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AXIOLOGICAL AZIMUTHS OF THE GLOBAL EDUCATIONAL POLICY

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Abstract

Purpose: As the initial point of methodological research the author defines understanding of the essence of value azimuths (orientation, benchmarks) in the formation of global education policy seen as a position on the decisive role of consolidation of efforts of supranational structures of the world, civil community in its global dimension, teachers' associations and educational institutions of different levels in strengthening social and axiological and personality-related and axiological factors of modernization of education as a strategic resource of socio-economic and cultural development of countries, an important lever of civilization development. **Methods:** In the article there has been used the method of terminological analysis to determine the essential content of the concepts of «value» and «ideal» in projections of development global education policy; the method of theoretical and comparative analysis to review the works of scientists on problems of shaping the global value-based measurements of educational policy. **Results:** The article presents implications made from the author's conclusions regarding the content of the concepts of «value» and the «ideal» in projections of the global educational policy. It has been ascertained that the essential characteristics of the concept of «value» are as follows: 1) those are to satisfy the interests and needs of the individual; 2) specific individual reality whose essence lies in its positive significance; 3) «marker» of particular significance of things, processes, ideas for the life of the person; 4) what affects motivation and choice of modes of behavior of man. On the grounds that the term «ideal» denotes excellence, the perfect model, the ultimate goal of aspirations, activities, it has been found that the formation of modes of action, in particular, in the sphere of planning and implementing the global education policy, as far as the ideal is concerned, is a specific human form of vital activity, for it assumes the purposeful creating an image of the objective of the activity before its actual implementation. Based on generalisations of the scientific works of domestic and foreign scientists, scientific papers of the author, there has been defined, determined axiological azimuths, which, as it is seen by the author, are to be applied to evaluate compliance with the ethical principles in planning and implementing of the global education policy. There has been substantiated that humanistic and Gnostic values, values of social relationships, values, civic education, values and ideals of education in an open model of education, values of family education, health saving value should become some kind of benchmarks for the global educational policy. **Discussion:** The article is an attempt to define the basic values which a global educational policy is supposed to build on. The author elucidated the essential meaning of notions «value» and «ideal» in projections of development of a global educational policy. Significant attention is given the substantiation of values of global education policy, such as humanistic and Gnostic values, values of social relationships, values of civic education, values and ideals of education in an open model of education, values, family education, health saving value.

Keywords: axiological azimuths (benchmarks); global education policy; educational ideals; values of education.

1. Introduction

Reformation of the education system in Ukraine is taking place with consideration the vital social

challenges, a new stage of the national state formation, the complex dynamics of the flow of spiritual, cultural, socio-economic, and scientific and technical processes in Ukrainian society.

These processes are accompanied by the search for effective mechanisms for planning and implementation of educational policy of Ukraine with a focus on fundamental global values of education as a strategic resource of socio-economic and cultural development of countries, an important lever of civilisation development.

The basic methodological inference for specification of values in shaping the global educational policy is the chosen the author position on the decisive role of consolidation of efforts of supranational structures of the world, civil community in its global dimension, teachers' associations and educational institutions of different levels in strengthening social and axiological and personal and axiological factors of modernisation of education regarded as a powerful resource of civilisation development. As far as the above is considered, the focus of our research interest paid on analysing axiological azimuths of the global educational policy in the context of contemporary civilisation challenges seems to be completely reasonable.

2. Analytical review of researches and publications

In conceptualisation of philosophical nature of values the works of representatives of classical philosophy (Plato, Aristotle, Spinoza, Kant, Hegel, H. Lotze, P. paw, E. von Hartmann, W. Windelband and H. Rikert) along with contemporary philosophy of education (V. Andrushchenko, S. Anisimov, L. Hubersky, V. Kremen, A. Konversky, V. Lutay and others) played the important role.

The scientific works of A. Maslow, K. Rogers, G. Allport and V. Frankl are recognised to be the classical studies of the phenomenon of values and value orientations of the individual.

The question of axiological aspects of education in its common sense were the subject of many researches performed by domestic scientists, including V. Andrushchenko, V. Bondar, I. Zyazyun, V. Galuzinsky, M. Evtukh, N. Nychkalo, V. Ognevyuk, V. Saveliev, S. Sysoieva and others.

On the basis of European experience, along with the deliberate combination of national traditions, problems of internalisation of values and established by them the value orientations of young people in the study process were covered by A. Aleksyuk, G. Ball, I. Bech, S. Goncharenko, S. Maksimenko and others. The author of this publication has carried out a number of studies that have helped to make

axiological discourse of educational policy of Ukraine [1], to highlight the value platform to train a new teacher for the united Europe of the XXIst century [2], to reveal the values and ideals of Ukrainian schools in the context of shaping the post-industrial society [3], which has created the theoretical basis for the performing this scientific investigation.

3. Formulating the purpose of the article and its tasks

The aim of the article is to specify the values, which a global educational policy is to be built on, to that realize the profound purpose of education as a means of establishing a harmonious form of human development, preservation of the future for the world, for the states, and preservation of the phenomenon of a man, in particular. To realise the goal of the study, in our opinion, it is advisable to focus on solving the following tasks: 1) to specify the essential meaning of notions «value» and «ideal» in the projections of a global education policy development; 2) to outline the basic value reference points for global education policy.

4. The essential meaning of notions «value» and «ideal» in the projections of a global education policy development

A prerequisite to achieve the purposes of this local study is to determine the author's position concerning understanding the essence of such leading concepts as «value», «ideal». In the philosophical, psychological and pedagogical literature the notion «value» is examined in the wider context and interpreted as «any object (including a perfect one), which is vital for the subject (the individual, group, ethnic group)» [4]. According to the other definition «value» is a «social object's feature to meet specific needs of social entity (a person, a group of people, society)» [5].

Considering the above, we believe that the essential characteristics of the concept of “value” are as follows: 1) those are to satisfy the interests and needs of the individual; 2) specific individual reality whose essence lies in its positive significance; 3) «marker» of particular significance of things, processes, ideas for the life of the person; 4) what affects motivation and choice of modes of behavior of man [6].

Since the term «ideal» denotes excellence, the perfect model, the ultimate goal of aspirations,

activities [7], we believe that the formation of modes of action, in particular, in the sphere of planning and implementing the global education policy, as far as the ideal is concerned, is a specific human form of vital activity, for it assumes the purposeful creating an image of the objective of the activity before its actual implementation.

The importance of change of current axiological reference points of current global educational is actualised because the transformation of the system of value concepts acts determinant for social and psychological changes in postmodern society seeming especially important in the context of defining civilisation processes, which undoubtedly cannot avoid global educational policy – globalisation, democratisation, growing demand for academic and professional mobility, internationalisation, technologisation, autonomisation and more.

In view of the above, the format of global strategic education policy is determined by such factors as globalisation of social development, the convergence of nations, peoples, and states, transition of mankind from industrial to information technologies, to aggravation of interstate competition, including the field of education.

We are not able to ignore the fact that the current, often being contradictory, trends and social challenges (globalisation, national self-determination and the growth of xenophobia manifestations of terrorism, democratisation and harassment of human rights, technological process and environmental hazards, etc.) actualise the search for new value azimuths of global education policy, which undoubtedly has a decisive influence on the formation of vectors of Ukraine's state policy in education [3].

It is generally accepted that in modern education there are the occurring processes that noticeably outline the immediate and future challenges along with the main purpose of a pedagogic science in the settings of a post-industrial society. These processes are accompanied by globalisation, internationalisation, technological change, the tendency to review the «classical humanism» with its ideas of anthropocentrism and faith in the all-conquering power of knowledge.

In the above context there are still significant proceedings of the Report of International Commission on Education for the XXI Century (UNESCO), namely that education is a key means of establishing deeper and more harmonious form of human development, which is to help fight poverty, exclusion, illiteracy, oppression and war [8].

Foreign scientists point out that the analysis of changes in education, and therefore in education as well, is the subject of applied ethics. It is through the prism of moral and ethical dimensions M. Roberts in «Strategic Choice for Education Reform» [9] examines the consequences of educational changes, seeks to formulate ethical conclusions about the system of education working in a global context.

In his view, the basis for moral judgments about the impact of education policy is the three trends of contemporary ethical theory: consequentialism, liberalism, communitarianism. In particular, the scientist believes that the most significant ethical approach to making conclusions about the education system is consequentialism which allows you to make implications about educational policy based on the results of its implementation. At the same time, the results can be assessed by both consumers of educational services (position of «subjective utilitarianism») and the board of experts (position of «objective utilitarianism») [9].

Further analysis of the foreign scholars' researches enabled to opt the position of A. Novikov, perceived by contemporaries as the one that objectively reflects the views of the scientific community and ordinary citizens to the mission of education in a globalised world. The scientist argues that «education in a post-industrial society is the ability to communicate, learn, analyze, design, choose and create» [10].

It is the exploratory works of domestic scientists that significant for us as they have outlined the essence of an axiological aspect as a subject of a separate branch of scientific study of the phenomenon of modern education.

From this perspective, the philosophical standpoint of the mentioned problem there is presented in the works of V. Kremen who considers the core values of the modern era to be: nature preservation, peaceful coexistence of people, their physical and mental health, living in harmony with themselves and others, completeness realisation of personal potential, support of diversity of cultures [11]. The foregoing provides grounds for substantiation the basic moral values of contemporary education in its global dimension.

5. Axiological reference points of the global educational policy

Synthesis of exploratory works of scientists, author's reflections enabled the singling out of basic moral

values of global education policy. We are to briefly substantiate our position.

Humanistic values. In our opinion, the leading idea of humanisation of education is to recognise the one who learns and the one who teaches to be carriers of subjective experience, in the context of which they perceive and perform any training and educational influences. This is the most complete implementation of human nature through objectives, content, forms, training methods outlined in this way.

This serves the basis for giving preference to personal principles over learning and processual ones that allows to examining learning and education through the prism of the needs, interests and aspirations of the individual. Humanistic course of education places a pupil / student at the first place in the classroom as the main value and a teacher / educator as a person who is followed by pupils and who the one transfers their knowledge and ideals to. In this context humanisation is revealed in implementation of the main functions of education, which is the transfer of standards of activity in the form of knowledge, skills and values, ideals, teachings, rules of social behavior and so on to a new generation. Therefore, humanisation of education does not doubt the importance of knowledge and skills, but defines their role as a means, tools of personal fulfillment in the educational process. In this instrument-like role, knowledge and skills are complemented by individual experience of each participant of the educational process, by personally adopted strategies of creative activity along with volitional qualities needed to overcome the difficulties that arise in the way of obtaining education lifelong, fulfillment in the profession and society.

Gnostic values. Throughout all the time of the existence of education as institutions to acquire knowledge at, domestic and foreign educators paid particular attention to finding solutions to the problem of attitude of pupils / students to learning.

The presence of interest to “book learning”, a desire to gain new knowledge was considered the foundation of perception the Truth as the eternal value.

In today’s globalised world, education is supposed to prepare pupils and students to promptly gain new knowledge, to permanent adjustments of previously learned information. O. Sukhomlynskyi’s opinion concerning new features of knowledge seems to be quite reasonable, and «due to this there

occurs the refusal from the inherited canons and rules viewing knowledge as a final result of study process and accepting its absolute value» [12].

We believe that at the current stage of civilisation education is supposed not only to equip the young generation of theoretically grounded knowledge of the scientific image of the world-building, but also to teach them how to best orientate in the environment, to prepare them to use the acquired knowledge in their own practical life, to save life on Earth and their own one in the settings of the rapidly changing surrounding world.

This will enable the transition from knowledge as a priority value to acquiring by the younger generations key competencies which will create conditions for a new system of political and economic activity, whose defining feature will be a spiritual and creative, and non-violent society [1].

Values of social relations. The debates and discussions around the idea of bringing up in the learning process often boiled down to finding the answer to the question: What does education provide the youth with for socialisation, increasing intrinsic value of the individual in society, familiarising students with the values of mutual respect, collective relations, mutual support? Modern civilisation is characterised by increasing social stratification even to polarisation. There is a steadily increase in a number of young people whose behavior is regarded as nonsociality and anti-sociality. Since education is in the focus of public attention, it is traditionally relied on with the hope in terms of realisation of fundamental principles and values of social relations, consolidation of the nation and social justice. However, as N. Lavrychenko reasonably noted «goals by which the school in such circumstances is guided by, are rather contradictory: on the one hand, there is the need to prepare students for economic competition, to bring them up as outstanding personalities, initiative and creative professionals, on the other hand, to develop them having the ability to cooperate, to train them to work in a group, to show solidarity and care for the collective interest» [13].

In our opinion, the logical chain of reasoning to resolve the above named educational and pedagogical dilemma can line up as follows: for the purpose of consolidation of the community, characterised by the loss of social values and ideals of a just society, economic and political instability, caused by the unfair distribution public goods, vulnerability of much of the population to social

insecurity and social disadaptation, in particular of young people, it is important to implement a socially oriented education model [1].

Values of civic education. Contemporary civilisation processes precondition the new orientations of the global education policy, whose contours have been specified, in particular, by Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (11 May 2010). Considering this, the especially urgent question seems to be education of active citizen of the state and the world who realizes personal responsibility for their decisions as those that can affect not only the fate of others, but also the country and humanity on the whole. For such a person, in our opinion, the traditional values, conscience, dignity, respect, hard work and more is supposed to be the priority.

However, the values of civil society, primarily such as: respect for life and the rights of others, responsibility, freedom, tolerance, humanity, human health, peacefulness and others are becoming of special significance [2]. The justification of this view is found in the words of V. Kremen: «... democracy is tolerance, tolerance to each other. This is a respect for the man – personality» [14].

We believe that the defining characteristic of morality of a citizen of the world must be such traits as kindness, consideration, compassion, mercy, tolerance, conscience, honesty, respect, fairness, dignity, tolerance for people, respect and love for one's parents, family line [15].

Therefore, the development of civil society is occurring as interaction of subjects, and the most important element of civic consciousness is the morality of an individual regarded as the basis of formation of a person's national self-identification, patriotism.

Values and ideals of upbringing in the settings of an open model of education. Globalisation as a reality of functioning of the modern world has led to changes in the objectives and content of education, in determining the value-related essence of the upbringing process as an open system.

It is noticeable that in the current situation there are different models of public schools functioning successfully in the UK (public school, public universities), in the United States («school without walls» concept), in Germany («City-as-School» concept), etc [16].

The development of the principle of «openness» in the theory and practice of global education policy

reveals the trend of the century reflecting the search for new forms of education and training, the process of converting traditional closed schools (with a high level of centralisation in management) into the public schools, connected by various ties with different sectors of human activity and environmental components.

The educational institution as an open system is characterised by the expansion of social contacts with family, by interaction with institutions of formal and informal education, cultural institutions, social institutions, by teachers paying their efforts to integration with a wide range of public and cooperation of the teaching personnel of institution of school with various community groups, etc.

Recognising the importance of the formation of values and ideals of upbringing in the settings of an open model of education to be a challenge to the global education policy, we realize social and value-based role of the various centers, NGOs and associations, mass movements, whose power is going to increase and to acquire supranational worldwide value. At the same time, education as the leading institution for acquiring knowledge and socialisation must realise its role in achieving all-encompassing unity of views, in the establishment of priorities of citizenship, humanistic ideals in one socio-cultural space of development and formation of the young man as the uppermost value of the society.

Values of family upbringing. All historical stages of human development are accompanied by reviewing functions of the family in shaping in children values sought by the society: hard work, responsibility for senior and junior, transmission of folk customs and so on. Experience gained throughout thousands of years of family upbringing is the spiritual heritage of mankind, which has been active up to this day in the form of traditions, beliefs, tastes, and it reflects the uniqueness of the spiritual world of the Ukrainian people, creates individual national mentality. It is entirely logical that in our time, the family as the most important institution of socialisation is also involved in the structure of transformations. In the circulation of informational and in the daily communication, there have appeared the new concepts, such as “social orphans”, indicating that there is the crisis in the family structure, leveling the educational ideals of family.

It should defer to V. Postovoi's opinion, who notes that traditional values in Ukrainian family – a

child-centralism, sincerity, warmth, compassion for other people's troubles, peacefulness are changing into selfishness, indifference, aggressiveness to as their own as well as to other people's children [17].

We believe that the values of family upbringing are establishing through pedagogical culture of parents, their satisfaction of being, understanding the meaning of the continuity of generations, love for people as the highest degree of spirituality [1].

Health saving values. First, we are to note that scientific forecasts of global civilisation processes at the beginning of the new millennium are more than alarming and making everyone, who cares not only about his life and health, but also future generations, to think.

Experts are unanimous in the opinion that humanity is in a situation of crisis in which not only the environment is the victim but also the man who has lost his natural and ontological orientation and by performing their activities the man has led to both his/her own ill health and ill health of the environment [18].

Unfortunately, in recent decades educational policies of many countries, and of Ukraine, in particular have been directed young generation to accepting the meaning of human existence which did not come from its nature, but originated from the idea that a person has the right and duty to assume satisfaction of their interests to be higher form of life.

The change in the biological nature of the species of Homo Sapiens has appeared to be the result, specifically: reduction of functional reserves of organs, body systems in general, violations of reactivity and resistance capacity of the body, processes of self-regulation and reproduction, as a result – the increase of vulnerability to pathogens of many diseases, the emergence of new diseases («diseases of civilization»), the birth of the weakened posterity. What seems to be a solution?

In our view, a model of human life with the person's attitude to their health and the health of others and which is based on health saving values is supposed to become a kind of coordinate axes on which global education policy is to be built up.

These values have the potential in terms of guidance and correction of them in the social, spiritual, professional, personal space behavior. For a young person the system of health saving values is getting to be the kind of perfect specimens which serves the basis for setting the long-term goals, setting up thinking process, identification of the

individual life style and the way of life of the individual but on a global scale – “health of environment” and “health of the planet” [19].

6. Conclusions

Summarizing the above, there should be emphasised the objectively substantiated benchmarks, which should be applied to assessing the compliance with ethical principles in planning and implementing global education policy.

In our opinion, humanistic and Gnostic values, values of social relationships, values, civic education, values and ideals of education in an open model of education, values, family upbringing, health saving values should become certain axiological azimuths of global education policy.

Prospects to have been established in connection with understanding that education in the twenty-first century is to acquire the status of a global strategy of civilization, (prospects) provide more opportunities to the world and Ukraine, in particular, in terms of development of values education, consolidation of efforts of the society and the educational community in strengthening social and value-related and value-of-personality factors of educational reform on the national and global scale.

We believe that the outcome of this process is expected to be achieving qualitatively new priorities in shaping global education policy, in creating a framework for building a new education – democratic, open, variable, tolerant, being able to ensure the harmonious interaction of the individual with the technological world that is evolving rapidly.

The prospect of the further research author anticipates in understanding the role of national and supranational entities in shaping the strategy and tactics of the global educational policy.

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Автором визначено вихідним методологічним моментом дослідження розуміння сутності ціннісних азимутів (орієнтирів) у формуванні глобальної освітньої політики позиція щодо визначальної ролі консолідації зусиль наддержавних структур, держав світу, громадянської спільноти в глобальному її вимірі, педагогічних об'єднань і закладів освіти різного рівня в утвердженні соціально-ціннісних і особистісно-ціннісних чинників модернізації освіти як стратегічного ресурсу соціально-економічного і культурного розвитку країн світу, важливого важеля цивілізаційного розвитку.

У статті представлено результати умовиводів автора щодо змісту понять «цінність» та «ідеал» в проєкціях розвитку глобальної освітньої політики. З'ясовано, що сутнісними характеристиками поняття «цінність» є: 1) те, що задовольняє інтереси і потреби особистості; 2) особлива індивідуальна реальність, суть якої полягає у її позитивній значущості; 3) «маркер» особливої значущості речей, процесів, ідей для життєдіяльності суб'єкта; 4) те, що впливає на мотивацію і вибір способів поведінки людини. На підставі того, що терміном «ідеал» позначають довершеність, досконалий зразок, кінцеву мету прагнень, діяльності, з'ясовано, що формування способів дій, зокрема й у сфері планування й упровадження глобальної політики у сфері освіти, згідно з ідеалом є виявом специфічної форми діяльності держави, освітянської спільноти, громадян як споживачів і замовників освітніх послуг, бо припускає спеціальне створення образу мети діяльності до її фактичного здійснення.

На основі узагальнень напрацьованих вітчизняних та зарубіжних учених, наукових праць автора визначено й схарактеризовано аксиологічні азимути, за якими, на думку автора, варто оцінювати дотримання етичних засад у плануванні та впровадженні глобальної освітньої політики. Обґрунтовано, що такими ціннісними орієнтирами глобальної освітньої політики мають стати гуманістичні й гностичні цінності, цінності соціальних відносин, цінності громадянського виховання, цінності та ідеали виховання в умовах відкритої моделі освіти, цінності сімейного виховання, здоров'язбережувальні цінності.

Ключові слова: аксиологічні азимути (орієнтири); глобальна освітня політика; ідеали освіти; цінності освіти.

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Автором определено исходным методологическим моментом исследования понимание сущности ценностных азимут (ориентиров) в формировании глобальной образовательной политики позицию, в основе которой – определяющая роль консолидации усилий надгосударственных структур, государств мира, гражданского сообщества в глобальном его измерении, педагогических объединений и учебных заведений различного уровня, в утверждении социально и личностно ценностных факторов модернизации образования как стратегического ресурса социально-экономического и культурного развития стран мира, важного рычага развития современной цивилизации.

В статье представлены результаты умозаключений автора относительно содержания понятий «ценность» и «идеал» в проєкциях развития глобальной образовательной политики. Обосновано, что сущностными характеристиками понятия «ценность» являются: 1) то, что удовлетворяет интересы и потребности личности; 2) особая индивидуальная реальность, суть которой заключается в ее положительной значимости; 3) «маркер» особой значимости вещей, процессов, идей для жизнедеятельности субъекта; 4) то, что влияет на мотивацию и выбор способов поведения человека. На основании того, что термином «идеал» обозначают совершенство, совершенный образ, конечную цель стремлений, деятельности, выявлено, что формирование способов действий, в том числе в области планирования и внедрения глобальной политики в сфере образования является одним из проявлений специфической формы деятельности государств, образовательных объединений, граждан как потребителей и заказчиков образовательных услуг, так как предполагает специальное создание образа цели деятельности до ее фактического осуществления.

На основе обобщений научных изысканий отечественных и зарубежных ученых, статей автора определены и даны характеристики аксиологических азимут, по которым, по мнению автора, следует оценивать соблюдение этических принципов в планировании и внедрении глобальной образовательной политики. Обосновано, что такими ценностными ориентирами глобальной образовательной политики должны стать гуманистические и гностические ценности, ценности социальных отношений, ценности гражданского

воспитания, ценности и идеалы воспитания в условиях открытой модели образования, ценности семейного воспитания, здоровьесохраняющие ценности.

Ключевые слова: аксиологические азимуты (ориентиры); глобальная образовательная политика; идеалы образования; ценности образования.

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