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## FORMATION OF THE NATIONAL EDUCATIONAL PARADIGM IN THE PRECLASSICAL PERIOD OF SCIENCE

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**Annotation.** This article is devoted to theoretical reconstruction of concept of pre-classical education and upbringing which are based on experience, tend to "correctness", "exemplarity", respect for customs, standards, laws and authorities forming a pre-classical person. The role of the pre-classical educational paradigm is emphasized in the development of the Ukrainian nation. We consider the objective and subjective aspects of education and training of that period from the following positions: "Teacher (Teacher) — Teacher (Teacher)", "Teacher (Teacher) — Student (Student)" and "Student (Student) — Student (Student)".

**Keywords:** educational paradigm, the pre-classical period of development of science, formation of the Ukrainian nation, scientific discourse.

**Analysis of recent achievements and publications.** The level of education and upbringing of the population, and also possibility to receive them are the essential basic indicators of social development. That is the nature of education and upbringing in a society largely affects the needs and development of social life. To explain the complex processes that occur in the field of education in modern independent state — Ukraine, in our opinion, the mechanisms of formation of the national educational paradigm are sought to be comprehended and analysed since the emergence and establishment of such a state as Kievan Rus. That is why, in this research we would like to make a detailed review and rethink these processes from a scientific point of view.

In the chronicle sources, as well as in more or less official documents there is little specific information on schools in Kievan Rus and the process of education and upbringing. Even in a very late documentary source — Council of a Hundred Chapters (1551) only concern on the poor state of school education is expressed. The lack of direct sources that would allow us to recreate the picture of education and upbringing in Kievan Rus, leads to the need to use a different kind of indirect sources such as church and official literature, notes of foreigners, folklore, miniature books, icons, etc. In this regard, to highlight the issues of development of education and upbringing in Kievan Rus there are the literary monuments and works of such thinkers as Metropolitan Hilarion *The Sermon on Law and Grace* (XI century.), Theodosius of the Caves (cir. 1036–1074), Nestor the Chronicler *The Tale of Bygone Years* (XI – beginning of the XII century), Cyril of Turov *The Parable of the Soul and the Body* and *The Tale of the White and Black Monkhhood* (cir. 1130 – cir. 1182), Vladimir II Monomakh *Instructions for Children*, Simeon of Polotsk *Primer Language Slavenska* and *Ryfmolohion* (1629–1980), Epiphanius Slavinsky *Lexicon Slovenia — Latin* (beg. XVII. – 1675), Karion Istomin *Primer* (late 1640–1717), etc. However, the authors reflect processes of education and upbringing unilaterally without considering the peculiarities of that epoch. Thus, the limited number of sources led to diametrically opposite assessments of education and upbringing in Kievan Rus: from the statement that all Slavs were ig-

norant, to over-idealisation of the process of raising and development of their education and upbringing.

**The purposes of this research are:**

- detecting the mechanisms of formation of the national educational paradigm in the pre-classical period of development of science through development of education and upbringing in Kievan Rus and specific features of the Ukrainian mentality that contributed to formation of a holistic vision of peace and the coverage of these processes in the academic post-classical discourse;

- analysis of objective and subjective aspects of formation of educational paradigm in the pre-classical period of development of science from the standpoints of "Teacher — Teacher", "Teacher — Student (Student)" and "Student (Student) — Student (Student)".

**Principal text.** Development and further society depend largely on the level of education and upbringing of nationals, from knowledge of legal, moral, cultural and ethical standards. All this contributes to the regulation of people's attitude towards the nature and society, ability to apply knowledge and spiritual values in daily life, professional activities according to their goals, ideals and beliefs. Through education and upbringing saving of inheritance and preservation of scientific knowledge, cultural and spiritual values, moral norms becomes possible.

Consequently a lot in the national character, the priority values, as well as in education and upbringing is determined by the characteristics of the environment where people are due to objective reasons and circumstances. As V. Kliuchevskiy pointed, the nature and geographic environment let unequal amount of light, heat, water — gifts and troubles to different parts of human, and from this non-uniformity local characteristics of people depend, i.e. living conditions and spiritual characteristics that people made "under a clear influence of the local environment and totality of what we call the national temperament" [4, p. 40].

Let us consider how these processes embodied through development of the pre-classical education and upbringing in Kievan Rus, as well as in development of the original ancient Slavic mentality.

It should be noted that at the time of Kievan Rus, from the very beginning of its foundation and establishment as a state, there was a need of fully educated, capable of ruling personnel. At the same time there a problem of improving education appeared, because there was an urgent need for people who knew how to think independently, to convince with a word in the name of the truth, goodness and beauty. We believe that this was the pre-classical period of education and upbringing, according to the classification of development of science suggested by V. Stepin. He noted that science as such had been preceded by the prescientific knowledge (the pre-classical period). In this period there were basic elements (prerequisites) of science [7, p. 619–621]. Therefore, this periodization, in our opinion, can be applied also in respect of periods of education and upbringing in Kievan Rus. However, the timeframe of the pre-classical period in development of education and upbringing, to our mind, includes the IX–XVII centuries coinciding with the period of existence of Kievan Rus. We note that in the moment that period is very long and complex by its nature, so to say, serves as a base for subsequent

periods, without which, in our opinion, the classical and post-classical periods could not have been in development of education and upbringing. It runs about creation of the pre-classical philosophical paradigm of education in formation of a new type of personality — a pre-classical man able to adhere the customs, standards and laws, and unquestioning taking thoughts of authorities into account. Thus, the main objective of forming the pre-classical education and upbringing, in our opinion, is the need to re-think and transform the mechanism of socialization, which is part of the educational and upbringing process. Worldview reorientation of education and upbringing became a basic phenomenon for formation of the ruling elite, with its special scale of values, priorities, kind of lifestyle. But it should be noted that such a society could and did dispense without introduction of compulsory primary education for everyone. Let us look how education and upbringing developed during the pre-classical period of science from the standpoints of "Teacher — Teacher", "Teacher — Student (Student)" and "Student (Student) — Student (Student)". This can be expressed schematically in the table.

The nature of education and upbringing in the ancient Slavs was constantly changing while settling in the north and east, in connection with what they enriched understanding of the purpose and content of these processes occurring through close contact with other people. Therefore, in times of Kievan Rus the pre-classical specific educational and upbringing culture was formed that was fundamentally different from the Western Europe. We look at these points in more detail.

As V. Kliuchevskiy points that there is the following separation of tasks: family brings up children, school teaches them ... As we teach in the same amount as we bring up, the same we bring up while teaching. Education consists of education and upbringing; but these components of educational processes are easier delineated in psychological analysis than in teaching practice. Emphasis of pedagogy is drawn on another direction — on life's rules rather than on scientific knowledge [3].

The code of information, feelings and skills that were considered essential for mastering these rules was teaching of how Christians ought to live. It consisted of three sciences: spiritual — the doctrine of spiritual identity, or the work of salvation of the soul, mundane — the science of civil coexistence and house — the science of house-keeping. Acquisition of these three disciplines was the general objectives of education and upbringing in times of Kievan Rus, which contributed, in our opinion, to formation, in the future, of the original Ukrainian mentality. School of spiritual salvation was parish church with its priest, the spiritual father of his parishioners. His teaching techniques and methods were limited to: worship, confession, teachings, examples from his life. His course consisted of three parts: theology — *how to believe*, politics — *how to honour the tsar*, moral — *how to honour the spiritual rank and listen to his teachings, as from the mouth of God*. He did not only saved their souls, but also taught them how they should prepare for it and their relatives. The owner of the house, the father of the family, was a real popular teacher in Kievan Rus, because the family was rather a public school or that public school was concerned about the family" [4, p. 40].

<b>Subject — object aspects of formation of the educational paradigm of the pre-classical period of science between IX–XVII centuries.</b>		
"Teacher (Bachelor) — Teacher (Bachelor)"	"Teacher (Bachelor) — Student (Student (Student of))"	"Student (Student (Students of) — Student (Student (Students of))"
The state demanded educated and upbrought personnel (for bureaucracy needs) and the church (clergy were trained and laity was educated. Aim — deterrence and scaring ignorant masses, hopes to change)		
preserving of succession and culture; following order, logic thinking; the knowledge relied on experience; retrospectively — a historical perspective on the subject of the study; repeater of the knowledge; control of all aspects of the educational process; owner of information sources (education was given at churches and monasteries); expert in the industry to be investigated; teacher is a man who knows the answers to all the questions; strict subordination.	Authoritarian — democratic type of relationship; adherence to standards, traditions and laws; during presentation of material interdisciplinary relations traced, all this contributed to formation of a holistic view of the world of students; regular contact between teacher and student lead to the fact that the student had the opportunity to adjust his permanent teacher knowledge; there were cases of physical punishment (by whip, sticks, lash, starvation and solitary confinement).	learning was not alone, and under the constant influence of teacher; learning was reduced to mechanical memorization of sacred texts "word of mouth" a constant oral mental training was held; renderer and recipient of the information and knowledge, and skills; self-criticism, initiative.
Formed an integral vision of the world		
Primary education was of religious persuasion. For children of the rural and urban poor. Graduates joined the ranks of the bureaucracy system (low ranks and positions). Funded (in cash and in kind) at the expense of students' parents.	Education for craftsmen and traders. Graduates joined the ranks of craftsmen and traders. Funded at the expense of parents and manufactured product.	Higher education establishments only for the elite. Graduates joined the ranks of the bureaucracy system (high ranks and positions). Funded by the state, that was free.

According to P. Kapterev, the ancient Slavs most suited model of education and upbringing, based on a patriarchal family life with unquestioned authority of father and subordinate position of women and children, strict discipline and at the same time "that distinguished aura of holiness and firmly established in the word of God." The main book respected by Ukrainian people for many centuries was the Old Testament Psalms, not gospel. An important feature of Ukrainian culture, education and upbringing of the pre-classical period was that the language of worship, literature and school was not Greek, as in Byzantium or Latin, as in the Western Europe, but native, Slavic [1, p. 258–270]. Thus, the educational ideal formed under such conditions, largely caused

character, identity and further development of education and upbringing, as well as for establishment and formation, in the future, of the Ukrainian nation.

It should be noted that a very different the pre-classical education and upbringing were for children of the elite. For them, the first such school were established by the state in the princely courts, but soon along with the strengthening of the church, they gradually came under the jurisdiction of the church. This was explained by two reasons: — first, embracing the Christian literacy was necessary first of all for priests — distributors of Orthodox religion in the state, and — second, literacy and education of faith were seen as a single process. This was also evidenced by the content of teaching in schools, where the main thought of mastering the book of wisdom displayed in “Miscellany” (anthologies) at the time: *Izbornik Svyatoslav* (1073), *Zlatostrui*, *Emerald*, *Chrysostom*, etc.

Note that importance of education and upbringing of the pre-classical period increased greatly when Kievan princes and princess started investing heavily in this process in order to create a national intelligence and national resource. Development of the pre-classical education and upbringing was also contributed due to expansion of diplomatic and trade relations of Kievan Rus with Byzantium and other countries that also required highly educated personnel, which would have had an opportunity to thought themselves and speak fluently. For example, the Kyiv Prince Vladimir Svyatoslavich that was mentioned in the chronicles of 972 in Novgorod ordered to open a school to teach literacy 300 children. In 988 such schools were established in Kyiv. This fact is mentioned in the chronicles: Vladimir was grateful to know God ... And established the church in the name of St. Vasil on the hill, where the symbol of Perun stood ... And churches were established in other cities and priests were there ... He ordered to gather children of the best people to learn books. Mothers were crying for children; because they did not trust yet, and wept for them, as if they were dead" [6, p. 280]. Thus, education in Kievan Rus at first was imposed from the state, because the school was a completely new phenomenon and perceived by people ignorant with fear.

In order to prepare an educated personnel at St. Sophia, another duke — Yaroslav the Wise, in 1037 created a new type of school — "Book Teachings." Children of the highest notability studied at the academy, in particular of Yaroslav and foreigners — contenders for the crown of kingdoms, such as children of Edmund the Martyr, Hungarian prince Andrew, the successor to the Danish throne German, Norwegian konung Harald, the son of Norwegian King Olaf and others. And it should be noted that most Kievan princes were educated enough, for example, Vladimir Monomakh spoke five languages, Yaroslav Ostosmysl knew eight languages, for such a fact they were known as "well educated men"

But since the XIII century the school of "Book Teaching" was in decline. One of the reasons was that the Orthodox priests, not burdened by a vow of celibacy, often handed on the profession and related knowledge. At the same time, the priests began to practice literacy and a family tradition of education and upbringing of children at home by doing so their efforts were stronger than building schools. Very important thing was the fact that the high level of the pre-classical education even for the elite became less necessary. In the Orthodox Church, opposed by the Catholic, mature conviction ap-

peared that Philosophy was not in need, because all truths in their higher implementation were set out in Scripture and in the writings of the holy fathers and teachers of the church. In addition, literacy and reading, as well as any additional knowledge of children of the upper classes could be received at home.

However, noteworthy is the fact that the princes and nobles, who had run the country or large estates, as well as stored business documents indicated that they constituted not only professional scribes, but also individuals. In relation to spread of the pre-classical education and upbringing among the lower classes there was difficult to say, except for the above, but unanimous to say that the most educated stratum in Kievan Rus was the clergy. Of course, the Orthodox religion greatly limited the role of reason in matters of faith, believing that understanding God was possible only through contemplation, moral heroism and through religious feeling. However, it was spread and introduction of Orthodoxy in Kievan Rus required certain practical knowledge. An important factor that confirmed the necessity of education for the clergy, was also fighting heretical freethinking, which in the XIV–XVI centuries the orthodox church had to carry out on the land that in the future would become the territory of modern Ukraine. As a result of this process the position of education centres as the churches and monasteries was strengthened. Only they could give a decent by the time education. Of course, the emphasis was traditionally placed not only on the assimilation of knowledge, but on moral and religious education, and spiritual self-improvement to the classic man. As we see in the pre-classical period of development of science education and upbringing in our view, largely coincided with moral education. Christian moral principles — prohibitions: do not kill, do not steal, do not require the neighbour disaster — not only concerning the relationships between people, but also included the original relationship between man and the nature.

**Conclusion.** Thus, education and upbringing distributed in Kievan Rus, were based on the experience tended to "correctness", "exemplarity", respect for customs, standards, laws and authorities, eventually forming a pre-classical person. All this, in its turn, lead to formation of Student (Student) secondary, general servility psychology and consciousness at the level of philosophical ideas. For the pre-classical period of development of science and education, and upbringing typical perception of knowledge was accepted as part of the general concept of education and upbringing of population. Knowledge about the human as noted by V. Kizima, were withdrawn from the general, ideological and philosophical view of the world, where a man was recycled from the world and was completely dependent in relation to it. The task of teacher was to obtain knowledge from the "classics" and transfer it to students. Education and upbringing, in our view, largely coincided with moral education. Such a society could and did dispense without introduction of compulsory primary education for everyone and formed a pre-classical person [2, p. 21]. This society, based on experience, produced new values, new guidelines, which should be adequate to the new historical conditions, and education was to convey them to everyone at an affordable, understandable form. These achievements formed Teachers (Lecturers) — intellectual and spiritual elite of the nation.



However, as noted by P. Kapterev, three features were peculiar for the pre-classical education and upbringing: "duration, great labour and living" [Quot. 5, p. 86]. Such methods of organization and development of education and upbringing fully met the needs of contemporary society and the state, while any new organization of education seemed unnecessary, and by the XVII century public school of literacy in Kiev were in a very small amount. Thus, by the end of the XVII century the problem of the relationship between faith and knowledge acquired in the minds of the ancient Slavs particular urgency and expressed in design of three main approaches to education and upbringing, which can be described as Latin, Greekophile and Old Believers. Further development of the state, the church and society in Kievan Rus led to the old, traditional view of education and upbringing in the pre-classical period which did not satisfy the needs of modern times. Instead of education and upbringing in monasteries and private school teachers organization of school under Western models came, which was able, later, to form a classic person.

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