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UNIVERSITY EDUCATION IN THE CONTEXT OF GLOBAL WORLD ETHICS CHALLENGES

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The article considers the cultural transformations leading to stop the growing moral relativism in globalizing world. It deals with the problem of finding the compromise between the diversity and the necessary universalism of the modern world moral axiology. It focuses on the education for global ethics that means the ethics of coexistence, opposed to the growing sense of the exemption from discipline of the traditional morality. The author stresses the necessity of seeking new humanistic structure for moral duty in the university education, which is the basic culture value of civilization. Considering the universal scientific, educational and creating culture functions of universities he portrays the academic education that goes beyond the paradigms of specialist and utilitarian values and develops the humanistic, ethical and existential ones.

Key words: ethics, academic education, education for global ethics, morality, ethical norms and values, coexistence, spiritual revival.

It isn't yielding to the doubt, that contemporary world increasingly needs global ethics. This kind of anthropological and pedagogic reflection and its educational application is, like until now rare and little deepened. And it is becoming more and more necessary in view of moral challenges of the present, in world of the postmodernist disintegration of traditional values in the life of individuals, smaller communities and large human groups.

It seems that in spite of fundamental threats and structural destructions of the sphere of peoples' co-existence with one another, an educational chance and a real prospect of cultural transformations leading to stopping the growing moral relativism exists in globalizing world. In world where prejudice, xenophobia and intolerances towards different cultural traditions, separate national identities, political arguments is becoming widespread a senseless confrontation is accompanying it on the international arena for political takings, of certain economic and economic-financial dominance. It is becoming established characteristic of our times: the state of the moral Nihilism in area social, cultural, in the field of economy and finances. The ruthless competition lasts everywhere, also inside traditional bonds of national and delaminated societies of individual states of contemporary world. Deepening processes of devastation of natural resources of the Earth and the degradation of the environment are overlapping with each other.

These phenomena are growing on land of the competition between systems of values and fundamentalisms of cultural, religious, radical, ethical-social identifications outlook and a like. It is deepening to a considerable degree already antisocial state of the intellectual and practical civilization - rush off after the financial consumption enslaving everyone with her existential and ethical results. In the face of these global phenomena current ethical education limited to individual cultures and social groups, seems to not notice wider „ amoral processes” in the scale „ of entire mankind”. In the face of these occurrences adequate intellectual, teleological-axiological reflection and the practical-educational reaction are missing. It is possible to have a feeling, that opportunist „civilization correctness” is a thin class, rather a superficial etiquette, and the odd substitute of authentic scarce moral bonds, than sincere state of the moral consciousness in relations between people.

It is feasible to talk about a few varieties and visions of global, comprehended philosophically and conceptual ethics, about anthrop-poetic advantages, value of education, shaping moral codes appropriate to new conditions, seen in the perspective of creating the general reply on the ethical crisis concurrences. It is possible here to recall a few of the following conceptions connected with such thinkers, as: Erich From, Hans Jonas, Peter Singer, Zygmunt Bauman, Henryk Skolimowski, and Jan Szmyd and different [3].

Proposed conceptions assume the cultural and educational need for creating ethics going beyond the ethical individualism, as well as beyond of „ inbred” comprehended ethics „ own ” group, ethnic, professional, or national - in the direction of universal, humanistic and globally understood ethics, going beyond the morality of a single identity, its religiousness and the culture. In such a perspective it is possible to search out chances, hopes and rooms for improvement of the ethical condition of the human kind in the global scale. The problem is complex and difficult, because fulfilling it must find the compromise between the diversity and the necessary universalism of the moral axiology of the modern world.

It turns out that in our times exceptional filling of education with the mission and the vision is becoming needed of building ethics of coexistence, opposed to growing sense of the exemption from discipline of the traditional morality. This process takes place in era of widespread moral inconsistencies and ignorance of traditional norms of coexistence. It is making it difficult, or is making it impossible to shape the bond of moral, mutual meaningful relationships references in the global dimension of contemporary world. The moral education can translate demands of global ethics to reflection over her actual values. It can combine elements of the healthy, natural, group ethical identity and positive fields of contemporary, universal and timeless ethics.

It cannot however formulate and express stiff and detailed principles and ethical norms. They cannot have character of limited ethical, abstract, ethical codes

unbound with the real life of demands that don't refer to created and establishing, especially by young generations, paradigms and "post modern" systems of values. But these ethical proposals must also take into consideration natural, tested by the life forms of moral living of the man in all sorts of cultures, linking them with contemporary tendencies of civilization. Then, creating the new quality of ethics for everyone, the general-humanistic proposal to coexist is becoming possible towards alternative and extreme subcultures and cultures of the life where phylogenetic moral value of the man is protesting on the road of own development of civilization.

The moral paradox of contemporary world, the specific ambiguity and unclassification of this phenomenon relies and on the fact that traditional world of the value is contested with the name of „ postmodernist moral Nihilism". On the other hand a strong identification with world of the technological and computer miracle of the present is happening. It causes the instrumentalization and existential and moral objectification of the man, is alienating him from the natural current of feeling of ethical sensitivity, immanent value of the life, species anthropological affirmation and a like.

It is possible so to say the education for global ethics is a chance of the man in coming times, with the chance of the human kind, the chance of surviving, hope for the of civilization and cultural development. And even though he isn't sure regarding the educational effectiveness of the application of so-called global ethics, however claiming is justified, that there is no of different alternative.; „ World must be moral, otherwise it will turn into world of the destruction " [5].

Initiate discussion on this issue on the level of the academic education and in the more general cultural dimension, will perhaps prove false ominous and extreme at the same time according to forecast which states: „ the Modern world system, as the historical system, it is entering the final crisis and it is impossible that it will exist in fifty years. Since however the result is precarious, I don't know, whether the system (or systems) that came into existence will be better, or worse than the one in which we live in, however we certainly know that the interim period will be an age of terrible problems (...)" [6].

So it is about unprecedented and innovative reading out on land of social sciences of both anthropological threats and crossroads one should educationally discount, to change and to limit. It is also for heading off the crisis of subjective and affirmative relations between people, for finding general „ remedy" for grave threats to the entire human culture and the natural biosphere which the man irresponsibly is changing and destroying. Specific, contemporary, superficial ethical substitute requires deepened educational reconstruction in relationships between people, devoid of the moral and humanistic internalization and subjectivity in area of the mutual intercommunication.

It is also about limiting corrupted syndrome of „blind interpersonal competition” through the education erected from the imperative of achieving success at all costs. There is this phenomenon that is destroying personalities of people and their natural base of ethical functioning between themselves. As a rule of disregarding principles of co-existing, the equality, respecting realistic, standard recommendations of moralities towards people and world of nature, towards the diverse cultural legacy of all people are accompanying it.

In view of challenges of contemporary world restoring the classical, holistic comprehended university education, in which cultural values will regain the appropriate rank and the traditional significance is becoming desired, existential, and also transcendent in relations between people. In educating contemporary intellectual elites and managers of the economic, political life and the future of nature, most influential opinion-forming, shaping cultural and social-ethical standards ethical important values can not be missing from the human life, groups and the community, as well as in international relations. Creating the wide, universal foundation of thinking about ethical-axiological paradigms of the existence of contemporary world seems necessary for its future. Because temporary campaigns, manifestos, addresses, or an international conferences will not transform human awareness of the ethical sensitivity which is possible to fulfil through education and upbringings.

Radical complementing of specialist, technical, economical, technological and computer education is becoming necessary in the academic education, in the very nature of things, depersonalized and subjective - with decks of the existential and ethical humanism. Because the human civilization proved that existential, moral and spiritual spheres were intertwining in the practice of the life of individuals and entire human, cultural and systems of civilization. Bringing up for the general morality is a conversation of people about values, meanings, the meaning and nature of the life (existential humanism J. P. Sartre). It is also a fight with uncritical and mindless apologue of the competition for all, orientated to the egocentric track of individual happiness, contrary to the affirmative solidarity of the common, collective life value. Hence the characteristic message about the following content; „act this way so that effects of your action enable the permanence of the real life on earth” (H. Jonnas).

Universities, as scientific and educational circles, by virtue of their universal scientific, educational and creating culture functions should disseminate significant, to the measure of the present, ideas also ethical ones that are becoming the essence of the humanistic condition of the contemporary man. Humanistic ideas going beyond paradigms of specialist and utilitarian educating, about narrow prospects of perceiving both the vision of world, its present state, should consolidate ideas in the awareness of elites. It is about starting the new intellectual and axiological culture of the education that will assure in a way world means,

present and for future generations, more distant prospect of the life and the development of humanistic, economic values, for the behaviour of natural and existential conditions of the existence of the world.

It isn't yielding to the doubt, that contemporary world increasingly needs global ethics by bringing people up for and through basic values. This kind of intellectual reflection and the educational application is, like until now rare, and is becoming more and more necessary in view of moral challenges of the present, in the world of the postmodernist destruction of the world values, disturbing of axiological order in the life of individuals and large human groups. However the current ethical education in the scale of individual cultures and social groups seems to not notice these moral phenomena in the scale „ of entire mankind”. An intellectual, teleological-axiological and practical-pedagogic conception of an educational application that effectively will oppose that „ unethical correctness” in closest and global relations which are deprived of meaningful state of coexistence and moral awareness of many people is needed.

Conceptions and visions of global ethics are an attempt of moral reacting to signs of the ethical crisis and axiology disorders to live in the global scale, in global world. It is also an attempt to oppose more and more omnipresent in the culture of global world of the social evil, the inequality between people, the aggression, the intolerance, the terrorism, the fundamentalism, the inequality of international subjects, wearing out of political ethics, general lowering levels and standards of affirmation of the universal good, understanding, support and sensitivities to the second man. Loss is accompanying it on the universal scale, of such spiritual and psychosocial categories, as sense of empathy, understandings, self-limitations, whether finally put the conscience, as moral criteria and components of anthropological conduct and behaviours of people.

In the field of creating global ethics there are two intellectual and appliqué-pragmatic, educational currents accompanying this desire, or should accompany the humanistic and ethical responsibility for „ one's, human world ”. The first field concerns searches and attempts to take hold and grounds of some surer and possibly more long-lasting consolidating, basing in contemporary and traditional ethical structures - new, and acceptable more general and in this sense in our times of universal format of ethical order for the present world. Such world is becoming amoral, opportunist, extremely pragmatic, egocentric and „ consumerist” to the limits of the civilization of Cynicism and the financial-hedonistic hedonism.

The matter is about seeking in the university education new humanistic structure for the moral duty which is appealing to the elementary and basic, modified in the phylogenetic development of the culture values of the civilization. It is possible to think that it is dramatic, unique intervention, to be perhaps late in view of the advancement of processes of the destruction of ethical order and general-ethical values in „ swimming modernity”. It is also very dramatic

appealing to the anthropological-humanistic wisdom, the attempt of scientific authenticating - philosophical and educational stating about the being rooted in the human nature „ immanent element „ instruction”, of the tendency, that moral imperative of the man. They often point to psychobiological, public and cultural taking hold and conditioning it human, filo and of ontogeny state of the self-knowledge of the man. This struggle for the new global identity of the human morality has the dimension of challenging both the chance of surviving the cultural-social order and the general human condition.

Undoubtedly, intellectual treatments, conducted analyses, conclusions and constatives have essential cognitive, explaining and prognostic advantages. Not at all, so far the determination of little attention is tying itself of the one entire compound and in fact place people in front of the basic sphere of the education, bringing up both contemporary reconstructing and humanistic valorising for the general vision of the morality in global and postmodernist world. Contemporary cultural and social reality is becoming more and more indifferent to traditional moral forms, both Enlightenment, classical (ancient), whether even religious. But paradoxically the same reality is giving rise to fundamentalisms and religious, religious intolerances and in terms of ethical outlook, different signs of the cultural, moral, armed terrorism are accompanying etc.

A crucial demand of the humanistic-moral education appears, that instead of schematic and formal of calling ethical – is demanding moral engagement in the global scale, triggered with sense of the threat or insufficiently protecting indispensable general values. Generally it is about such fundamental values for the mankind, as; ethics orientated to environmental issues, protections of the life, problems of religious ethics in world of global contradictions of both the standardization, collisions and coexisting of different moral systems in opened world. Ethical anthropological-humanistic, connected with the general dehumanization and the decline of the condition of interpersonal interactions threats are finally coming to the fore. These are also attempts of overcoming of the phenomenon of collapsing such basic moral notions and value of the life, like the dignity both the subjective dimension of the man and humanities in the present as well as the closer and more distant prospects.

It is also for moral repossession of the spirituality, the existential quality, senses of the humanity a basic value means.

In the end it is possible to distinguish a few fundamental educational fields for global ethics. They concern the most basic and all at the same time most endangered of areas of global ethics of our times.

First of them concern neglected reflection over the behaviour of the human kind in global, but also in the individual prospect of life. Behaviour problems of the biosphere nature of life of people and the entire nature as bases of the human existence, until now not regarded as the important ethical, general and global

category all at the same time are connected with. In the ethical education of students, future intellectual elites there should be a demand of the thorough change of the vision of the society, cultures of coexisting people considered. It will be possible to achieve it, as one may think, by exercising ability to leave intensifying egoisms, the intolerance, hostilities, appealing to low instincts and reveilles of the human nature that is flattening and is distorting the human existence.

So a task of seeking social and ethical visions in humanities and the academic education about alternative character, seeking theoretical bases are turning up and in the public practice of systems of disappearing giving chances of the coming into existence of human world better at the social, moral and existential meaning and protecting it before the disaster, before the real prospect of kinds on the Planet. It is also about educational making aware, that the Earth constitutes the closed system. And what's more what we are doing today is having its impact next time, for living of future generations.

H. Skolimowski is saying: „ we must everyone with time - entire mankind- create the model of the cooperation, thanks to whom the spiritual devoid of the greed, free from dividing nationalisms nature of people, hunger and the poverty will bloom.” [4]. However H. Jonas is still more radically mentioning this problem, writing, that one should give the politics up” „ of irrational neoliberalism with its absolute imperative of the profit at all costs (...). The realization of this policy is leading to eject of both moral marginalization and cultural values. The continuation of this politics causes to exacerbating conflicts, the height of crises of different kind, for applying more and more frequent violence, to the global disaster” [2].

It is possible from it to draw a conclusion that it is necessary with road of the evolution through the education to search the culture of the consumption, expanding moral imagination of the mankind towards impossibilities being overcome: a global existential, moral responsibility for the order of civilization order and upsetting the ecological and moral imbalance. Many contemporary thinkers are talking directly about the need „ of spiritual revival”. And there is an odd humanistic or anthropological Utopia probably in it, unfortunately with no alternative. Therefore it is being raised and still will be actual reflection and hope for people.

Secondly globalizing world requires elementary and global justice, both in the interpersonal, as well as international dimension. Because we have numerous evidence of the lack „ of global justice” that is speaking with exaggerated diversity in terms of the access to cultural, educational tangible property etc. In these matters taking responsibilities by centres of higher education, universities, opinion-forming circles, not only elites, authors, intellectuals, but ethics in the global scale of action for globally comprehended world is needed. An above all widely comprehended education is essential in the mass scale, but also of present and future elites in the

name of „charity public politics”. A humanistic education should gain increasing significance on all directions of university, secondary educating and in general - of education of adult people.

The education for global ethical values can deeply reconstruct the awareness of the man in his world, to trigger the state of understanding oneself, the human ego, as the immanent particle of own world. These are highly pacifist slogans and summonses, and general not very effective as proven in life, but in this case content of issues has exceptional and fundamental meaning for the future of the globe and the man on it.

Since they aren't achieving adequate response for the human solidarity and the global morality amongst magnates of this world, this fact is justifying the need for the education in accordance with such an intellectual and ethical message: „don't ask, what world can do for you, but what you can do for world. Don't ask, what the mankind can do for you, ask, what you can do for others” [1]. Such education is based on the fundamental conclusion, that we need sense, according to which in fact we are creating one community with – we recognize not only power of bans, stopping us before killing each others, but also the weight of the duty of the mutual aid. Hence the next educational demand in this field is added to the moral order of „global responsibility”.

The education for global ethics should appeal to the critical reaction above the changeable and worrying image of the present, at the same time it can serve curing serious diseases and the contemporary deformation of reality. Perhaps the education for these values will initiate the more serious intellectual movement in favour of these general values, also therefore still decks of the natural morality of the man, the natural and cultural moral sensitivity, as well as the immanent imperative of the self-preserving man exist. And to those spheres of the human memory one should also appeal to.

Even if we will recognize that it is a vision too „populist” and pacifist in its character, however outcome is too substantial to ignore in its axiology and the educational teleology. Therefore it is worthwhile in the end to formulate some social-educational conclusions. Above all it is worthwhile outlining prescriptively bright vision, educationally wide enough and capacious under the axiological and teleological account so that it can become the universal base of thinking and shaping realistic ethical attitudes, for the protection of the contemporary man, his civilization and the culture. It should take into consideration and reconcile main value of the principle and demands of global ethics in this area, formulating the keynote and the universal message for it. It is this message of both sharpened perceiving contemporary world – subjected, precipitated civilization and multidimensional globalization transformation; economic, social, cultural, technological and alike.

Summing up, it is possible to say here it is about unprecedented reading out threats, to change and limit crossroads which one should challenge through education, as well as for heading off the crisis of subjective and affirmative relations between people, for finding the general remedy for considerable risks for the entire human culture and the natural biosphere. Contemporary, superficial ethical substitute requires deepened reconstruction in the relationships between people, devoid of the moral and humanistic internalization and the man's subjective space feeling towards another man, in spite of differences.

We are also concerned about reducing blind competition behaviours established by the imperative of achieving success at all costs. This is this phenomenon that is destroying personalities of people and their natural base of the being. Disregarding principles of co-existing, the equality, respecting realistic, standard moral recommendations towards people and world of the nature towards the diverse cultural legacy of all people are also accompanying it. Values also mean restoring the rank and the traditional, autothelic significance, existential and transcendent in relations between people, against eliminating mixing objective and subjective spheres in the human life, groups and communities, also on the arena of international relations.

It is necessary to educationally explore decks of the existential and ethical humanism, because the human civilization proved that existential, moral and spiritual, holistic spheres were intertwining in the practice of the life of individuals and entire human and cultural systems. Bringing up for the general morality is a not-ending dialogue, a conversation of people about values, meanings, the meaning and nature of the life. It is also a fight against the uncritical and enthusiastic apology for the competition for all, orientated to the egocentric track of individual happiness, contrary to the affirmative solidarity of the common, collective life.

However Universities, for instance by virtue of their universal scientific, educational and creating culture functions should disseminate large, to the measure of the present ideas, also ethical ones. We should bear in mind humanistic ideas going beyond paradigms of specialist and utilitarian educating, about narrow prospects of perceiving and seeing world, its present state and its future. In a way, starting the new intellectual and axiological culture of education will assure the world of, present and for future populations, desired prospect of the life and the development of humanistic, ethical and existential values for preserving conditions of existence of the world.

These words sound dramatically, they are however appropriate to the existing state of the present. It is possible to think that they are actually clarifying globally comprehended contemporary world and possible state of affairs in field of ethics. Therefore it is possible and one should seek the newer, more appropriate programme, cognitive, scientific, axiological and teleological formula in the field of the deep evolution of thinking and building attitudes of people up towards „ own

world". It is necessary to be in a hurry with it, because it seems, that the time is running out, and threats are escalating faster and faster, heading perhaps towards the irreparable state.

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ВИЩА ОСВІТА У КОНТЕКСТІ ВИКЛИКІВ ЕТИКИ ГЛОБАЛЬНОГО СУСПІЛЬСТВА

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Розглянуто культурологічні трансформації, що гальмують поширення морального релятивізму у глобальному світі. Проаналізовано проблему пошуку компромісу між диверсифікацією кожної особистості та необхідною універсальністю сучасної світової моральної аксіології. Акцентовано на необхідності розвитку освіти для утвердження етики глобального суспільства як етики співіснування, що не суперечить головному сенсу традиційної моральності; на необхідності пошуку нової гуманістичної структури вищої освіти для формування у молоді морального обов'язку як головної культурологічної цінності цивілізації. Відповідно до наукових, загальноосвітніх, культурологічних функцій університетів висвітлено особливості академічної освіти, що виходять за межі професійної, утилітарної спрямованості та розвивають гуманістичні, етичні й екзистенційні цінності.

Ключові слова: етика, академічна освіта, освіта у контексті глобальної етики, моральність, етичні норми та цінності, співіснування, духовне відродження.

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