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STRATEGIES OF
DEVELOPMENT

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ZELENSKA Olena

Doctor of Pedagogy, Full Professor,
Lviv State University of Internal Affairs
ORCID ID: 0000-0002-7128-8262
Ukraine

THE HISTORICAL, PHILOSOPHICAL AND PEDAGOGICAL BACKGROUNDS OF THE PROBLEM OF THE CULTUROLOGICAL TRAINING OF THE CADETS AT THE ESTABLISHMENTS OF HIGHER EDUCATION OF THE MINISTRY OF INTERNAL AFFAIRS OF UKRAINE

INTRODUCTION

The integration of Ukraine into the world community, its WTO entry, the competition with the other countries in the various branches of the economy not taking into consideration the problems of the quality is objectively absolutely impossible. Without any doubt, it, first of all, also concerns the quality of education, because only having changed the consciousness, having formed the corresponding world outlook on the basis of the philosophy of the quality, having been armed with necessary knowledge we can achieve the desired results. Every human needs knowledge in order to orient in the surrounding world, to explain everything that happens with them and takes place around them, to plan one's life, to satisfy the material and spiritual needs, to change the world and the environment for the better¹. The reforms that are taking place in the country cannot but influence the system of education, firstly, because the socio-public changes in the state are rather significant, secondly, the system needs the modernization at the beginning of the 21st century. The triad «qualitative education – mighty economy – high level of the life» foresees the imperative of education as the fundamental principle of the social development that has no alternative. That is why the statement of the philosopher and teacher that «Education is the last defensive line of the state» is a topical one

1 Кивва Н.И. Почему и зачем человеку учиться. Современные теории и методы обучения иностранным языкам. М.: Изд-во «Экзамен», 2006. С. 121.

for us². The state does not only realize but also displays normatively the public need for the high level of education. The satisfaction of the needs of the state and the community for the educated people is the leading aim of the state's educational policy which is set forth in the Strategy of Higher Education Development in Ukraine for 2021-2031. Its main task is formulated as the provision of the high quality of education on the basis of preserving its fundamentality and compliance with the actual and perspective needs of the individuality, the public and the state. The problems of the humanization and humanitarization of education are among the conceptual ideas and views on the strategy and the main directions of the development of education in the 21st century. Under conditions of forming the civil society, of the legal state, of the democratic political system education should become the main factor of the humanization of the socio-economic relations, of forming the new life landmarks of the individual, and the realization of the Strategy of Higher Education Development in Ukraine for 2021-2031 should provide the transition to the new type of humanistically innovative education that will facilitate the significant growth of the intellectual, cultural, spiritual, and moral potential of the individual and the public³.

Today the process of humanization of education is the main direction of reforming the system of education. The particularly topical aspects of this process are as follows:

- forming the scientific methodology of education that foresees not only forming in those who learn a certain system of knowledge, but the development of spirituality as well;

- forming education as the factor of the culture development, including education development as the dialogue of cultures. The unity of personal formation and acquiring the cultural values makes it possible to solve many ethical problems⁴

The problem of the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine is tightly tied with the above mentioned issues. The culturological paradigm of education with its orientations towards a personality, sensual basis in a personality, understanding the important factors of social being can solve the problem. The personality has realized oneself in their culture,

2 Зіньковський Ю. Каміні спотикання вітчизняної вищої освіти. Вища школа. 2011. № 3. С. 18.

3 Стратегія розвитку вищої освіти в Україні на 2021-2031 роки. Київ, 2020 [Електронний ресурс]. Режим доступу: mon.gov.ua/storage/app/media/rizne/2020/09/25/rozvitki-vishchoi-osviti-v-ukraini-02-10-2020.pdf

4 Сучасна філософія: основні розділи, поняття, проблеми, ідеї: Навч. посібник / А. І. Бойко, І. П. Гудима, О. В. Кулешов et al. Черкаси: ФОП Гордієнко Е.І., 2017. С.128.

increasing the cultural and creative experience of the mankind ... The essence of the culturological training in education is caused by the processes of humanization and humanitarization⁵. The efficiency of the law enforcement activity depends to a great extent on the level of the professional training, theoretical knowledge and practical skills of the police officers, their ability to orient in the circumstances in a timely manner, to adapt to the modern conditions, to foresee and outstrip the criminality in order to prevent and stop crimes. The activity of the Ministry of Internal Affairs of Ukraine is directed on forming these qualities of the police officers of the new generation.

The problem of the culturological training of the future specialists is investigated in the scientific papers of such scholars as V. Antofiychuk, V. Bagatsky, V. Bibler, G. Filipchuk, O. Grab, M. Karanda, V. Kompaniyets, L. Maslak, V. Maslov, V. Vitkalov, O. Voznyuk, V. Zalesky, O. Zelenska, T. Zyuzina and others. But it is so important especially nowadays that it should be further analyzed, researched and comprehended. The problem of the culturological training of the law enforcement officers demands the revision of the methodological approaches to it, the development of the more effective philosophical and pedagogical means of influencing the personality with the aim of forming the high level of their national consciousness, moral and aesthetic qualities, broadening the cultural and educational world outlook of the law enforcement officers. And one of the important issues of this problem is to investigate the historical, philosophical and pedagogical backgrounds of the culturological training in general and how they influence the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine in particular in order to solve the problem successfully.

1. The analysis of some historical, philosophical and pedagogical backgrounds of the problem of the culturological education

Long before the appearance of the pedagogical science and schools the pedagogical practice solved the culturological issues. Education and up-bringing of the young generations were carried out directly in work, while conducting the social functions, through the customs, traditions and ceremonies. While

⁵ Zelenska O.P. The culturological aspect of the professional training of the cadets at the higher educational establishments of the Ministry of Internal Affairs of Ukraine. Modern culture studies and art history: an experience of Ukraine and EU: collective monograph. Riga: Izdevnieciba «Baltija Publishing», 2020. P. 147-148.

communicating with the grown-ups in work and everyday life the children formed the necessary life skills and abilities, among them being those that had the elementary cultural and aesthetic load. Under these circumstances the process of up-bringing did not essentially differ from the real life activity of the family and citizens, and the cultural and pedagogical tasks were solved by the very system of the life relations.

The principles of the broad approach to up-bringing by the system of the life relations have deep roots in folk pedagogy. Later, when the schools and the pedagogical science appeared, such approach was deepened by the most progressive part of the teachers and thinkers. For example, the experience of up-bringing had its reflection in the progressive for its time ideas of the natural activity. And the beauty of work, its aesthetic side is the positive content of modern pedagogy till now.

The first information about the specially organized system of up-bringing of the young generations including those who were to maintain peace and order in the society came from ancient Greece and Rome.

There were various aesthetic theories and tendencies in the history of the mankind. Analyzing some of them we will reveal the broad picture of the world development, of the whole social life.

The antiquity occupies a special place. The antique up-bringing is first of all aesthetic up-bringing. The antique theory of aesthetic up-bringing was based on the general state principles. The center of up-bringing was the state, but not the family or some group. The up-bringing was the main wealth of the state.

In ancient Greece music up-bringing was based on aesthetic up-bringing. The basis of aesthetic up-bringing was teaching music as the leading means of up-bringing in general. The main principles of the ancient concept of aesthetic up-bringing were embraced in aesthetics of the Pythagoreans. Music was believed to be the most adequate form of reflecting the world harmony. Plato and Aristotle had a detailed system of aesthetic up-bringing in which music was the main element. In Plato's opinion, music had the huge up-bringing significance. If it was applied correctly it was very useful. But it could also be harmful if it was used incorrectly. The conclusion was the necessity of the state control over music.

Aesthetics of Hellenism evaluates the up-bringing importance of music critically. For example, the skeptic Sextus Empiricus called the up-bringing role of science, arts, and music in question and even denied them. The Roman

emperor Marcus Aurelius and the general Publius Scipio also expressed the negative attitude towards music. The practicalness was the main principle of up-bringing in Rome, that is why the idea of a harmoniously developed personality was connected with the idea of the practical expediency. The eclectic theories of the revival of aesthetic up-bringing of Cicero, Plutarch and the other philosophers withstand them.

Rhetoric gradually comes in the foreground instead of music. But there was no common position concerning this issue. It testifies to the crisis of the theory and practice of aesthetic up-bringing in the epoch of Hellenism.

Christianity was the ruling ideology during the Middle Ages. It subordinated philosophy, pedagogy and aesthetics. The new aesthetic doctrine which had the traits of asceticism was formed. Arts were not the means of up-bringing any more. Only those kinds of arts which reflected only spiritual in the human were considered to be of aesthetic value. Christianity which had the monopoly on the intellectual and aesthetic education gave it the exceptionally theological character.

Many church figures criticized rhetoric music, and theatre performances. In this way the church wanted to use art for its purposes. The Middle Ages aesthetics rejected secular art as the means of education. In the moral sense it was considered to be inferior and could not be used in education.

But later the mankind came to aesthetics and pedagogy of the Renaissance, and art was again used in the active pedagogical activity. The new understanding of the human, nature and society appeared. The universally developed person who saw his value not in religion, but in himself, in his own dignity was believed to be the ideal person. Comprehension, universality, harmoniousness became the characteristic traits of the ideal of the person of the epoch of the Renaissance. Renaissance culture continued everything that was before it: folk creativity, philosophical pantheism, developed satire.

One of the main peculiarities of the Renaissance ideology is the sense of independence of the personality, the confidence in the high meaning of the human dignity. Renaissance aesthetics considered the beauty to be the harmony of the human spirit and body. Education was one of the most important aspects of the humanists activity. The ideas of aesthetic up-bringing were developed in some of the treatises, in the practice of the life. The ideal of the individual liberty was the basis of the teaching concerning up-bringing during

that epoch. The humanists were convinced that the yearning was in the very nature of the human. That is why up-bringing had to be oriented towards the development of such nature.

The interest in the ideas of art up-bringing rose to a great extent during that period. An artist was not considered to be simply a handicraftsman but a creator who had a free creative fantasy. Art was on the one level with science. Painting was closely connected with geometry and mathematics. This approach of art to science was characteristic of aesthetic up-bringing.

Two trends appeared in humanism in the 15th century: public-democratic and educational that was closely connected with classics. In the 16th century these trends actively prepared the ground for art of classicism of the 17th century. This process was also reflected in the concepts of aesthetic up-bringing. Thus, the crisis of humanism also meant the crisis of pedagogy.

These problems were thoroughly studied by German classical aesthetics. Education of the integral, harmoniously developed person was in the center of attention. Art was impossible without it.

These educational principles were closely connected with the problem of work division in German classical philosophy. W. Humboldt was one of those who discussed this problem. He grounded the practical program of education of the all-round developed person. But this program was a Utopian one because the author wanted someone to create the conditions for educating the integral human character.

The German poet and philosopher, teacher and aesthete F. Schiller developed his own theory of aesthetic education. In his opinion, culture was the harmony and reconciliation of physical and moral nature of the person. Culture had two tasks: to protect sensitiveness from capturing freedom and to protect the personality from the strength of feelings. The first was achieved by means of the development of the ability to feel, and the second by means of the development of mind⁶.

The great German philosopher I. Kant came to the moral understanding of the concept of «culture» though he realized the triad of the ideas – Truth, Good and Beauty – to be the basis of the world building. His program confession that «two things always fill the soul with the new and stronger surprise and veneration when we think about them more often and longer: it is the sky with the

6 Шиллер Ф. Сочинения. М.: Высшая школа, 1957. Т. 6. 291 с.

stars above me and the moral law in me» is well known⁷. Having emphasized the moral side of life I. Kant thought that culture was given by God that the human should lose touch with the «animal» through the sensible state to the virtuous existence, obeying the inner order to be good. The main law of Kant's ethics stated that it was necessary to act only according to that norm that you wanted to see as the universal imperative – the norm for all the people and for oneself. You should act in such a manner that you should treat the people and also yourself as being the aim but not the means⁸.

I. Kant paid great attention to the problems of education in his works as well. His course of lectures «About pedagogy» was published in 1803. He wrote that the human could become the human only through education. The human was what education did with him. According to I. Kant, art was the activity of such a cognitive ability of the person as the strength of judgment.

The problem of aesthetic education is raised in the teaching of J. Fichte about the society and the social purpose of the person. He grounded his point of view according to which culture in general and art in particular was the first of all the means of up-bringing and education of the human. They corrected that «monotonous» and «one-sided» development of the person which was given by nature. Culture was the last and the highest means for the ultimate end – the full accord with oneself. Culture was eternal and was an end in itself because the fullest realization of the «nature intention», the purpose of the human could be realized only in it. Culture was the means of self-improvement of oneself, of other people, and of the whole mankind⁹.

The further development of the problem of aesthetic education in German classical philosophy and pedagogy is connected with the German philosopher F. Schelling who believed that the highest form of the aesthetic and intellectual influence of the human was art which had the higher level than science. The main content of culture was the artistic activity of the people as the means of overcoming the animal, natural origin. The philosopher stated that science only «hurried» after that which art had already got. Art was a kind of the fulfillment of the world spirit, because the subjective and objective, spirit and nature, inner and outer, conscious and unconscious, necessity and freedom were connected in the form of the ulti-

7 Кант И. Сочинения. [Под общ. ред. В.Ф. Асмуса, А.В. Гулыги, Т.И. Ойзермана]. М.: Мысль, 1965. Т. 4. Ч. 1. С. 270.

8 Лайзанс П. Этика Канта и современность. Рига: АВОТС, 1989. 225 с.

9 Фихте И.Г. О понятии наукоучения, или так называемой философии. Сочинения в 2-х томах. СПб: Мифрил, 1993. Т. 2. 798 с.

mate¹⁰. He opposed the strength of the person-artist, the person-creator and the wise and moral person to some extent.

G. Hegel, the German philosopher, also shared the idealistic illusion that the contradictions of the bourgeois society could be overcome with the help of aesthetic education. He treated the problems of education, labor, culture and practical aesthetic education on the theological level. G. Hegel estimated that world spiritual culture was the natural development, gradually revealing the creative strength of the «world wisdom», that was identified with God, and which existed beside the human¹¹.

The ideas of the German philosophers of the 18th-19th centuries as to culture and the culturological development of the personality are topical today because they have the meaning which belongs to the whole mankind, as they tried to answer those questions which the mankind had asked since the origin of philosophy.

The theory and practice of aesthetic up-bringing is closely connected with the history of the socialist and communist ideas. They occupy a significant place in the teachings of Utopian socialism. The Utopians differentiated «up-bringing» and «education». For example, K. Saint-Simon believed up-bringing was more important for the society's well-being than education. Such Utopians as E. Morelly, Th. More, Ch. Fourier, R. Owen, W. Morris considered that the aim of up-bringing was the harmony of all the abilities of the person, their steady development. Social up-bringing according to the Utopians was aesthetic up-bringing. That's why they stated that the theatre performances, holidays, democratic kinds of art had a great up-bringing meaning.

R. Owen, the Welsh philosopher and teacher, thought that the class of the proletarians should learn music and applied art. Ch. Fourier, the French philosopher, considered opera to be of great value. He developed the program of art education of the whole people on the basis of the theatre. The musical and drama schools and universities had to be established, and the art competitions, singing, dancing, playing different music instruments had to take place.

W. Morris, the British poet, artist, novelist, and socialist activist, offered his own concept of aesthetic up-bringing. Art was an important condition of the whole life. Art was created by people and for people as happiness for the creator and for the consumer.

10 Шеллинг Ф.В. *Философия искусства*. М.: Наука, 1995. 320 с.

11 Гегель Г. *Феноменология духа*. М.: Политиздат, 1959. р. 79.

The problem of aesthetic up-bringing of the integral and harmoniously developed personality was a significant component of the Utopian teachings about the society. The Utopians made a great contribution to the development of the theory of aesthetic up-bringing.

The process of aesthetic up-bringing of the human got a new character in the realistic art of the 20th century. It is reflected in the theories of the writers-humanists, among whom are B. Brecht and T. Mann. The new tendency of the synthesis of the scientific and art consciousness appeared in the spiritual life. And this synthesis is the basis of the 'philosophical theatre' of B. Brecht, the «intellectual novel» of T. Mann, the «intellectual cinematograph» of S. Eizenshteyn. Such art appeared as the means of fighting for human's freedom, revealing the aesthetic will of the people.

It is also necessary to recognize those positive tendencies of the cultural and pedagogical development that took place in reality during the period of the existence of the Soviet Union. Education and culture, the culturological training of the people became really mass. The raising of general and also aesthetic culture of the people became the obligatory task. The new clubs, palaces of culture, music and art studios were created. Cultural and aesthetic up-bringing was really available for all the people. The level of the aesthetic up-bringing of the people was an average one because of being available for all and the allocations for cultural services were not enough. That is why the culturological training was not always on the level. There also existed a certain isolation of the artists and cultural workers from their foreign colleagues. It somehow made the possibilities of the harmonious development of art, spreading the cultural contacts with the other countries of the world difficult, and negatively influenced the variety of the culturological development and aesthetic up-bringing.

It was in the 60s of the 20th century that the attitude to the problems of aesthetic up-bringing was strengthened in Ukraine. The practice affirmed the vitality of the leading idea concerning art for all the people. This work was conducted mainly with the school children because at that time the main task of the pedagogical science was the provision of the process of education and up-bringing at schools, but later it was carried out at the establishments of higher education as well.

So, addressing to the history, philosophy and culture makes it possible to define the basis of the modern demands to general and professional behavioral culture of the people in general and the law enforcement officers in particular.

2. Some historical, philosophical and pedagogical aspects of Cossacks life which influence the culturological training

Such specific branch as Cossack pedagogy, particular Cossack training and up-bringing was formed on the basis of the achievements of world, East-Slavonic and national pedagogy during many centuries in Ukraine. It was practiced in the families, Sich and Cossack schools.

The researchers of this problem use such scientific notions as «the Cossack system of education», «the educational ideas of the Cossacks», «the program of Cossack education», etc. They consider the process of Cossack education and up-bringing that has its aim, tasks, principles and ideals, forms and methods in the system to be Cossack pedagogy.

The main aim of Cossack pedagogy is forming the individuality of a knight. Its chief tasks embrace the training of the hardy defenders of the people from aggression, forming the national character and high knightly character traits, irreconcilability to inhumanity, up-brining of the inclination to altruism.

Folk pedagogy, folk up-brining: songs, ballads, dumas, sayings and proverbs occupy a particular place in Cossack up-bringing. Music, dances, applied art also have great impact on it.

The first Ukrainian academies – Ostrog and Kyiv-Mokhyła – were established during the epoch of the Ukrainian Renaissance (16th – the first part of the 18th century). Many Hetmans of Ukraine, namely B. Khmelnytsky, I. Vygovsky, I. Samoylovych, had higher education, a command of several foreign languages, knowledge of psychology, philosophy, logic and history, poetics and rhetoric.

The music school where they taught to play bandura, gusli, and piper was opened in Glukhiv, the Cossack capital, in 1737. In the other schools children were taught to sing, dance, draw, etc.

The Cossack epoch played an important role in the history of Ukraine. During the period of the Cossack Renaissance the own system of education was created, science, economy and culture developed actively. Ukrainian Cossacks is a military, socio-political, psychological and pedagogical, cultural phenomenon. The Cossacks actions are multifaceted: they were brave warriors, people's defenders, freedom-loving people, political and public leaders, mindful masters, caring and clever educators. Cossacks belonged to the people, whose culture was constantly developing. They developed knight spirituality, created a unique

system of education and up-bringing. The Cossack epoch became the peak of national culture, the main components of which were knight moral, character, national consciousness, ethics, and high nobility. The emotional and aesthetic potential of knight spirituality became a reliable basis not only of Cossacks, but of all the Ukrainian national system of education and up-bringing. The Cossacks elite were a real aristocracy of the national spirit.

All the life of Cossacks lasted under the symbol of the sovereignty of the Cossacks individuality on the Cossacks lands. The advantage of the interests of ordinary Cossacks was felt everywhere. The spiritual wealth of Cossacks was brightly and expressively reflected in the language. They knew the folk language perfectly well. Many Cossacks learned poetry and rhetoric at the academies and collegiums.

The artistry of the Cossacks soul, its high aestheticism manifested during the weekdays and holidays. As Cossacks were poets and dreamers they always chose the picturesque places for their temporary and permanent housing, climbed the high rocks, secluded in the woods, went up the big graves and from their height admired the landscapes and indulged in quiet thought and high thoughts. Being the judges of the songs, dumas and music Cossacks liked to listen to their singers, blind kobzars, often composed the songs and dumas themselves, and played kobzas which were their favorite instruments themselves¹². Cossacks also had high aesthetic demands for their holiday clothes, artistic decoration of the weapons, horse rigs, etc.

Cossacks created the rich folklore, professional literature fiction and arts. Cossack girl Marusya Churay was and still is an outstanding poetess and singer of those times. The song of the Cossack-poet Semen Klymovsky «Cossack went beyond the Danube» is known in many countries of Europe. The world knows such famous composers of the Cossacks epoch as D. Bortnyansky, A. Vedel, M. Berezovsky.

All this is the evidence of the rich aesthetic world of Cossacks, of the effective system of their aesthetic education. Cossacks culture which dominated in Ukraine in the 16th – 18th centuries greatly influenced the formation of the self-consciousness of the Ukrainians and became the component of culture of modern Ukrainian people. Ukrainian Cossacks were not only a military phenomenon, but a social state as well, that fulfilled the functions of the leading,

12 Яворницький Д.І. Історія запорізьких козаків. Львів: Вид-во «Світ», 1991. Т. 2. 388 с.

consolidating stratum of the Ukrainian nation. Culture plays an important role in the process of consolidating the nation. The times of Cossacks Ukraine of the 17th – 18th centuries were the times of the development of Ukrainian culture, its «golden age»¹³.

3. Philosophical backgrounds of the 20th and the beginning of the 21st centuries of the problem of the culturological training

It is also important to analyze the state of the cultural and philosophical thought in the 20th – the beginning of the 21st centuries, its influence on the modernization of education in Ukraine particularly in the sphere of the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine.

The problem of the correlation of culture and philosophy, education and culture, of cultural conformity of education and up-bringing, the culturological approach to the problems of up-bringing and education has been of concern of many scholars, philosophers and teachers of the past and of the present: I. Kant, G. Hegel, I. Fichte, A. Disterveg, Ya. Komensky, A. Makarenko, I. Pestalotsi, Zh.-Zh. Russo, L. Tolstoy, K. Ushynsky, V. Sukhomlynsky, N. Berdyayev, Ye. Bondarevska, V. Rayevska, P. Florensky, A. Asmolov, B. Bim-Bad, M. Mamardashvili and others. But taking into account that the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine is a complex, polyfunctional open pedagogical system, the aim of which is forming the personality of the professional law enforcement officer, professional lawyer (their knowledge, skills, abilities, thoughts, personal qualities), who is able to reconstruct, act, work, carry out the professional activity and is ready for the dialogue and cooperation with the representatives of other cultures (i.e. has the skills of the intercultural communication) in the social multicultural environment and be personally and morally responsible for it¹⁴, it needs to be further investigated, especially nowadays when the modernization of the educational policy of the country is taking place, and the society needs the raising of culture of spirituality of the people.

13 Кукса В. В., Коломієць Т. В. Вплив культури козацтва на формування самосвідомості українського народу [Електронний ресурс]. Режим доступу: history-pages.kpi.ua/wp-content/uploads/2015/10/30_2_Kyksa-Kolomiec.pdf

14 Зеленська О. П. Культурологічна освіченість як складова частина підготовки майбутніх правоохоронців і правознавців. Теорія та практика юридичної освіти: Зб. матеріалів I Всеукраїнської наук.-практ. конф. (Київ, 20 квітня 2012 р.). К.: Вид-во Європейського університету. 2012. С. 74-79.

The philosophers of this period strive for the global historical and social generalization when all the history turns into the history of culture in a particular, broad sense of the word: culture is a historical life as it is. Under such general approach culture in the retrospective matches with the historical process, and in the synchronous plan it matches with the life of the society. The modern crisis of culture is often perceived as the general historical deadlock in the development of some countries which are close as to their geographical position and are united by the commonality of their historical roots. The causes of the crisis of culture are stated on the basis of the analysis of the modern realities – spirituality, religion, arts, mass culture, science and technique. It is underlined that the today's situation is fatally linked with the historically formed specificity of modern culture: its rationalistic character, utilitarian attitude to the world, which is far from being contemplative, individualistic type of an individual, pragmatism in the interrelations of the people, etc.

The situation of the crisis has changed the angle of vision of culture. The positions of irrationality and subjectivity in the concepts of culture have been strengthened. Respectively the positions of idealism for which the economic, political and social factors in the history of culture are the objective basis for the cultural creativity were also strengthened.

Philosophy of culture of the 20th century is mostly the demonstration of the cultural consciousness of the Western society; it is a live, emotional response to the modern life, the sincere anxiety about the modern and future state of culture, and the closeness to the problems of the real life of the people. The main merit of the works is not in solving all the problems of the cultural life, but in posing these problems, in formulating the questions which need to be answered.

The representatives of Western philosophy of culture of the 20th century are the bright European thinkers whose ideological orientations are linked, first of all, with «philosophy of the life».

Wilhelm Dilthey is the representative of German «philosophy of the life», the founder of the «wise» methodology in researching culture that has influenced all the sphere of the culturological researches greatly. According to W. Dilthey, the life in some parts can be understood, but in general it is absolutely mysterious because any event is generated here by a complex collision and weave of our instincts and feelings with the surrounding world and fate behind it. To understand the «life» is possible only from it by means of hermeneutics, i.e. by means of treating the

separate events of the cultural and historical reality as the moments of the holistic spiritual life of the epoch, intuitively borrowing their originality¹⁵.

Georg Simmel focuses on the complex intersections of the subject-object relations in this «form of the life». According to G. Simmel¹⁶, culture is inseparably linked with the deep dualism of the world where the objective world of nature confronts the world of human culture, where the «subjective spirit» acts. G. Simmel believes that it is impossible to give the precise concept of culture, but symbolically it can be defined as «the way of the soul to oneself» – i.e. from the natural state to the cultural state. Culture exists there where two elements – the soul of an individual and the spirit that has got objectivity – meet. The works of art and moral norms, science and technique, religion and law, created things and behavioral manners, these are all the cultural phenomena that lead the individual to himself, but he is more improved. Thus, culture is a complex, refined, full of subject-object relations form of the life where the constant synthesis of the subject development and objective spiritual values takes place.

The German philosopher O. Spengler emphasizes the importance of the diversity of cultures and rejects the issue that some culture, particularly the European one, is more important than other cultures¹⁷.

The English historian and philosopher Arnold Toynbee supported the idea of the cyclic development of many cultures in the history of mankind. He stated that the thesis about the unity of the world historical process was a great delusion. According to A. Toynbee¹⁸, the world history is the totality of the histories of the independent «civilizations». The latter are the peculiar «cultural-historical monads», i.e. the autonomous cultural creations that have the stages of origin, growth, fracture and disintegration in their development, after that each of them dies and gives place to another monad. But A. Toynbee assumed that in the life of all the civilizations there were connecting links which made the progressive development of the mankind, its spiritual improvement possible.

Johan Huizinga is the author of the so called «game concept» of culture. In his fundamental work «Homo ludens» in which he researched the importance of the game element in culture J. Huizinga offered to rethink the concept of culture taking into account the existence of the game element in the cultural life. The interest in

15 Дильтей В. Сущность философии. [пер. с нем. под ред. М.Е. Цельтера]. М.: Интрада, 2001. 462 с.

16 Зиммель Г. Избранное. М.: Юрист, 1996. 438 с.

17 Черноіваненко В. Європа Освальда Шпенглера. Сучасність. 2007, № 1-2. С. 150-156.

18 Тойнби А. Дж. Пережитое. Мои встречи. [пер. с англ.]. М.: Айрис-пресс, 2003. 672 с.

the game is not an occasional one in cultural philosophy of the 20th century. It is a particular form of the self-consciousness of the epoch when the need for the game (sport, quiz, crossword, etc.) raises to a large extent, which is the attempt to get rid of the extreme politization and ideologization of the life¹⁹.

M.K. Roerich, the Russian artist, philosopher, thinker, and archeologist considers Culture to be based on Beauty and Knowledge. He allots Culture the spiritual value and the characteristic of the eternal values. The civilization can be killed, but Culture as the real spiritual value is eternal. The civilizations appear and disappear, appear and ruin, and the eternal spirit of Culture, the bearer of which is the mankind in general, remains passing through the evolution cycles through many generations²⁰.

The Americal sociologist and culturologist P. Sorokin introduced the understanding of culture of the basis of his personal concept of the socio-cultural socio-systems. He considered cultures not to be closed and static, but to treat them in their development and interaction. The concept of P. Sorokin is based on the notion of value. Each culture and civilization has certain value. In P. Sorokin's opinion, it is possible to define three types of the socio-cultural supersystems:

1st type – sensate, in which the empirical and sensitive perception and evaluation of the reality mainly of the utilitarian and hedonistic views prevail (for example, late antique culture of the decline period);

2nd type – ideational, when the sensible, spiritual values, worship of the Absolute, God or Idea prevail (for example, late Middle Ages);

3rd type – idealistic which is the combination of the two first types where the feeling is balanced by the intellect, the faith – by science, and the empirical perception – by the intuition (for example, antique culture during the period of the flowering of the Renaissance, and the tendencies of European culture of the 21st century)²¹.

Thus, the concept of culture in the system of the modern sciences till the end of the last century was tightly linked with philosophy and its branches, such as philosophy of history, ethics, aesthetics, theory of law, etc. namely those disciplines which are in certain understanding detached from the material basis of the life. That is why we consider culture to be accepted as

19 Хейзинга Й. Homo ludens. [сост., пер. и предисл. Д. Сильвестрова. Комм. Д. Харитоновича]. СПб: Изд-во Ивана Лимбаха, 2001. 284 с.

20 Рерих Н. К. Культура и цивилизация. М.: Международный Центр Рерихов, 1997. С. 60-61.

21 Sorokin P. Social and cultural dynamics. A study of change of major systems of art, truth, ethics, law and social relationships. New York: eBook Published, 1985. 720 p.

the phenomenon which is purely spiritual by the everyday consciousness. But in the last third of the 20th century there appeared and began to develop very quickly the new, more experimental which are linked with the material life of the society sciences, such as anthropology, ethnography, sociology, social psychology, ethnopsychology, demography, semiotics, computer science, etc. They began to study the phenomenon of the human as the creator of culture and make one's own contribution into enrichment of this concept from the new, various points of view.

The philosophers of our time (D. Andreev, K. Razlogov, E. Sokolov), who continued the traditions of their predecessors (N. Berdyaev, Z. Froid) research the problems of spiritual and material culture, add and broaden the definition of the very term.

For example, E. Sokolov analyzing culture and society states that spiritual culture is not a separate, independently existing part of culture because it does not in general exist beyond the spiritual life except the conscious activity of the people. He notes that any activity of the society – practical, theoretical, material and spiritual – alongside with the creative aspect includes the aspect of functioning and the aspect of acquiring culture²².

Many philosophical researches in the branch of culture are devoted to its separate aspects. For example, Ya. Rozin, E. Savytska, M. Kobelev and others in their works analyze the development of culture from its initial type – culture of the personal contact – through book, television, videoculture and their role in the modern society to the youngest one – screen culture or culture of a computer site.

V. Bibler considers the variety of the positions related to culture to be very great, that is why the very classification of treating the concept of culture becomes an independent and rather difficult task²³.

L. Kogan believes that a deep philosophical analysis of the concept of culture began in the middle of the 60s of the last century when the approach according to which culture is defined as the totality of the material and spiritual values that are created by the mankind was offered²⁴. The various approaches to culture were formed into two main concepts. One concept treats culture as a creative activity. The other concept treats culture as a means («technology») of activity. The active side of the people's activity is underlined.

22 Соколов Э.В. Культура и личность. Л.: Наука, 1972. 228 с.

23 Библер В.С. Культура. Диалог культур: Опыт определения. Вопросы философии. 1989. № 6. С. 21-26.

24 Коган Л.Н. Развитие личности в социуме. Екатеринбург: УЕУ, 2001. 216 с.

A. Losyev considers culture to be the boundary generality of all the main historical process layers (economical, socio-political, practical and technical, scientific, artistic, moral, religious, national and public, everyday, etc.). The type of culture is the system of the mutual relations of all the layers of the historical process of the time and place. This system creates the indivisible wholeness as a certain structure, and it reveals deliberately and sensitively its material and spiritual specificity being the main method of explaining all the stages of the historical development both in their theoretical opposition and in their successive-historical development²⁵. In this definition culture is a dynamic system that has specific laws of movement. Besides, the value of this definition is in the fact that it embodies the quality characteristic of culture.

Some other scholars also indicate the «quality» of culture stating that it is the realization of the essence strengths of the human. For example, V. Mezhyuev considers culture to be the measure, degree of human development. Only taking into account culture we can judge who we are in this world, what borders and scales of our existence in it are, what it means to be the human in general²⁶.

The well-known researcher of the world processes S.P. Huntington treats the history of the society as the history of the civilizations changes, and each of them is peculiar. Culture and civilization are the concepts that describe the general style of the peoples' life. The civilization is culture in the broad sense of the word. Both concepts embrace the values, norms, institutions and ways of thinking which have the advantages. The civilization is the broadest cultural community. The key cultural elements of the civilization are the language, religion, traditions, institutions and the subjective self-identification of the people²⁷.

The philosophers also indicate that the movement to the new historical type of culture – anthropocentric – has begun since the middle of the 20th century. There is some evidence of it: the appearance of the legal thought of the «human rights» in the center of attention; forming such philosophy as anthropology, existentialism; the transition of the leadership in the world of sciences from the natural history and mathematics to the humanitarian disciplines has begun; appeal to the problem of the individuality in literature and arts²⁸. All this testifies to the appearance of the new paradigm of thought that corresponds the strivings of the coming next

25 Лосев А. С. *Философия. Мифология. Культура*. М.: Наука, 1981. С. 217.

26 Межуев В. М. *Культурология как наука. Вопросы философии*. 1997. № 2. С. 9.

27 Гантингтон С. П. *Протистояння цивілізацій та зміни світового порядку*. [пер. з англ. Н. Климчук]. Львів: Кальварія, 2006. 474 с.

28 Ильенков Э. В. *Философия и культура*. М.: Политиздат, 1991. 462 с.

transitional period in the history of world culture – the period of the formation of culture of the anthropocentric type.

Thus, the role of the culture-philosophical thought of the 20th century, of philosophy in creating culture is not only in the fact that it is the science with the certain subject, but also in that philosophy can express the human wisdom in every separate situation and in all the variety of the human life. This art of wisdom concerns not only philosophy, but also represents the higher level of culture. The structure of the society, spirituality and culture simultaneously ends with the wisdom. Philosophy should provide the harmony of the human, society and nature in which they reveal themselves as the adequate parts of the universe through the wisdom²⁹.

The 21st century should unite the highest achievements of the moral and ethic principles, of culture of the predecessors, on the basis of the technogenic development to create the certain noosphere that will make possible for the human to fully uncover for the sake of one's happiness and the happiness of the others³⁰. Culture acquires the various forms as the answers of the different relationships of the people, nations and countries. The cultural diversity is the means for providing the valuable intellectual, emotional, moral and spiritual life³¹.

If we take into consideration the above mentioned, the philosophical training of culture, cultural and philosophical thoughts of the 20th and the beginning of the 21st centuries we may conclude that it influences the organization and practical implementation of the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine and makes it possible for the cadets

- to feel oneself the object of the cultural and historical process;
- to be highly educated, to have knowledge of the various branches of sciences and arts;
- to understand the regularity of the development of culture as a process of creating, preserving and transferring the values belonging to all the people;
- to understand the traditions, realities, customs, spiritual values not only of one's nation but of the other nations as well;

29 Кухар В.В. Концептуальная модель культуры. Філософія і соціологія в контексті сучасної культури: Зб. наук. пр. Дніпропетровськ: «Пороги», ДНУ, 2009. С. 115.

30 Культурні процеси на початку XXI ст. [Електронний ресурс]. Режим доступу: osvita.ua/vnz/reports/10334/

31 Загальна декларація ЮНЕСКО про культурне розмаїття, 2 листопада 2001 року, UNESCO Doc. 31C/Res 25, Annex (2001) [Електронний ресурс]. Режим доступу: www.ni.biz.ua/13/13_14/13_149355_A-urok-predlozheniy-prokazhennimi.html

- to be able to communicate in the modern world, using the cultural components and images of different nations.

CONCLUSIONS

Thus, the tasks of today's education and the culturological training at the establishments of higher education is solved not only by means of culturology, but to a great extent by the other social, humanitarian and philosophical disciplines (history, religion-study, literature, art-study, philosophy, native and foreign language, partially geography, etc.)³². The culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine helps to arm them with the system of scientific knowledge, first of all in philosophy, culturology, ethics, aesthetics, foreign language, history of Ukraine, law, etc. These disciplines uncover the essence, psychological and pedagogical conditions of forming and developing culturological knowledge, skills, habits, moral beliefs, feelings, attitudes, and behavioral habits.

The functions of the philosophical approach in culture have a double character. Firstly, the general summary of knowledge is carried out, secondly, the hierarchy of knowledge that reflects the integrity of every item both separately and the unity of the items in the correlation that together constitute the object during the movement of knowledge to its practical usage is determined³³. The 20th century has left a great heritage in the sphere of culture and education that, undoubtedly, should be used for developing and realizing the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine and forming their culturological competence. It is necessary to pay attention to the principal philosophical ideas concerning the modern world concepts that are used in the educational environment: the concept of the globalization, that foresees the conformity of pedagogical education with the peculiarities of the global development; the international cooperation in the sphere of the law enforcement activity which is based on the dialogue and mutual penetration of cultures; the development of the personal potential of the future law enforcement officer in the social, cultural, educational aspects, etc.³⁴.

32 Флиер А. Культурология в системе образования. Высшее образование в России. 1996. № 4. С. 39-46.

33 Кухар В. В. Концептуальная модель культуры. Філософія і соціологія в контексті сучасної культури: 36. наук. пр. Дніпропетровськ: «Пороги», ДНУ, 2009. С. 114.

34 Zelenska O. P. The culturological training of the cadets at the establishments of higher education of the Ministry of Internal affairs of Ukraine as a component of their professional education. Modernization of the educational system: world trends and national peculiarities in a pandemic. Kaunas: Izdevnieciba «Baltija Publishing», 2021. P 143-147.

Today the process of humanization and humanitarization of education is the main direction of reforming the system of education. The particularly topical aspects of this process are: to reorient education from the subject-content principle of learning the basis of the sciences to learning the whole picture of the world and first of all the world of culture, the world of the human, to forming in the youth humanitarian and system thinking; to be the system of means directed on the prior development of the general cultural components of the content, forms and methods of training and thus forming the personal maturity of those who study, and the development of their creative abilities; to reflect in the content of training the philosophical and general cultural heritage, the philosophical and ethical concepts, history and science³⁵. The cadets should be ready to acquire special theoretical and practical professional knowledge and skills, to be responsible for carrying out the socio-cultural functions of the profession, to comprehend the social purpose of the professional activity, to perceive the profession as the life value. The single-mindedness and quality of the process of forming the future law enforcement officer as the subject of culture is provided by the development of their personality on the basis of the unity of special knowledge, skills and abilities and developed cultural self-consciousness. The personality should be able to elicit the problem in a non-standard situation, to determine the aim, to project the program, to choose the strategy and tactics, to evaluate the results critically.

Philosophy and culturology help to solve the above-mentioned problems. Philosophy fulfils the culturological function, it is a part of culture and it carries out the very important functions in the development of the society, of the whole mankind, it helps the human to define their place in the society and to determine their destination in the life, to determine the values and self-values, humanistic ideals and moral principles³⁶. Culture is considered to be the index of human development. The technology of culture foresees that it is a historically concrete and historically changeable complex of those methods, processes, and norms that characterize the level and direction of the human activity. Mastering culture from this point of view is, first of all, mastering the means of the social activity which have been developed by the humanity. It gives the possibility for the individuals, on the one hand, to use the material and spiritual wealth that

35 Гончаренко С. Український педагогічний словник. К.: Либідь, 1997. 376 с.

36 Зеленська О. П. Культурологічна освіченість як складова частина підготовки майбутніх правоохоронців і правознавців. Теорія та практика юридичної освіти: Зб. матеріалів I Всеукраїнської наук.-практ. конф. (Київ, 20 квітня 2012 р.). К.: Вид-во Європейського університету. 2012. С. 74-79.

was created for them, and, on the other hand, to create the new one, contributing to the development of culture.

The tasks of the culturological training of the cadets at the establishments of higher education of the Ministry of Internal Affairs of Ukraine are:

- forming professional culture of the personality of the future law enforcement officer;
- developing culture creative forms and methods of education and upbringing that make it possible to train such specialists who possess not only the high professional qualification but are capable of the integral, system analysis of the problems of the modern life, culture, civilization, of finding by the human of oneself, one's individual human image;
- improving the methodology and methods of the cognitive activity in the spheres of philosophy of education, psychology, culturology, sociology, anthropology and the other mandatory and special disciplines;
- improving the forms and methods of training the specialists which are directed at mastering various forms of the technologies of education and up-bringing, optimization of the communicative interaction, developing the methods of self-improvement, self-education and self-evaluation.

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