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



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## The System of Pedagogical Concepts in Globalization Conditions

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<sup>1</sup>Doctor of Pedagogical Sciences, Associate Professor, Foreign languages department, Ternopil Volodymyr Hnatiuk National Pedagogical University, Ukraine.

<sup>2</sup>Doctor of Pedagogical Sciences, Professor, Department of Foreign languages and Information-Communicative technologies, Ternopil National Economic University, Ukraine.

<sup>3</sup>Doctor of Pedagogical Sciences, Professor, General pedagogy and High school pedagogy department, Uzhhorod National University, Ukraine.

<sup>4,5</sup>Candidate of Pedagogical Sciences, Associate Professor, Department of Foreign languages and Information-Communicative technologies, Ternopil National Economic University, Ukraine.

### Abstract

The purpose of this research is: to elaborate the essential characteristics, components and determinants of pedagogical conceptual system by analyzing theoretical approaches of historical and pedagogical scientific researches to understanding the problem of conceptual categorical apparatus; to provide the analysis of the essence evolution and the content of basic pedagogical concepts in the conditions of globalization; to study the laws of concepts system development in pedagogical science; to substantiate the theoretical basis of basic pedagogical concepts system periodization; to determine pedagogical conditions of concepts development; to outline the possibilities of transformation the ideas of the past and their extrapolation towards the conceptual pedagogical system with the aim of its modernization. The definition of the concept "human" covers all aspects of social life, because mainly the concept is important and its understanding depends on those ideas that dominate in society, and is a priority in the system of values necessary for an effective process of education and self-improvement. By comparing the conceptual constituent "human" with the help of comparative tables, we obtain the possibility of a systematic retrospective assessment of the problem, distinguishing the priority tasks for the future.

**Keywords:** conceptual-categorical apparatus, pedagogical concept, "human", "person".

### 1. Introduction

Irreversible globalization tends increase attention to the unification of educational systems with the obvious need to preserve national peculiarities. The Bologna Process initiated a search of common criteria for assessing the level of students' higher education preparation. In the nearest future, the proliferation of migration processes necessitates similar solutions in the field of general education and professional schools.

It is obvious that the quality of understanding the essence of the conceptual-categorical apparatus, its professional use in practice depends on the quality of education, which causes the effectiveness of innovative approaches, the emergence of new generation books. The relevance of the study has been related to the need to solve a number of problems in the field of pedagogical conceptual system, which are facing by modern theory and practice. Among them, there are the ambiguity of pedagogical concepts, borrowings of foreign language terms, and the introduction into the scientific circulation of new words, which gradually become basic definitions.

The actuality of studying the system of pedagogical concepts in the development of pedagogical science is due to the need to overcome the contradictions between:

- theoretical generalizations of the laws of concepts determination and the level of practical implementation of this problem;
- peculiarities of the development of the conceptual pedagogical system and the quality of philosophical generalizations;
- the significance of the basic concepts in the historical-pedagogical process and the role of predictive research;
- foreign pedagogical studies and the content of pedagogical works in individual countries.





### Analysis of recent researches and publications

Difficulties in organizing, systematizing and interpreting concepts existed since the beginning of pedagogical science. Those problems have been raised on the pages of pedagogical editions, in monographs and thesis. It is worth noting that S. Goncharenko for the first time in pedagogical science tried to systematize the conceptual system. "Ukrainian Pedagogical Dictionary" is a scientific and reference publication, the main volume of which are pedagogical concepts, terms, concepts, categories, theories, etc. In addition, the author included the concepts related not only to pedagogy but also to other sciences such as philosophy, psychology, logic, medicine, physiology, computer science, etc. The advantage of this research and reference publication is that the author introducing the definition of the constituents of the conceptual categorical apparatus, which belong to other branches of scientific knowledge, reveals only their pedagogical content, but does not go into other details (Honcharenko, 1997: 123-125).

The monograph of O. Antonova "Basic knowledge in pedagogy: formation, development, technology of formation" is based on the studies of national and foreign scientists and the results of content analysis. This research provides a history of the formation and development of basic pedagogical knowledge and argues that the main form of scientific and pedagogical knowledge are basic pedagogical concepts (Antonova, 2014: 47).

Y. Goncharuk in his research "Pedagogical Terminology System: Problems and Ways of Their Solvin" states that the systematization of Ukrainian pedagogical science conceptual system is valuable in order to enter the international educational space. It is determined not only by the barrier of the national languages, but also by the differences in national and foreign conceptual categorical apparatus and explication of concepts (Honcharuk, 2005: p.7).

V. Lugovyi in "The problem of the conceptual-categorical apparatus of pedagogical science" defines that, "unfortunately, in pedagogy there is a sharp lack of systemic theories, while empirical conclusions predominate. Formation of concepts system and pedagogical science categories is a fundamental problem of its development" (Luhovyi, 2007: p. 134). Thus, in the last three decades several attempts have been made to construct a clear and logical classification of pedagogical knowledge system. However, by this time there has not been created a single common system of pedagogical knowledge that could be used in the process of students general pedagogical preparation.

The definition of the aim and objectives of the research – to outline the the system of pedagogical concepts in globalization conditions

### Results and Discussion

National educational systems of different countries are a unique phenomenon with a peculiar conceptual categorical apparatus. Therefore, in integration conditions it is necessary to study in detail the educational systems of the partner countries of the integration process and the specifics of the functioning of basic concepts system. Because the most important disadvantage is that modern, documents and publications have literally translated pedagogical terms and concepts, in particular or quite often from English, but at the same time the concept itself stays usually without translation. It is noteworthy that, the unified communication language of managers, scientists, teachers and other participants in the educational process should be an integral part of successful educational integration and their participants would use this single conceptual categorical apparatus, because without those changes we will continue to observe the imperfect process of educational industry integration.

The aim of the EU educational strategy was the establishment of an intergovernmental organization in 1971 at an official meeting of six education ministers. In 1974, thanks to the grouped work, Education Committee was created/ It led to active work on the decision to establish a single information network as the basis for better understanding of educational policies and achievements. The European Education Network started its activities in 1980. It was developed in several areas, but the main thing was joint documentation launch, and thus the development of underlying mechanisms of conceptual categorical apparatus of the EU policy. However, further development in solving the problem of systematization and streamlining, this program has not yet ended. That has been explained by the fact that the main goal was the idea of human resources importance to enhance the competitive national economies. Nevertheless, these



unifying processes substantiate the need for a conceptual study of the basic principles and the search of effective mechanisms for entry into a single European space.

Starting within the 90-s of the twentieth century the number of scientific publications, books on this subject has been increased. Nowadays, most scholars believe that globalization is an integral social process of the end of the nineteenth to the beginning of the 20th century. Globalization includes a large number of phenomena and processes that occur simultaneously, as well as problems relating to the whole society, as they have become known as nowadays-global problems. We support the statement that "it is important to identify ways that open up the opportunity for all countries to enjoy the offspring of the globalization process, while maintaining the practical point of view in assessing its potential and risks" (Antonova, 2018: p. 98-107).

At the same time, globalization opens up broad prospects for world development, but the tempo of its implementation is not equal. We state that beginning with the last quarter of the twentieth century the development of world society is shaped by the impact of global or worldwide increasing problems. The emergence of these problems is an obvious manifestation of the world economy globalization and takes place in a conflict, problem, and contradictory form.

We share the opinion of French researcher O. Reboul: "the philosophy of education is not a doctrine, but a questionnaire which radically interprets everything that we think we know in this field. Therefore, it also challenges the importance and limits of the education sciences" (Reboul, 2010: p. 78).

The concepts formation history makes it possible to follow the development of pedagogy and allows becoming an accomplice of this process due to its involvement in "conceptual clarification" (Gadamer, 2000: p. 145). According to G.-G. Gadamer, "concepts history must be followed by thinking, which always penetrate the limits of the ordinary word-usage and separates the direction of words meaning from the side of their initial application in the expansion and restriction, comparison and distinction ..." (Gadamer, 2000: p. 151). The concepts history allows us to understand pedagogical science as an activity where changes and evolutions of separated terms and their verbal forms are considered without hypostasis of concepts and the creation of certain conceptual-categorical systems.

The process of formation and development of the conceptual-terminological apparatus of any science is rather closely associated with the process of formation and development of scientific knowledge. In its genesis, the scientific branch goes from the empirical stage to the theoretical. This process is individual for each field of scientific knowledge. For the correct definition of the essence of the main concepts, firstly it is necessary to take into account warnings based on logic, that were started from Aristotle: in the definition there can not be a concept that we determine; do not use words that require additional definition; it is inappropriate to use denial forms. Each definition must be logical, as short as possible, clear, simple and "elegant".

In pedagogical science, there is a certain contradiction between constant updating of pedagogical concepts and the need for an assiduous, thorough and troublesome preparatory work in the processing and systematization of the conceptual-categorical apparatus. Such contradiction can be neglected by changing the approach to systematizing pedagogical concepts and making pedagogical encyclopedias and dictionaries. The prospect of solving this problem will be the preparation of a series of historical and terminological pedagogical dictionaries.

The paradox of the situation is manifested in the fact that even in defining the main concept for all sciences of the humanitarian direction "Human" we have more contradictions than the established, generally accepted approaches.

With the increase of scientific knowledge, especially in the nineteenth century, when natural sciences and exact sciences accumulated a large number of new facts, a problem of systematization of scientific knowledge, concepts, and terms has been raised. In the nineteenth, century an attempt to rethink the personal world of man based on information of relationship between social and biological has been made. In the scientific circulation for the designation of adults and fosterlings, the following concepts have been used: "human", "individual", "personality". To a certain extent, they are related, because they denote a biological being - homo sapiens (a smart person), but from the point of view of pedagogy they contain certain distinct components.





Therefore, we will look through the definition “human” in conjunction with different semantic loads. For example, H. Plesner distinguishes “homo absconditus” (hidden man) as “an analogy to deus absconditus (hidden God)”; J. Mill states about “homo economicus” (human being) as follows: “a person is a consistent, rational, and self-motivated representative, usually he has subjectively defined goals”; R. Jacobson distinguishes between “homo loquens” (a man who speaks): “this phenomenon is traditionally regarded as a triad, a set of three roles, hypostases, closely related: he is a subject of communication, culture and language” (Robert Mc Henry, p. 423). For V. Gerliff, “homo ambitiosus” (ambitious man) – “money is not only a product of society, but mainly money creates a society, and is one of the tools that ensure the connection between people. Money is not the so-called economic part of human; on the contrary, people try to stand out among themselves like money. Thus, “homo economicus” does not rule the world either – it is fiction, but “homo ambitiosus” is the only real reality; “homo aquaticus” (a man who lives in water, amphibia man) - a term for denoting people living in water in accordance with the “Theory (hypothesis) of water monkeys”; futuristic vision gill breathing people” (A. Hardy) (Robert Mc Henry, p. 421). Otherwise, “homo clausus” (closed human) is proposed by N. Eliass, denotes the concept established in sociology for a person who is locked in his “inner world of the outside world”; “homo discerens” (G. Roth - a person-student, a person who studies) – “a person capable for learning and adapted to study” (Robert Mc Henry, p. 436).

A retrospective assessment of the problem allows us to distinguish a number of interesting trends. Pedagogical thought of the nineteenth century is focused on the concept of “human”: what kind of person educational institutions, family, should educate; what kind of person is necessary for each country. Certainly, these statements were new to social and educational life as they give answers to kids, teachers, parents, society, and time questions. Widespread work by V. Vinogradov, devoted to the history development of such concepts as “human”, “individual”, “personality” to the middle of the nineteenth century became one of the fundamental researches in pedagogical science. We can add that the historical aspects of the above-mentioned conceptual-categorical apparatus also studied E. Wolski, V. Kolesov, S. Sorokin and other scientists. The discussion has been chronologically continued in time throughout the second half of the nineteenth century and it made possible to summarize such scientific and pedagogical paradigms that were further developed in the late nineteenth and early twentieth centuries. They include: humanistic, natural sciences, free development, religious (conservative), national.

The humanist theory was represented by I. Pirogov, who sharply criticized current educational system, because it imposed public demands, ideals, excessive professionalization, and did not pay much attention to human education, to its moral development, internal “I”. “Do not hurry with your applied reality. Let it mature and strengthen the inner man; the outside will have time to act: he who will appear later, may not be such a skillful ..., but he will be the one for whom we can rely on; he will not do his own bussiness,” – said the scientist (Ushynskyi **Error! Reference source not found.**, 1867: p. 56). K. Ushinsky’s research “Man as a subject of education. The experience of pedagogical anthropology” (1868-1869) begins with the definition of the place of a person in society, where the world is considered as a whole.

After analyzing numerous scientific sources, we conclude that the most used pedagogical concept was the very concept of “human”. Usually scientsts define it in three main aspects:

- anthropological;
- etymological;
- like a kind of homo sapiens.

D. Michelson says that, “from the anthropological point of view, “human” is “a distribution of races on earth. Separate groups of the human race have physical characteristics, they differ in the stability of their character and are transmitted from one generation to another” (Mikhelson, 1865: p. 101). For example, the peculiarities between different people have become the basis for the distribution of races. And another definition of “human” as a kind of “homo sapiens” - a clever person, who has “his own vision of the world, interacts with society, is able to think independently” (Mikhelson, 1865: p. 102).

Particular attention in the context of investigated constituent of the conceptual-categorical apparatus deserves the work of N. Wessel “Guide to the teaching of general educational subjects, which are included in the course of general educational institutions”. The author gives a detailed analysis: “Human” is a living



organism who is able to realize, to know, to understand the surrounding world (natural and social) and his activity, through which the world and himself changes Vessel, 1884: p.502).

In the process of analysing the system of basic pedagogical concepts we can single out the works of M. Olesnitskiy and K. Ushinskiy, who give the following interpretations of given concept: "A person is valuable creature who depends only on the ideas that exist in his personal experience. These ideas are embodied in consciousness since the appearance of the first person as a general idea of human existence. But they become aware or become a guide in life as they arrive. The essence of this idea, revealed by Socrates, is determined by the fact that knowledge acquires significance for a man only when he comprehends his content and establishes the connection of this knowledge with himself" (Olesnitskiy, 1886-1887: p. 35); "Human" - his soul - activity, everything in this world (and the state, and the people, and humanity) exists only for man, the soul - the dominant essence of man in comparison with the body, and the dominant component of the soul is activity - the work is spiritual, free, which fills the human soul" (Olesnitskiy, 1886-1887: p. 89).

It is worth noting that specialized dictionaries respectively submitted certain definitions, based on the topics presented in this source. So, in "The Dictionary of Physical and Moral Education" by P. Engalychev (1827) and in "General Church Slavonic-Russian Dictionary" by P. Sokolov (1834): "A human is brought up not by external conditions, which have some influence, but mainly due to his internal (subjective) capabilities, which should be demanded by the teacher" (Sokolov, 1834: p. 607); "Human is a being of God. He is sensual, natural, adheres to laws and social rules, thinks about eternity, the kingdom of God" (Sokolov, 1834: p. 336).

Let's add that in "Explanatory Dictionary of Living Great Russian Language" V. Dal's definition of this concept takes up to 3 pages and is quite detailed and versatile. According to this, "human" is "every human being above the earthly creature, who is endued with mentality, will and language" (Dal, 1880-1882: p.95). His difference from the animal and the plant consists in the combination of mentality and will, moral values and conscience, which already forms not the kind, species, but the kingdom (society) of human. The following interpretation of "human" - servant, attendant, houseboy, and one more figurative meaning - "there are many people, but no human being. You do not live with richness, but with a man. Divine is not of man, but man is of God" (Dal, 1880-1882: p.97). "Encyclopedia Dictionary" by F. Brokhauz, I. Efron states that "human" is a concentrated compressed society. The development of personal and social life historically takes place in three stages: tribal, national-state, universal, since the supreme does not suppress the lower, but only modifies it; hence the establishment of a state order, instead of generic routine, the blood parentage of individuals does not lose its meaning, but only ceases to be the principle of independent groups (families), limited only to a private or home (family) union, which does not already have internal jurisdiction, nor the rights of blood revenge. Personality in the way of his unlimited desire for greater and better becomes the beginning of social progress" (Brokhauz, 1890-1907: p.53). Consequently, in the reference and dictionary sources, the concept "human" is quite extensive and multifaceted. As we can see, this definition covers all aspects of social life, because it is valuable and its understanding depends on those ideas that exist in personal development process.

In comparative analysis of the conceptual constituent, "human", let's look at foreign-language publications that present a slightly different interpretation of it. For example, A. Fletcher states: "Human is a unique, independent, moral (supports the state system) person, devoted to home duties, neighbors, country. Human development is a combination of physical and mental development, which are closely interconnected and interact with each other. The effect of physical development on mental is that each subsequent stage is limited by the level of structural component of the brain, and is commonly known as the result of physical changes in puberty. On the other hand, too rapid mental development creates a lag, and in extreme cases, stops general physical development. Scientists distinguish between different periods of human development - newborns (infants), children, adolescents, etc., each of them are divided according to age limits, as well as mental changes" (Fletcher, 1888: p. 345). It is worth noting that the term "human" is absent, however, there is the definition of "child" - "any person till 14" and "young person" - "any person from 14 to 18 years" (Fletcher, 1888: p. 345).

V. Severance explains it in this way: "If a child experiences anger, then she becomes more like an animal than a human being. "Human" is used a male person for a profession of teacher; God is also "man"



male. The man teacher has greater power and influence on students than the woman teacher, since because he is associated with a priest (also a husband) or with a God-like man, whom everyone trusts and obey. Social, political and industrial backgrounds have changed the ecclesiastical and moral nature, henceforth there is an average man who is indifferent to all the theoretical doctrines of that time, since the main purpose for him is to feed himself and his family. A priest is a wise man who serves God, has education, teaches other common people moral and spiritual values. As a result we have a completely new concept - an average person who is much lower than his status and mental abilities, or someone like a "slave" who works to feed himself and his family" (Severance, 1886: p.723).

In the "Universal Dictionary of Education and Upbringing", the author, in addition to his own definition of the concept "human" adds another interpretation of other scientists: "What is a man like? Is he really a miracle? Is he a terrible collection of incompatible things? Is he a mystery?" (A. Bossuet), "Man is God who remembers his falling from heaven" (E. Lamartine). God created man from dirt, but he created him in his likeness .... Life and death, good and evil, promise to the person that he will be the best one, given his contribution to the world. Man lives only a short period of time, and his days are full of suffering ... This is a flower that does not blossom. He flees like a shadow, and never stays in the same state ... Human life on earth is a constant struggle, and his days are like the hires of everyday life" (Campagne, 1869: p.550).

We have laconic determinations from F. Buisson and M. S. Munch: "Man is not a copy of a particular species, but an individual who must be brought to be a person" (Buisson, 1879: p.1239); "Man is created for society and the state, he must follow the rules and laws" (Buisson, 1879: p.309). In particular, A. Vogel in the "Systematic Pedagogical Encyclopedia" (1881) states that "doubt is the ultimate goal of man, because all other goals and objectives must be subordinated to the goal of improving his nature. The true man is a rationally simple being that feeds on the products of his own cooking, he is characterized by a specifically human - a person, that is, part of the absolute mind and ideal, an individualized entity that is capable of progress for the development of one's own mind" (Vogel, 1881: p. 17-20). It follows from this that the concept "human" in a foreign language has a slightly different interpretation, since, besides the definition itself, the authors add additional components: development, purpose, meaning of life, progress, etc.

In the context of our study, overlook the scientific and encyclopaedic literature of the beg. XX century, because it is a significant source-study determinant of concepts "human", "individual", "personality" explication. For example, A. Bruckner determines the concept "man" in the following way: "An entity that belongs to a society, is characterized by development, interaction with others and capable of upbringing, work, learning, and can express his own feelings" ( Bruckner, 1927: p. 79).

In order to generalize the analyzed information, an analysis of various scientific sources was done. The table 1 and 2 reveals the meaning of the concept of "human" in the nineteenth - begin. XX century, so summarizing the information in the form of tables clearly represent the nature of the results.

**Table 1:** The definition of concept "human" in domestic studies of XIX - beg. XX cent.

Author	Concept Structure																					
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Yanovskyi N. M (1803)								+					+			+						
Russian Academy Dictionary (1806)															+							
Engalychev P. M. (1827)																	+					



4.	Vogel A. (1881)	+			+					+		+	+		+	+	+	
5.	Severance V. B. (1886)						+		+									
6.	Fletcher A. E. (1888)	+		+	+													+
7.	Litre E. (1912)	+									+	+		+				+
8.	Bruckner A. (1927)		+		+	+		+		+								+

1. A unique independent being. 2. Has ability to upbringing. 3. A person devoted to the family, country. 4. Has the ability to develop. 5. Has the ability to learn. 6. Husband. 7. Iinteracts with others. 8. Services to God. 9. The essence that can express his own feelings. 10. An individual. 11. Has the ability to work. 12. A personality. 13. Has the ability to progress. 14. Follows the laws and norms. 15. Feeds by self-cooked products. 16. A part of absolute mind. 17. A race on earth. 18. Belongs to a society, supports state system. As we can see from the tables, 40 constituents of the concept "human" are presented. We have following constituents: part of nature (2), the creature of God (3), race on earth (1), endowed with physical ability (2), interaction with society (3), has character, mind, soul, will, conscience, moral values (4), capable for development, self-development (9), capable for education (3), has fellings (2), a socio-biological entity (1), capable for learning (3), able to work (2), able to consciousness, cognition, understanding of the surrounding world (2), living being, organism, earthly creature (4), husband, (1), is raised not due to external conditions, but internal capabilities (1), follows the laws and social rules (1) reflects the eternal faith in God (2), each of the people (1), endowed language (1), moral values and conscience (1), meets his own needs (1). Therefore, Table 2 shows that "human" in foreign scientists understanding consists of 18 elements: a unique independent being (3), has the ability to upbringing (1), a person devoted to the family, the country (1), has the ability to develop (4), has the ability to learn (1), husband (1), interacts with others (1), services to God (2), the essence that can express his own feelings (1), an individual (2), has the ability to work (2), a personality (3), has the ability to progress (1), follows the laws nad norms (2), feeds by own cooking products (1), a part of absolute mind (1), a race on earth (1), belongs to a society, supports state system (3). We may sum up that "human" is a living entity, an organism, an earthly, God's creature, who has character, mind, soul, will, conscience, moral values (the statement of domestic teachers). At the same time, according to foreign scientists, "human" is a unique independent being, a person capable for development.

In our opinion, the discrepancies in the definitions of the concept "human" and the differences in identification features of its determinism are only confirmed by the fact that it is part of the conceptual apparatus of several branches of scientific knowledge and determines a variety of approaches to its explication. Consequently, this constituent is actively used in pedagogy, philosophy, because person acts as the object of research, as an integral part of all the above processes.

In general, the study of scientific researches of the appearance and development of concepts has been shown that in the history of pedagogical concepts system formation can be traced several stages, indicated by the creation of conceptual terminology dictionaries, encyclopedias, investigations devoted to this issue.

## Conclusion

Finally, the following conclusions can be drawn.

1. The principles and approaches used in this study, as well as general conclusions, directly influenced into the logic of allocation of periods of development and formation of the basic concepts in pedagogy. On the basis of the analysis of philosophical, psychological, logical, linguistic, historical and pedagogical sources, it is possible to distinguish five stages of pedagogical concepts system formation. Such periodization is carried out by taking into account the degree of availability and scientific elaboration of the





main components of the conceptual-categorical apparatus of a given period: Ethnopedagogical; Christian; Philosophical; Philological; Pedagogical; Integration-comparative.

2. At first sight, there may be a false impression that the definition of the essence of basic concepts is a theoretical problem, the solution of which has an academic interest. In fact, this is not true. It is no coincidence that specialists in the field of psychodydactics drew attention to the significance of knowledge at the conceptual level, which first of all presupposes the systemic nature of assimilation, understanding of the phases of "conceptual experience": motivation, categorization, enrichment, transfer, curtailment, as well as the fact that the assimilation of concepts is peculiar key to understanding the essence of the processes of students psychological (including intellectual) development. So, we can distinguish six aspects of concepts assimilation:

- their assimilation allows to organize information, understand the hidden connections, get closer to understand regularity, in the process of concepts assimilation there is an expansion of consciousness field;
- the process of intellectualization of elementary cognitive functions takes place;
- the study of concepts contributes to socialization, openness to cultural heritage;
- the inner world is enriched, in accordance with individual desires and intentions;
- conceptual experience contributes to self-knowledge, own experiences. We shouldn't forget about the importance of these aspects for both students and teachers.

Years of cooperation with teachers and managers of educational institutions allow us to conclude that the chaos is peculiar to the definition of basic concepts essence in the scientific environment, and it influences into the definition of priorities in practice. Mainly misunderstanding of personal development priorities contributes to a mechanical set of educational events which fully do not take into consideration the regularities of the process, the individual characteristics of both the student and the teacher.

4. The gradual transition to the information society, the rapid growth of life activity tempo, the importance of the personal factor in the economy, and competition in the labor market determine the attention to the intellectual potential of the nation and interstate associations. That is why the human factor becomes a pledge of economic development, security, prospects of social welfare.

5. The priority of our century will be the needs of an individual. The level of its psychological culture, the system of motivation, readiness for innovation activity are primarily personal significance. To determine the purpose, the system of priorities, the understanding of the regularities of successful training, work activity requires understanding at the level of basic concepts, and the desire for self-improvement and success, readiness for responsible parenting and motherhood must undergo a complex and contradictory process of internal evaluation and admiration.

Conducting a series of international conferences devoted to the system of basic pedagogical concepts: person, individual, personality, development, education, upbringing, pedagogy, studying, etc., preparation on the basis of comparative studies of European pedagogical dictionaries would significantly contribute to the improvement of the quality of education, the level of pedagogical skills, integration of educational space, innovation and creativity.

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