept of "evil" had long pre-Christian history. That had received a number of major projections in the array of early Christian thought. A few elements of this history will be considered in this work.

Some authors point out that Ancient Greek lexicon of "evil" is truly complicated to translate: It is only Latin that conveys ambiguous meaning of the word πονηρία adequately. This Greek word is translated as "evil" into English and majority of modern European languages. As

a result, we often imagine something opposite when an Evangelist speaks of "weakness", "perversity" or "lameness". What we actually see is "force" … the word πονηρία plays a key role in poetics of the gospel and especially in the Sermon on the Mount (semantic game with this word is a counterpoint of the main subject of the sermon, namely perfection). Thus, only several modalities entered into the NT′s canon from all variety of πονηρία's semantics in Ancient Greek. They formed the semantic architecture of subsequent Western European ethics of good and evil.

Let us take a look at this term and its forms in Ancient Greek thought. We meet πονηρία's traditional quality as perversity applied to psychological objects in Plato's "Gorgias": Τίς οὖν τούτων τῶν πονηριῶν αἰσχίστη; οὐχ ἡ ἀδικία καὶ συλλήβδην ἡ τῆς ψυχῆς πονηρία; [Pl. Grg. 479c], i.e. "what defect is the worst? Is it injustice and perversity of the soul in general?" This point of view becomes crucial in the succeeding early Christian lexicon.

We see a certain substantialization of this perspective In Plato's "Philebus". πονηρία has a special quality of a supplement to something that makes it vicious. Socrates asks Protarchus: Ἂν δέ γε πονηρία τούτων, ὦ Πρώταρχε, προσγίγνηταί τινι, πονηρὰν μὲν φήσομεν οὕτω γίγνεσθαι δόξαν, πονηρὰν δὲ καὶ ἡδονήν; [Pl. Phileb. 37d]. "But, Protarchus, if perversity is added to any of these qualities, should we not say, that opinion and belief also become vicious?" Thus, perversity of cognitive acts (opinion or belief) does not occur because of its own internal qualities, but comes from the outside due to a specially acquired feature. Socrates' remark is yet another relevant fragment in the same dialogue: Ἔστιν δὴ πονηρία μέν τις τὸ κεφάλαιον, ἕξεώς τινος ἐπίκλην λεγομένη· τῆς δ' αὖ πάσης πονηρίας ἐστὶ τοὐναντίον πάθος ἔχον ἢ τὸ λεγόμενον ὑπὸ τῶν ἐν Δελφοῖς γραμμάτων, [Pl. Phileb. 37c]. " This is a kind of vice, which receives its name from a condition; a vice in general usually involves a characteristic which is the opposite of the condition mentioned in the inscription at Delphi".

It is known that Socrates was a rationalist and somewhat an educator in ethics. The term "evil" is also regarded from gnoseological and educational points of view in "Philebus". It is typical of Socrates to concentrate "evil negativity" and "defect" on the topic of ignorance, i.e. the absence of knowledge. So, Socrates says: κακὸν μὴν ἄγνοια καὶ ἣν

δὴ λέγομεν ἀβελτέραν ἕξιν. [*Plat. Phileb.* 48c]. "Ignorance is evil and we call it a condition of nonsense". The term ἄγνοια is interfaced inevitably with the nature of evil in its semantics. It is an unconditional axiom of Socratic ethics. However, our concern is not the gnoseological and intellectual background of the Athenian philosopher but his semantic structure in the broad sense. "Evil" is not represented with traditional πονηρία in this particular fragment but with the word "κακὸν". That is also quite common for both Ancient and Modern Greek lexicon. Socrates' principle concerning the nature of ignorance (ἄγνοια) is lexically defined through "κακὸν" and "πονηρία".

Plato developed a special, destructively pragmatic aspect of evil's harmfulness in his mature years. If we look at the text of "The Republic", this aspect is included into the wide system of corresponding defects, diseases and deviations. "Pernicious" nature of evil is analyzed by Plato not only in common terms of ethics and moral reflection but also in the domains of metallurgy, medicine, carpentry and agriculture: Τί δέ; κακὸν ἑκάστῳ τι καὶ ἀγαθὸν λέγεις; οἷον ὀφθαλμοῖς ὀφθαλμίαν καὶ σύμπαντι τῷ σώματι νόσον, σίτῳ τε ἐρυσίβην, σηπεδόνα τε ξύλοις, χαλκῷ δὲ καὶ σιδήρῳ ἰόν, καί, ὅπερ λέγω, σχεδὸν πᾶσι σύμφυτον ἑκάστῳ κακόν τε καὶ νόσημα; [*Pl. Resp.* 609a] "How about this: Do you say that there is a special good and evil for everything, as for example ophthalmia for the eyes, disease for entire body, mildew for grain, rotting for wood, rust for bronze and iron, and as I say, there is a congenital evil and disease for practically everything ". It is worth to mention another vector of Plato's ethics, which has not been studied so well yet. It comes in the form of defectology that is a special universal science. "Evil" possessed extremely wide pragmatics during the archaic era. It was stretching out far beyond modern ethical premises.

And further on: Τὸ σύμφυτον ἄρα κακὸν ἑκάστου καὶ ἡ πονηρία ἕκαστον ἀπόλλυσιν, ἢ εἰ μὴ τοῦτο ἀπολεῖ, οὐκ ἂν ἄλλο γε αὐτὸ ἔτι διαφθείρειεν. Οὐ γὰρ τό γε ἀγαθὸν μή ποτέ τι ἀπολέσῃ, οὐδὲ αὖ τὸ μήτε κακὸν μήτε ἀγαθόν. [*Pl. Resp.* 609b] "It means that each thing is ruined by evil peculiar to it but if evil is unable to ruin the thing, nothing else will destroy it. The good will ruin nothing, of course. Something cannot be pernicious if it is neither good nor evil".

Semantics of πονηρία transform completely from typical psychological and spiritual to corporal and material defects as well as pathology in "Hippias Minor": "Χωλεία δὲ ποδῶν οὐχὶ πονηρία καὶ ἀσχημοσύνη ἐστὶν;" [*Pl. Hp. Mi.* 376 d], where Socrates asks: "Isn't lameness an ugly defect"? In this case evil acts as a physical deformation of the impellent system. This image of πονηρία is very characteristic for the Greek thought. It is reproduced repeatedly in various texts.

Πονηρία is applied as deficiency, perversity and "evil" in terms of an eye decease in "Hippias Minor": οὐ πονηρία ὀφθαλμῶν; [*Pl. Hp. Mi.* 379d]. Evil is not presented as a defect of the soul only. It also refers to physical phenomena and subjects. As we find it in Plato's passage from "The Republic", evil-πονηρία is responsible for "perversity", "staleness" and literally "rotten" food: Ἐννόει γὰρ, ἦν δ' ἐγώ, ὦ Γλαύκων, ὅτι οὐδ' ὑπὸ τῆς τῶν σιτίων πονηρίας, ἢ ἂν ᾖ αὐτῶν ἐκείνων, εἴτε παλαιότης εἴτε σαπρότης εἴτε ἡτισοῦν οὖσα, οὐκ οἰόμεθα δεῖν σῶμα ἀπόλλυσθαι· ἀλλ' ἐὰν μὲν ἐμποιῇ ἡ αὐτῶν πονηρία τῶν σιτίων τῷ σώματι σώματος μοχθηρίαν, φήσομεν αὐτὸ δι' ἐκεῖνα ὑπὸ τῆς αὐτοῦ κακίας νόσου οὔσης ἀπολωλέναι· ὑπὸ δὲ σιτίων πονηρίας ἄλλων ὄντων ἄλλο ὂν τὸ σῶμα, ὑπ 'ἀλλοτρίου κακοῦ μὴ ἐμποιήσαντος τὸ ἔμφυτον κακόν, οὐδέποτε ἀξιώσομεν διαφθείρεσθαι. [*Pl. Resp.* 609e]. "Think, Glaucon that we don't consider the body has to perish directly from the spoiled food, it doesn't matter if this food is stale, rotten and so on. And when spoiled food causes a corporal illness, then we say that the body perishes from the food but at the same time from its own defect, in other words from an illness. And as the food and body are different things, we consider that the body can't be lost because of stale food as long as this evil is foreign to the body and won't cause evil peculiar to it". We see here that πονηρία stands for certain functional and subject-related unfitness of a thing in terms of its main purpose. Therefore evil is concentrated as an *obstacle* in teleological vector. And the nature of that thing does not make any difference, whether it is the soul, pieces of wool and bread or a soldier. If there is a reason for unfitness (an illness, a coloring defect, callousness, cowardice, absence of bravery, etc.) then the whole functional set of defects becomes evil leading the thing astray. *Transitive* nature of evil is also interesting in this remark. Namely, supernatural, external evil can resign to internal and become immanent.

The subject of evil as a perversity varies from its physical and material perspective back to psychological in the 10th book of "The Republic". It should be noted that πονηρία is evil itself or defectiveness leading to evil in this context: κατὰ τὸν αὐτὸν τοίνυν λόγον, ἦν δ' ἐγώ, ἐὰν μὴ σώματος πονηρία ψυχῇ ψυχῆς πονηρίαν ἐμποιῇ, μή ποτε ἀξιῶμεν ὑπὸ ἀλλοτρίου κακοῦ ἄνευ τῆς ἰδίας πονηρίας ψυχὴν ἀπόλλυσθαι, τῷ ἑτέρου κακῷ ἕτερον [*Pl. Resp.* 616a]. "On the same basis if a body damage doesn't cause perversity of the soul inherent in it, we are never able to recognize that the soul perishes from external evil, except for its own perversity: this kind of evil and evil peculiar to the soul are different things".

Another important word form designating phenomena related to evil in Ancient Greek is τὸ κᾰκόν and its lexical derivatives. If πονηρία is related to κᾰκόν, then πονηρία is more likely to denote perversity from the semantic perspective, while κᾰκόν stands for evil. However, πονηρία also expresses evil without κᾰκόν. For example, Plato uses both κᾰκόν and πονηρία in "The Republic" combining them or taking them separately at times. So, considering preconditions of immortality in evil context, the Athenian author writes the following: οὐκοῦν ὁπότε μηδ 'ὑφ' ἑνὸς ἀπόλλυται κακοῦ, μήτε οἰκείου μήτε ἀλλοτρίου, δῆλον ὅτι ἀνάγκη αὐτὸ ἀεὶ ὂν εἶναι· εἰ δ' ἀεὶ ὄν, ἀθάνατον [*Pl. Resp* 611a]. "But if something doesn't perish from any of these evils, neither from its own nor from external then it is obvious that it has to be something eternal. And if it exists eternally then it is immortal."

It is remarkable that the category of "defect" is lexically formed with both πονηρία and κᾰκόν in the Ancient Greek language. For example, in Plato's "Laws" the Athenian answers Clinius' question: Ἆρ' οἰόμεθα, ὦ θαυμάσιε, τοὺς τότε, ἀπείρους ὄντας πολλῶν μὲν καλῶν τῶν κατὰ τὰ ἄστη, πολλῶν δὲ καὶ τῶν ἐναντίων, τελέους πρὸς ἀρετὴν ἢ πρὸς κακίαν γεγονέναι; [*Pl. Leg.* 679 b]. "But then, my friend, the men of that time were unfamiliar with many benefits that cities provided as well as with many things that opposed those benefits. Can we consider those people perfect either in virtue or in vice?" In this case κακίαν acts as an antonym of ἀρετὴν.

It should be noted that semantics of τὸ κᾰκόν could partly be adjoined with paradoxical lexicon of Heraclitus, whose vocabulary has frightened translators throughout centuries. Let us take well-known

Diels's fragment 126b containing Heraclitean criticism of Pythagoras as an example: "Πυθαγόρης Μνησάρχου ἱστορίην ἤσκησεν ἀνθρώπων μάλιστα πάντων καὶ ἐκλεξάμενος ταύτας τὰς συγγραφὰς ἐποιήσατο ἑαυτοῦ σοφίην, πολυμαθείην, κακοτεχνίην. " [*Diog. Laert.* 8.1] "Pythagoras, the son of Mnesarchus practiced questioning people more than anybody else. And he created his own wisdom by gathering various scriptures, became extensively educated and maliciously contrivable". The term κακοτεχνίην can be translated as " mischievous art" or maybe as "contrivance". The property of "bad" or "evil" (κακὸ…) lexically accompanies " τέχνη " which is the principle of skill and ability in this text. Αγαθὸν καὶ κακὸν ταὐτὸν, Heraclitus' maxim about the identity of good and evil contains κακὸν for expressing whatever is "bad". κακὸν is an adjective here. It turns into a noun τὸ κακὸν when it is exposed to substantiation and receives an article of the neutral gender, singular (το).

Antique usage of πονηρὶα is remarkable in application to the phenomena connected with estimation of human character and personal qualities in terms of *adynamism*. Πονηρὶα is characterized with lack of character or cowardice in Ancient Greek tragedy. Odyssey makes a remark in Euripides's "Cyclops": ἄνδρες πονηροὶ κοὐδὲν οἴδε σύμμαχοι [*Eur. Cycl.* 642]. " These allies are unusable (cowards)". And further on as Coryphaeus answers: ὁτιὴ τὸ νῶτον τὴν ῥάχιν τ' οἰκτίρομεν καὶ τοὺς ὀδόντας ἐκβαλεῖν οὐ βούλομαι τυπτόμενος, αὕτη γίγνεται πονηρὶα; [*Eur. Cycl.* 643] "… and so, am I a coward?" However, it should be noted that lack of character is not evil in its Christian sense known from the Gospel and the New Testament's epistles. Individual sluggishness in various vital aspects cannot lead to evil as an *active position*. This transition is not so obvious. That means Greek πονηρὶα had a number of semantic gradations including aspects unrelated to evil directly (for example, certain features of character, functional properties of objects neutral from the ethical point of view.). These gradations were reduced in NT′s lexicon. Πονηρὶα receives a strictly defined semantic vector there.

We come across the same non-dynamic perspective on πονηρὶα in Aristophanes' "Thesmophoriazusae." "Why is she still alive even despite the dreary course of events?" wonders Mnesilochus imitating Elena's role. An old woman uses πονηρὶα together with the noun

"crow" in her answer: "Τῶν κοράκων πονηρίᾳ" [*Aristoph. Thes. 868*]. That literally stands for "crows hesitate" (the crows are slow, lazy). Thus, we see πονηρία as a form of dynamic lameness, laziness and low mobility here. This semantic aspect of evil projects it to the sphere of platonic lexicon. It can also be considered as a certain defect in teleological order. Lameness, "evil" expressed with weakness, lack of joviality or active tone make the subject dysfunctional. This sort of dysfunctionality may be ethically neutral. Nevertheless, we encounter the same lexical and semantic version of πονηρία, the one that disappeared from the Greek lexicon in the New Testament.

However, πονηρία does not necessarily stand for passivity, weakness and lameness in Greek lexicon. Sometimes it gives way to poneria that is an active intention or an inclination. A particular criminal activity such as plundering is shaped semantically on the lexical premises of πονηρία. For example, we meet this term in plural with a vocative article (ὦ πόνηροι (thieves)) in Aristophanes′ plays: ὦ πόνηροι, ταυτῂὶ τῇ δᾳδὶ φρυκτοὺς σκευάσω [*Hom. Il.* 1331], "Thieves! This torch will fry you!" It is interesting to mention the fact that Slavic "pronira" (sneaky person) ascends to πονηρός, i.e. villain, thief, swindler. It is definitely not a coincidence that the New Testament's lexicon refers to πονηρός when it comes to "devil" or "the wicked one", as it was noticed above.

The antique semantic vector of πονηρία is also remarkable in the context of gigantization and macro scales. For example, we meet "great perversity" that may be "great evil" adjoining to "great virtue" in Plato's "Laws". The Athenian answers to Clinius: Οὐκοῦν ἐξ ἐκείνων τῶν διακειμένων οὕτω τὰ νῦν γέγονεν ἡμῖν σύμπαντα, πόλεις τε καὶ πολιτεῖαι καὶ τέχναι καὶ νόμοι, καὶ πολλὴ μὲν πονηρία, πολλὴ δὲ καὶ ἀρετή; [*Pl. Leg.* 677a]. "However such conditions led to emergence of all present: states, state systems, arts, laws; there was a great perversity, but also a great virtue". The similar aspect of evil′s increasing exponential dynamics is found in Aristotelian "Politics". Πονηρία is mentioned there in relation to an impetuously increasing defect: "ἔτι δ' ἡ πονηρία τῶν ἀνθρώπων ἄπληστον, καὶ τὸ πρῶτον μὲν ἱκανὸν διωβελία μόνον, ὅταν δ' ἤδη τοῦτ' ᾖ πάτριον, ἀεὶ δέονται τοῦ πλείονος, ἕως εἰς ἄπειρον ἔλθωσιν" [*Arist. Pol.* 1267b.1]. "Depravity of human beings is so insatiable that only a couple of obols is enough at first. And they always

want more as soon as this becomes an established custom. And so it goes for all eternity". It is interesting to notice the fact that Aristotle uses "ἄπειρον" in this phrase. It is a classical term introduced by Anaximander. It emphasizes that the defect is increasing boundlessly. It is remarkable that ἡ πονηρία τῶν ἀνθρώπων stands for "human perversity" in Aristotle's sentence. At the same time, "ἡ πονηρία" means simply "rage" or "evil". So, Aristotle comes up with somewhat a proverb in "Rhetoric": ὥσπερ γὰρ ἡ παροιμία, προφάσεως δεῖται μόνον ἡ πονηρία [*Aristot. Rh.* 1373a] " Evil-doing needs only an excuse ".

Plotinus adds a new semantic vector to the case. He differentiates πονηρία from lexical derivatives of κᾰκόν. We meet perversity of the character (πονηρία δὲ ἤθους) separately from the special lexical construct denoting evil in the "Third Ennead": πονηρία δὲ ἤθους παρὰ θεῶν ὄντων πῶς ἂν δοθείη; καὶ ὅλως ὅσα λέγονται διδόναι κακὰ κακούμενοι, ὅτι δύνουσι καὶ ὅτι ὑπὸ γῆν φέρονται, ὥσπερ διάφορόν τι πασχόντων, εἰ πρὸς ἡμᾶς δύνοιεν, ἀλλ' οὐκ ἀεὶ ἐπὶ σφαίρας οὐρανίας φερομένων καὶ πρὸς τὴν γῆν τὴν αὐτὴν ἐχόντων σχέσιν; [*Plot. En.* III 3 p1]. "How to explain perversity of the character caused by the stars, in case they are gods? How come people are able to assume that evil comes from the stars… and they still say it is so. Stars are evil due to their recess and when they stay underground as though something outstanding happens to them when they set, as we see it that from our point of view".

We come across such fundamental ethical concepts as perversity, injustice and sin as they show up together in a rather small fragment by Plotinus: Ἀλλ' εἰ καλῶς ταῦτα λέγεται, πῶς ἂν ἔτι πονηρία; Ποῦ δ' ἀδικία; Ἁμαρτία δὲ ποῦ; [*Plot. En.* III 3h 2]. "But if it is said so perfectly why does perversity exist after all? How about injustice and sin" And further on "why are those beautiful individuals capable of injustice and sin? Πῶς γὰρ ἔστι καλῶς γινομένων ἁπάντων ἀδικεῖν ἢ ἁμαρτάνειν τοὺς ποιοῦντας; ἁμαρτάνω means literally "to do something wrong", "not to correspond with the purpose" here. Whereas ἀδικεῖν from ἀδικέω has a similar sense, namely "to do something wrong or be wrong, unfair".

It is also interesting to mention overlapping of evil and blindness in Origen's works. We find semantics of evil and the idea of arrogance similar to the NT's ethical invectives in his book "Against

Celsius": Τυφλὸν γάρ τι ἐστὶν ἡ πονηρία καὶ βουλομένη ὡς ἰσχυροτέρα τοῦ χρεὼν νικᾶν αὐτό. [*Orig. Con Cel.* Lib. I, 61,3] "…Evil is connected with blindness; it feels even stronger than destiny". There is no doubt that blindness (τυφλὸν) has mental rather than physical sense here. We face a *spiritual disorientation* in this case. It is the one that refers to values and composes an essential property of "evil", according to Origen.

Origen uses the term πονηρία in connection with questions of ethnic history. It is more likely that "evil" or πονηρία stands for cunningness and slyness in this particular context: Οὐκ ἂν γὰρ πονηρία καὶ μαγγανεία ὅλον ἔθνος συνέστησαν, ὑπερβὰν μὲν οὐ μόνον ἀγάλματα καὶ τὰ ὑπ' ἀνθρώπων ἱδρυμένα ἀλλὰ καὶ πᾶσαν γενητὴν φύσιν, ἀναβαῖνον δὲ πρὸς τὴν ἀγένητον τοῦ θεοῦ τῶν ὅλων ἀρχήν. [Orig. Con Cel. Lib. II, 6,51] "Slyness and sorcery could not actually shape the whole nation that gave up worshipping not only statues and human handwork, but also any living being ever created and turned to God which is the eternal origin of all things" (ἀγένητον). This semantic layer is certainly the major one in the NT′s terminological tradition of evil.

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STUDY OF INFORMATION TECHNOLOGIES AS AN ELEMENT OF COMPETITIVENESS ON THE CURRENT LABOR MARKET OF UKRAINE

M. V. Gvozdenko

Abstract: *The article deals with the changes in the modern labor market, caused by the extensive use of information technologies in all sectors of industrial, scientific and educational activities. The conclusion is that the education system must take into account the changes in the labor market. Proposal to extensive studying of information technologies from secondary schools are substantiated. Motivation to the study of computer technology in secondary schools is given Labor market prospects of the development of labor market of IT – specialists are specified.*
Keywords: *education, labor market, increasing the efficiency of production, information technologies, IT- specialists.*

The education system is a model that combines the institutional structures (school, university, college, etc.) which main aim is education of students who study in them. In this definition there are no answers to the important questions: why and what to teach? One of the main goals of education is to provide conditions for the preparation of the individual to the quality performance of their professional duties in the interests of the individual and the society[1].

At a certain age, each person makes a choice in favor of one or another specialty that meets his inclinations and abilities, but at the same time his future professional activities must meet the demands of the society in which the individual lives and gets education. The educational system of each country develops over many centuries. It is in constant development and takes into account the development needs of the society and the country. The development of the education system is influenced by the social system, the level of scientific and technological development, the state of the economy, the

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[1] *Маркова А.К., Т.А. Матис, А.Б. Орлов. Формирование мотивации учения, М. Просвещение, 1990.*

state policy in the field of education, religion, traditions and customs of the country.

The modern system of education, more than any other branch of human activity, should be promptly and adequately respond to the social, economic, scientific and technical needs of the society and, furthermore, to predict them and train professionals to meet these requests.

Traditional education was formed in response to the rapid development of science and, therefore, in need of society for specialists in the fields of chemistry, physics, biology, mathematics, etc., while today the widespread use of computers and network technologies have made significant changes in the needs of the community in various specialties, and modern traditional specialties require additional training in the field of information technologies.

The modern stage of development of post-industrial society requires major changes in the educational system.

Today, the well-being of developed countries is not determined by the presence and the amount of natural resources, but the development, use and sale of high technology. The most developed and rich countries receive more than two thirds of gross domestic product by the developed countries in these high-tech processes, which are used as means of increasing the efficiency of production, and as a rather expensive product, the sale of which brings considerable profit.

Due to the global implementation of information technologies in all areas of industrial activity, much of the existing professions are losing their popularity, they go into the category of unclaimed , and experts traditional industries require additional thorough training in the field of information technologies to perform their professional duties, that is, the development of information technologies led to significant quantitative and meaningful changes in the various fields of industrial activity[1]   :
- The sphere of education - the use of local area networks in education and distance learning have significantly changed the role of the teacher in the learning process, shifting the emphasis to the development of

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[1] *Волкова Е.В. Рынок труда: Учеб. пособие. – К.: Центр научной литературы, 2007. – 624 стр.*

training materials , development of visual aids using multimedia , preparation of test items, etc.

- Medicine - the use of computerized diagnostic systems, the application of computer technology to perform a variety of analyzes, methods of treatment using computerized aids significantly improved the quality of diagnosis and treatment,

- Banking - system of ATMs, banking, online payments significantly reduced the need for cashiers and middle managers in the banking system,

- Taxation - using information technologies a huge number of specialists in various fields, without changing their country of residence, are actually working on foreign employers

- The media – even today the bulk of the mass of information is received by the user on news and topical portals that affects to traditional print media,

- Library science - despite the active struggle for copyright compliance, more full-text editions of textbooks and works of fiction are posted on the Internet for free use , or use for a small fee, which receives not the author of the work, but the owner of the site,

- Legal action - the use of information technologies on the one hand gives lawyers a convenient and reliable tool for increasing the efficiency of their professional activities, but on the other - gives rise to new types of crime, the investigation of which requires advanced knowledge of computer hardware and IT- technologies

- The tourism business - networking technologies have made a significant part of the tourism market : hotels and tickets booking through the Internet have excluded hundreds of tour operators,

- Promotional activity - the use of networked information technologies can attract attention to a product or service of an incomparable more potential customers than traditional advertising media ,

 - Security activities - security activity today is successfully performed by biometric identification , video cameras, electronic security systems which are gradually replacing from the traditional market with security firms employed security guards,

  - Trade - selling of a variety of goods and services through online stores that now provide a wide range of goods and services, even for those segments of the population who can not get them on the place of residence in the traditional form. Today, online shopping causes

significant damage to the traditional trade and services. Finally, the very activity of IT - specialists is a huge and rapidly growing sector of the labor market that is becoming increasingly differentiated and requiring more and more specialists[1].

And of course, the role of information technologies is invaluable in training and self-education. These are information technologies the provide access to the necessary information, provide an opportunity to receive advice of colleagues from different parts of the globe, to exchange views and discuss issues, which are of interesting to several parties.

One could cite many such examples, but the conclusion is clear: the changes in the labor market caused by the massive use of information technologies, forcing the education system to take into account the needs of modern society and to respond to them. In Ukraine, the fifth of young people between the ages of 15 and 24 are not involved in education or in the production activities. High unemployment among young people is due not only to the economic crisis, but also the lack of necessary knowledge and skills for employment.

Today's labor market in Ukraine is in need of workers specialties and specialists in the field of IT- technologies. And if the lack of skilled workers in Ukraine is a topic for another conversation about the vocational training system, which in recent years has been practically destroyed, and the restoration of which will require several years and considerable resources, training in computer technologies, which are currently required in any field of human activity, including workers is specialties a serious problem in modern education system, called upon to prepare people for life in a high competition on the labor market.

The study of information technologies requires both extensive knowledge and creativity, independence in performing specific tasks, the ability to make decisions based on data analysis, develops independent thinking and initiative.

Despite the fact that the computer has already been a common household appliance for a long time and advanced pupils and students

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[1] *http://www.dcz.gov.ua/control/ru/publish/article?art_id=290681 &cat_id=10046211*

spend a lot of hours in front of it every day, saying that they know how to operate a computer is too optimistic, because texting, social networking, computer games and even search for information, which they use to compose essays, term papers and tests which they hardly understand, can not be called the work at the computer. Most of the " aces " of computer games become helpless, getting rather simple task: to make the document, to create a macro, to perform a spreadsheet, analyze data tables, create a summary table, to protect the file, to perform the work on a document with a group of co-authors, to illustrate a set of data with a diagram, to develop a simple web site, etc., and in fact all of these tasks, not to mention the more complex ones elements of simple office work and one should know them even from school.

It is clear that the study of science must begin at least from the middle years of secondary school and include both learning the basics of modern computer hardware and technical principles of operation of computer networks, as well as the classification and formation of computer software and computer networks, work with office applications, the basics of information security, Internet services, and basic programming.

When the sequence of studying of the material is compiled methodically correctly, it involves logical coherent transition from the simple basics to more advanced concepts, programs and tasks. Then, training of information technologies does not cause any problems for the students.

The study of information technologies is so clear, and the interface of modern software is so adapted to the intuitive perception that having learn the basics and identify patterns of using of multiple software tools, the student can move independently in the study, which develops his/her initiative and creativity.

Specially designed manuals and reference system of each of software program contribute to the facilitation of learning material. With sufficient experience of using the help system, having received information about the functionality of specific software tools and specific task on its use, the student could easily cope with the task of his own, which would raise his self-esteem and motivation to study information technologies.

The motivation for the study of information technologies is evident and very high[1]:
- Competitive advantage to enroll in college and work;
- A high level of income in the area of information technology (who has not heard about Bill Gates or Mark Zuckerberg!)
- The use of information technology in the study of other academic disciplines in any professional activity,
- Prestigiousness of knowledge and computer's skills and network among the youth.
And most important is the rapid development of IT- technologies and the ever-growing need of the labor market of the IT- specialists[2]. Ukraine is the fourth in the world in the number of certified IT-specialists after the United States , India and Russia , according to the annual report of the National Commission, which carries out state regulation in the field of Communication and Information of Ukraine, citing the of study Exploring Ukraine IT Outsourcing Industry in 2012.

According to the study of Exploring Ukraine IT Outsourcing Industry 2012 Ukrainian universities annually to produce about 16 thousand professionals in the field of information technology, but only 5.4 million of them are employed in their field.

However, the fields of IT professionals are the most popular candidates in the labor market: one specialist in this area can account for up to five vacancies.

The total number of IT- specialists of the Ukraine at the end of 2012 amounted to more than 215 million people, about 25 million people of whom are certified programmers working for export. In 2015, it is expected that the number of new jobs in IT will reach 168.5 million, of which 106 million work in the IT- exports, 62.5 thousand work in the domestic market. 350 thousand professionals (in the will be employed in the area of information technologies in Ukraine will employ export sector - about 125 thousand people, domestic - about 225 thousand), and the industry's growth in 2015 will reach $ 5

[1] Маркова А. К., Т. А. Матис, А. Б. Орлов. Формирование мотивации учения, М. Просвещение, 1990.
[2] Скороходова Н.Ю. Психология ведения урока. С.Пб. Речь, 2002.

billion estimated by the World Bank in 2015, Ukraine can go to 6th place in the world in terms of IT exports. Internal IT segment will also grow at lower levels - 5.10 % per year.

Conclusion: Taking into account the dynamics of the industry, the needs of the state in the IT- specialists will continue to grow. Therefore, we need additional incentives to keep this development, to reduce the imbalance in supply and demand of highly qualified professionals, to stop the outflow of them abroad. Meet the demand in the IT personnel is impossible only by increasing the recruitment of applicants. This is only a partial solution to the problem, because the course lasts for an average of 5 years. The growing need for staff can be solved by improving the skills of professionals training, the second higher education.

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THE PECULIARITY OF GENDER IDENTITY OF CHILDREN LEFT WITHOUT PARENTAL CARE

Tatiana Stepanovna Bobkova

Abstract: *The analysis of the peculiarities of orphan home's children sexual identity shows that they have a lot of difficulties in creation and preservation of their own families because of the wrong forming of gender-role identities. The research of peculiarities of teen-agers sexual identity with different developmental growth (orphan home, foster home) helps to improve the practice of orphans' upbringing for the purposes of their effective adaptation and integration into society.*
Keywords: *Social orphanage, social developmental growth, sexual identity, teen-agers, foster home.*

Social orphanage problem is getting more and more disastrous year by year, being one of the negative trends of modern society. This fact determinants are not only social, economic, political changes in our country, but primarily moral standards decline, family and marriage value downfall, adults' losing of responsibility for their family and their children, as well. Today's foster children are mainly social orphans, they have their parents but their parents have been deprived of their parental rights because of improper care and inadequate upbringing of their children.

Lately people in our country and abroad are giving up the idea of social upbringing, and prefer more perfect form of care – foster family, where the child is grown up more properly that in any orphan asylum. For successful society adaptation and integration as a full-fledged member, the child has to be grown up in the family where sex-role standards and behavioral patterns are formed. Though actual nowadays "inversive type" of sexual socialization with women's masculinization and men's feminization affects parent-children relationship, upbringing, family role structure and child's sexual self-comprehension unfavorably. That makes it difficult for a child to choose his sex-role position and leads to psychological bisexual model forming. In spite of quite successful government's attempts to realize the child's right to live and to be brought-up in a family, family itself

fails to develop successfully[1]. Foster families have their own advantages - the child is brought up in a family, and disadvantages - foster parents' unpreparedness for growing children at risk, with children's growth problems. Besides, there are cases of bringing children back to the orphan asylum, which is another psychologic traumatic experience. Though the best form of orphan growing up is a family, mass de-institutionalization of foster-care is impossible in Russia so far. Unfortunately, an orphan asylum will be the main institution for orphan socializing for many years to come; we are not ready to go without them.

Some foreign and native researches give evidence of the fact that child's growth is going on a peculiar way and he/she develops specific character features, different from usual family children's: I.V.Dubrovina (1982, 1990, 1991, 1995); V.S.Mukhina (1989, 1991); I.V.Prikhozhan, N.N.Tolstykh (1982, 1991, 1995, 2004); Y.Langmayer, Z.Mateychek and others.

According to G.V.Semiya and other native researchers (T.I.Yurefeva, 1982; V.S.Mukhina, 1989; A.G.Ruzskaya, 1990; V.E.Kagan, 1991; N.N.Krygina, 1993 and others), child's growth in social deprivation conditions leads to proper family and sex-roles conceptions failure, to lack of knowledge about differences in male and female behavior, to his/her appearance negligence, to difficulties in forming standard sex-role orientation and behavioral stereotype.

Orphan home leavers patronage analysis proves that inadequate sex-role concepts lead to great difficulties in making and maintaining families. These children lose initial affection very quickly; they can't keep up matrimonial relations. The tragedy of this situation is also in the fact that these children having negative family upbringing experience transfer it to their own children, who take after their parents in this aspect. Children-orphans more often than others abandon babies. The causes are not only financial but mainly psychological. Sex-role transformation can be developed if girls are isolated from their mothers, suffer from lack of mother's love, tenderness deficiency in

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[1] *Semiya, G.V. Principles of Social-psychological and Organizational Work with Foster Families / G.V. Semiya – M.: Charity Fund "SLOVO" – LLC "SIMS" – 1999. – 286 p.*

childhood, afterwards that leads to abnormal women's aggression and maternal instinct deformation[1].

Our research is dictated by the fact the teenager period is the last period of staying in the orphan homes, and problems of personal and social maturity of 14-15-year-old leavers from orphan homes are of primary importance. Secondly, the age of adolescence is a very difficult, critical life period. The spheres of self-comprehension development, temporal perspective, professional self-determination, psychosexual identity formation are the main in personality formation in this difficult period and the most vulnerable in out-of-the-family growth. Thirdly there is parallel existence of two conflicting concepts: on the one hand – increased family value and insufficient life experience lead to family relation idealization, on the other hand – negative family experience and understanding what family shouldn't be, what character features family members shouldn't have. Two images collision leads to conflicting system of requirements and can corrupt the normal sex-role identification process. Then, there is orphan home teachers' incompetence who can't render psychological and pedagogical assistance to the orphans in the difficult period of moving to adulthood, there is also deficiency of foster care analysis in foster families, where as a rule adolescence problems occur[2]. According to psychological literature the last argument is that experimental work at sex-role identification problem is very poor, despite of its great importance for personality identification in this period.

Our research covers teenagers from different social environment: from Syzran boarding school, which is a correctional boarding school for handicapped children, and teenagers from foster families (with different length of living) attending secondary schools at the ages of 13 – 14. This sample group consists of 80 people.

Mutually complementary methods adequate to research subject were used for solving set tasks and proving initial hypothesis. Toolkit is the following: methods for getting teenage personality characteristics data, sex-role identification information, and masculinity, femininity

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[1] *Dubrovina, I.V. Mental Development of Boarding School Children / I.V.Dubrovina, A.G.Ruzskaya – M.: Pedagogika, 1990. – 246 p.*
[2] *Mukhina, V. S. Psychological Help for Boarding School Children / V. S.Mukhina – M, 1991.*

and androgyny degree. They are multifactor personal questionnaire FPI (B form) with the scale of masculinity-femininity, D. Hall's child's check-list of gender identity (M.V. Ivanova, O.V. Kovalenko's version, 2001), O.V. Lopukhova's "Psychological Gender" method. According to their gender and social enviroment we divided children into some subgroups.

FPI masculinity-femininity experimental data demonstrate poor sex-identification development degree of boarding school children compared to adopted children, who have a very high sex-identity degree. There is a moderate interdependence of sex identity and deprivation phenomenon (p=0,35, with 95% confidence).

Our research data demonstrate that in most cases boarding school teenagers (42% of boys and 28,5% of girls) and adopted teenagers have both male and female characteristics. The confusion of gender characteristics – androgyny - is more typical for adopted girls (58,4%) than for adopted boys (49,6%). Correlation analysis demonstrated significant interdependence of gender and identity in these subgroups (p=0,55; p=0,54; p=0,63; p=0,57; with 95% confidence). This detected fact can be a result of identification crisis, which is characterized by active search of child's own personality and place in peer's group, by conflict between wish and reality, a want to fit on gender roles and gender behavioral peculiarities[1].

Masculinity evidence is observed in every forth girl's behavior from boarding school (37,8%) and in 18% of adopted girls'; womanhood is characteristic of every third boy from boarding school (33,4%); these facts allow to speak of sexual identity deficiency of teenagers. There is a significant interdependence of gender and identity (p=0,53; p=0,57; p=0,55; with 95% confidence). The features opposite to gender were not detected in the subgroup of adopted boys. Features corresponding to the gender are valid for every second adopted boy (51,4%) and 23,6% of adopted girls, as well as 24,6% of boys and 33,7% of girls from the boarding school.

According to Hall's check-list results, which proves FPI data (significant correspondence is revealed p=0,65; with 95% confidence),

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[1] *Bobkova T. S. Vinogradova G. A. Originalityof sexual identity of adolescents with different social situation of development // Proceedings of Samara scientific centre of the Russian Academy of Sciences. - Samara, 2010. Volume 12. № 3. - P. 386-393.*

one third of sample subgroup from boarding school has androgyny features, combining male and female characteristics. There is a moderate correspondence $p=0,34$ with 95% confidence between two methods data in the subgroup of foster families with androgyny features (70%). Features corresponding to the gender are valid for 30% of adopted boys and 20% of adopted girls. Evident femininity of boys (28% of orphan-boys) and evident masculinity of girls (36% of orphan-girls) and of 10% of adopted girls demonstrate poor sexual identity. Poor expression of male and female features (low degrees on the scales) demonstrates lack of sexual differentiation of 29% of both gender children from boarding school. Absence of male and female behavior examples and of their interaction leads to poor sexual orientation.

Response analysis of children with features not corresponding to gender demonstrates that shyness, hesitation, emotional disequilibrium, empathy, kindness, poor ability to use physical force in definite cases, flexibility and other feminine peculiarities are characteristic of boys; these girls are characterized by external unreserved, ascendance, dominance, insistence, speaking with sharp, rude expressions, cruelty and aggression.

Correlation analysis demonstrates moderate interdependence ($p=0,41$; with 95% confidence) of FPI and D.Hall's method sexual identity data and psychological gender in all sample subgroups.

According to O.V. Lopukhova's "Psychological Gender" method, there is 12 % indication of psychological gender different from biological in a group of girls from boarding school. The features of feminine psychological gender were not detected in two boys' sample subgroups. Masculine psychological gender is more expressed in adopted boys' subgroup (30%) than in a group of boys from boarding school (12%). Adopted girls (28%) have more expressed female standard characteristics than girls from boarding school (16%)[1].

Different forms of androgyny are characteristic to the most teenagers. Medium androgyny features characterized by quite balanced masculinity and femininity are common with 8% of orphan-teenagers. The boys from boarding school are marked with predominance of

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[1] Bobkova T.S. Vinogradova G.A. Originalityof sexual identity of adolescents with different social situation of development // Proceedings of Samara scientific centre of the Russian Academy of Sciences. - Samara, 2010. Volume 12. №3. - P. 386-393.

femininity with androgyny psychological gender (43%); predominance of masculinity with androgyny psychological gender is 33%. The orphan-girls from boarding school are marked with predominance of masculinity with androgyny psychological gender (36%). Adopted boys are characterized by predominance of masculinity with androgyny psychological gender (70%); adopted girls are characterized by predominance of femininity with androgyny psychological gender (62%). Only 10% of adopted girls have masculinity features with androgyny psychological gender. According to native scientists' researches, during the last decade androgyny growth is observed, independently from teenagers' social environment. Having both feminine and masculine features with adequate sexual self-comprehension and distinct sexual identity the person can keep to sex-roles less strictly, and move from traditional female jobs to men's and vice versa more freely.

The full picture of deep links between examined factors is necessary for understanding mental activity. Here you will see the FPI data analysis and their correspondence with the scale "masculinity-femininity" to reveal interdependence of sexual identity peculiarities with their personality features. The analysis demonstrated that identity of orphan-children in depression, with emotional disbalance and irritation is deformed (significant interdependence $p=0,55$, with confidence 95%), especially in boys' group. Boys with feminine features are characterized by neuroticism, increased anxiety, and low social activity (moderate interdependence $p=0,33$, with confidence 95%), poor interdependence ($p=0,24$, with confidence 95%) is observed with scales: authoritarianism, aggressiveness, introversion, need for confidential relations. Revealed trend demonstrates depressiveness, neurotic syndrome in emotional state, in behavior, attitude to himself and social environment, tendency to affective response, aptitude for stress response to usual situations. Typical personality profile can be seen in figure 1.
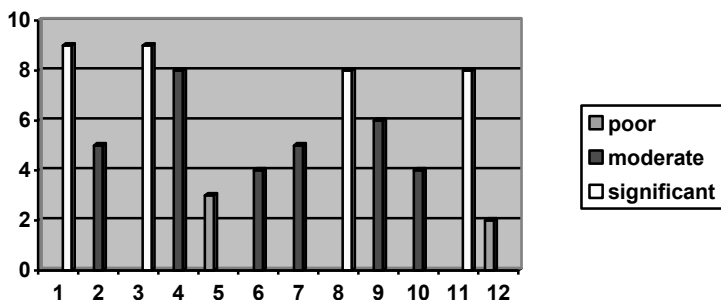
Figure 1. Average FPI data of boys with female features.

Table 1. FPI factors.

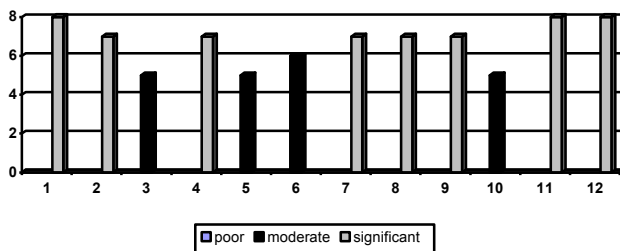| №	Factors		
1.	Neuroticism	7.	Authoritarianism
2.	Spontaneous aggressiveness	8.	Shyness
3.	Depressiveness	9.	Sinceriry
4.	Irritation	10.	Extroversion-introversion
5.	Sociability	11.	Emotional lability
6.	Tranquility	12.	Masculinity-femininity

Adopted boys don't have feminine features compared to boys from boarding school. This subgroup boys' masculinity correlates (significant interdependence $p=0,53$, with confidence 95%) with authoritarianism, tranquility, emotional stability, moderate interdependence ($p=0,33$, with confidence 95%) with spontaneous aggressiveness, social activity. Orphan-girls with masculine features are characterized by depressiveness and aggressiveness (significant interdependence $p=0,53$, with confidence 95%), emotional non-stability and tendency to dominating (moderate interdependence $p=0,34$, with confidence 95%), poor interdependence ($p=0,24$, with confidence 95%) is observed with immature sexual identity and irritation, expressed in impatience,

nervous irritability, and tension. Correlation analysis demonstrates that adopted girls with aggressiveness, emotional non-stability and authoritarianism (moderate interdependence $p=0,35$, with confidence 95%) have deformed identity, poor interdependence ($p=0,25$, with confidence 95%) is observed between gender identity failure and high degree of anxiety, need of confident relations. This fact can be explained by influence of parental behavior stereotype, social environment, which force women to be stronger, more decisive and independent. Social situation in our country, influenced by western life-style and highly publicized in mass-media, foreign ideas and purposes introduction are becoming very popular with the youth and promote women's masculinization, their social activity increase. We are greatly interested in the influence of the age of the girls' adoption, because primary sexual identification is formed by the age of three and is the most stable, key element of self-comprehension. According to the analysis there is a moderate interdependence between sexual identity and experience of living in foster family. So, the girls adopted at their earlier age do not have gender identity failure. Typical personality profile for this teenager group is displayed in figure 2.

According to comparative analysis of personality profiles of girls with deformed sexual identity in two subgroups, we can say about common features, characteristic of masculine girls: aggressiveness, authoritarianism, emotional disbalance, irritation.

Girls from boarding school
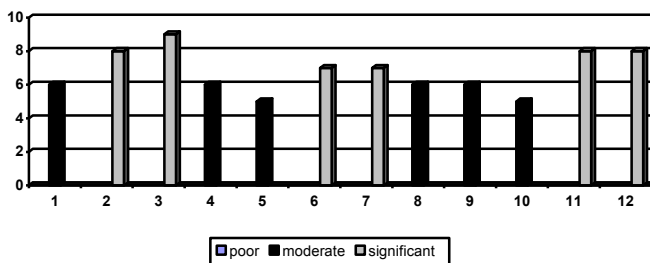
Factors

Figure 2. Average FPI data of teenage girls with masculine features.
It is important to note that feminine girls from boarding school are characterized with neuroticism, depressiveness, irritation, a high degree of anxiety, emotional disbalance (moderate interdependence $p=0,34$, with confidence 95%). Feminine adopted girls compared to girls from boarding schools are noted for their emotional lability, low degree of neuroticism, emotional balance, a need for communication. Common feature for girls in two groups is anxiety. Boys' feminine features and girls' masculine features are connected with sexual identity problem, as feminine and masculine stereotypes are becoming dominant in teenager's period and a need to satisfy these stereotypes is getting acute. That covers not only child's appearance but many psychological and social problems.

Besides, we have estimated relationship between given personality features in all subgroups according to "feminine-masculine" scale that is with equal feminine and masculine extent, and we made the following conclusion:

1) "irritation" feature is significant ($p=0,54$, with confidence 95%). It correlates with androgyny. It is observed in boys' group from boarding school. Interdependence of this type is observed with "introvert type" in girls' group.

2) moderate interdependence ($p=0,34$, with confidence 95%) is observed between androgyny and "low tolerance to stress", "emotional instability", "aggressiveness" and "authoritarianism" in boys' group from boarding school.

3) significant interdependence (p=0,55, with confidence 95%) is observed between androgyny and "authoritarianism", "emotional stability", "sociability", "tranquility" and "extroversion" in adopted boys' subgroup. Poor interdependence is observed between identity peculiarities and high anxiety degree in boys' subgroup.
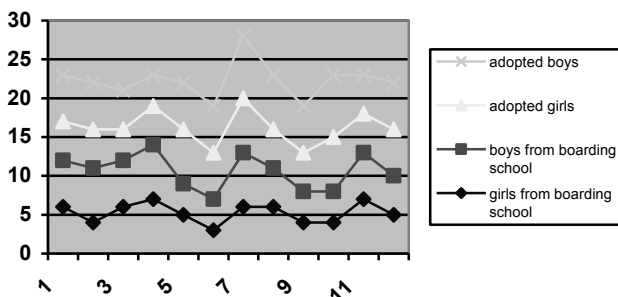
Figure 3. Typical personality profile of androgyny teenagers.

Teenagers with feminine and masculine features, i.e. with androgyny features, are characterized with low responsive aggressiveness, impulsive behavior, depression, emotional instability, anxiety. Depressiveness, aggressiveness, irritation, emotional imbalance are common for correlation in teenagers' group from boarding house. Authoritarianism, emotional stability, sociability, tranquility, social activity are common for adopted teenagers. Thus, teenagers' sexual identification in different social environment has its own peculiarities: identified boys' femininity, girls' masculinity, lack of sex-role differentiation testifies about poor gender identity development of every third teenager of a boarding school. Adopted teenagers: boys and girls, are characterized by personality androgyny. Feminine features are not observed in this group of boys. In girls' group we observe sexual identity deformation 10-20% according to all methods.

These teenagers have their counterparts, not adults, as a referent agent of sexual socialization. This fact is common for their age, but peers' group consists of people from boarding house, not of those who have families. The girls copy aggressive forms of behavior – survival, adoption among the same miserable teenagers ("we") or among strangers ("they"). Having masculine features helps girls to feel

themselves comfortably in the boarding schools, since they have the problem of preserving their existential space without close relatives and safety sense. There are a lot of women-teachers; and this fact prevents boys' adequate sexual identification. According to our research we can suppose that sexual identification process of orphan-teenagers from boarding-school is of inversion type, while in foster families 90% of teenagers have correct sexual identity. This result is basic for further research of teenagers' sexual identity different aspects with the aim of designing and testing scientifically based preventive and intervention programs, focused on teenagers' adequate sexual identity development.

SYSTEM REALIZATION OF THE PRINCIPLES OF PROFESSIONAL ORIENTATION GENERAL EDUCATION IN AGRARIAN VOCATIONAL TECHNICAL SCHOOLS UKRAINE

Tatiana Nikolaevna Gerlyand

Abstract: *Represented analysis implementation basic principles of professional orientation complex of general subjects in vocational technical schools agrarian profile, their basic personality traits and structural components in dynamics their development. Consider relationship of these principles and their use in learning process teachers of general subjects in modern conditions.*
Keywords: *vocational education, professional orientation, interdisciplinary communication, value orientation, didactic.*

Methods of realization principle of the system of general education in agrarian vocational schools Ukraine is carried out in close relationship. The higher the level of education this better, more successful, can be productively learning material available, which is expressed, in turn, in principle accessibility. When the principle of accessibility is considered by itself, it loses its power of action. If we see closely at the scientific principle and principle of availability, they reflect real dialectic learning process with its inherent contradictions.

Scientific principle closely with principle of accessibility, gives last new content. To carry out scientific, need to feel optimistic attitude towards cognitive abilities of students. Students' ability to agrarian vocational technical schools to assimilate knowledge, while increasing in the historical development of society because of the continuous growth of science and its impact on life, as well as success of educational theory and practice but not to extent in which volume increases knowledge. To ensure mastery of scientific agrarian knowledge, including ideas of modern science, it is necessary to find principles of selecting most significant science content for this education. To come to successful solution of this task, it is necessary to reveal logic of academic subjects that provide first steps of their study summarizing new scientific concepts.

Clear relationship scientific principles, accessibility and systematic training. Mastering   scientific knowledge depends on the

nature of their assimilation correct, undistorted and accurate perception of objects and phenomena real world and faithful reflection in minds of students essential connections and relationships between them. For this it is necessary that perception of new was not confined to single act, but process in which students would consider each phenomenon or object from different angles, setting manifold relations of this object with others like him, and so different from him. In this case raced relationship between perception and clarity of the new learning.

Perception of new phenomena plays an important role in learning. His cognitive importance is formation of correct notions that reflect the subjects taught in all richness of outward signs that can be used in further work of students and serves as foundation for the formation of scientific concepts. These concepts can perform their cognitive role only if will be translated into precise verbal labels and definitions. Introduction of each scientific concept should follow logically from the set of cognitive tasks and in subsequent phases of the educational process to receive further development and application. It is important that introduced scientific concepts applied and used throughout the course. This will provide an opportunity to trace the relationship of science, accessibility and communication theory and practice of teaching.

All principles of learning are inextricably linked: impossible without scientific and systematic sequence and can be realized only by relying on the availability of trainings, implementation of accessibility facilitates application visibility that helps conscious and active learning teaching material, hard to digest what's available that meet age and individual characteristics of students. Principle – original provisions governing activities of the teacher and nature of the cognitive activity of students. This historical category depends on the learning objectives and their changes with change. This basic assumptions of theory science, requirements to be met by anything. Pedagogical principles – ideas, observance of which helps to best achieve their educational goals.

Principles of learning is an essential tool in teaching, process of connection theoretical concepts with pedagogical practice. Principles of training in pedagogy act primarily status of an advisory nature. This is because activity of the teacher during the process of learning can go through various forms and technique. When selecting training principles should be considered laws of the educational process and

goals that are put in training: system of science concepts and methods of cognitive activity must be connected by system of vocational skills and knowledge necessary to form students science-based ideas about genetic relationship and interdependence of objects and results future profession, relationship education and training programs should strengthen link between theory and practice, technical development of students thinking, professional orientation of academic subjects, formation of value orientation in accordance with beliefs and traditions of the best future profession landowner .

Today modern didactic principles of vocational education in Ukraine agricultural sector are as follows:

1. Developing training and educate
2. Scientific and availability.
3. Consciousness and creative activity of students under leadership of teacher.
4. Visibility and development of theoretical thinking.
5. Systemic and systematic training.
6. The transition from education to self-education.
7. Connection with life and teaching practice of professional activities.
8. Durability of learning outcomes and cognitive development of students.
9. Positive emotional background training.
10. The collective nature of learning and taking into account individual students abilities.
11. Humanization and humanization of education.
12. Computerization of learning.
13. Integration of education and availability of interdisciplinary connections.
14. Innovation training.

When planning teacher defines the concepts and practical skills necessary to generate lesson puts concerning educational and developmental tasks, using appropriate methods. As result of studies to address the educational tasks he encourage students to correctly perform labor reception consciously applying knowledge in practice, observe safety requirements .

Teacher uses following methods of enhancing mental activity (analysis, synthesis, comparison, generalization, abstraction), which contribute to development of attention, thinking, memory, speech and

perform developmental learning function. Widely practiced as the creation of public opinion around participation of students in the work, comprehensive development of apprenticeship authorities.

There are five stages through which usually goes cognitive activity of students in the classroom:

1. Help teacher. Step theoretical understanding of work.

2. Stage briefing.

3. 1-2 student doing work, while others see and under guidance of teacher make comments, if in the process of error allowed.

4. Do to work. The stage at which each independently performs task. Teacher special attention should be given to those students who do not cope with task.

5. Control.

The structure of classes and methods it depended on teaching goals and objectives that are addressed in the learning process. Depending on prevailing methods and means of teaching same type of lesson can have several varieties (species).

One of the new ways to improve learning in vocational technical school is to organize integrated lessons. Integrated occupation differs from traditional use of interdisciplinary connections that provide only an occasional incorporation of the material other subjects. The subject of analysis in it come multifaceted objects, information about the nature of which is contained in the various academic disciplines. Integrated structure differs from conventional classes the following features:

– sharp, compact, concise educational material;

– logical interdependence, interconnection material integrated items at each stage of employment;

– capacity informative educational material used in class. In planning and organizing such activities is important to consider the teacher the following conditions:

a) In integrated lesson blocks combined knowledge of various subjects, so it's extremely important to correctly identify the main objective of the integrated classes. If overall goal is defined, content of the items come from only those data which are necessary for its implementation.

b) When planning requires careful selection of the type and structure lesson, methods and teaching aids, as well as determining the optimal load of students in various activities on it.

For integrated employment characteristic mixed structure, this is combination of linear, concentric and structures. It allows you to maneuver the organization of content, describe parts of it in different ways. Meaningful and targeted integrated lesson bring in familiar structure learning novelty and originality, and have certain advantages:

– increase the motivation, cognitive interest form, thereby increasing the level of training and education of students;

– contribute to the formation of coherent scientific picture of the world, consider an object, phenomenon from several angles: theoretical, practical, applied;

– contribute to the development of speech and writing, help to understand the lexical meaning of the word, his aesthetic essence;

– contribute to the development of skills;

– allow systematizing knowledge;

– promote the development of a greater degree than regular classes, aesthetic perception, imagination, attention, memory, thinking students (logical, artistic – imaginative, creative);

– with great informative capacity, help to increase tempo of operations performed by training, allow each student to engage in active work on every minute sessions and facilitate the creative approach to the implementation of training assignment;

– generate more general educational skills, academic skills and rational labor.

Accounting lesson plan, teacher goes out of thematic planning, defines role and place lesson as structural unit in the general system of employment. In selection of content, requirements of the training program on subject, drew particular attention to its ideological, scientific, theoretical and professional direction, logical sequence, distribution of time in order not to overload classes provide students mastering necessary knowledge and skills.

It is also important to determine methods and techniques of teaching at every stage of employment, nature of students' cognitive activity (reproductive and search), combination of front, group, individual work of students in the classroom, to select and prepare necessary didactic material, visual and technical training. All this work is carried out taking into account the implementation of the principles of learning, which protrude basis and determine all components of class

professionally designed educational training in agrarian vocational technical schools Ukraine.

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